00108933

00108933

Digitized with financial assistance from
Observer Research Foundation
on 11 March, 2020

138933
.ac

THE BOOK OF THE HISTORY OF THE TRANSLATION OF THE BODY OF OUR FATHER THE HOLY MAN

TAKLA HÂYMÂNÔT

WHICH TOOK PLACE

SEVEN AND FIFTY YEARS AFTER HIS DEATH,

AND WAS REVEALED BY THE HOLY SPIRIT TO JOHN KAMÂ.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

D 1464

TB e 21

THE BOOK OF THE HISTORY OF THE TRANSLATION OF THE BODY OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.

CHAPTER I.

(Fol. 167*a*. 1) In the Name of the Father, and the Son, and the Holy Ghost, One God, and One Lord, Who is One Essence, and One Majesty, and One Sublimity, and One Principality; the Maker of the Universe, Who called everything into being from a state of non-existence, and Who turneth everything from a state of being into a state of not being; Who hath set in order the whole world; Who hath made the mountains and the hills to have their positions; Who hath hung out the heavens like [the walls of] a chamber, and hath founded the earth without [needing to lay] a foundation, and hath measured it without (Fol. 167*a*. 2) a measuring line, and hath stablished it by the Spirit, Which is wonderful in its operation; for Whom there is nothing too difficult, and from Whom nothing is hidden, Who knoweth all things, although no being knoweth Him, Who hath worked

FROM THE BEGINNING AND WHO COMPLETETH [HIS WORK]; EVERYTHING GROWETH OLD, BUT HE HIMSELF GROWETH NOT OLD, EVEN AS SAITH THE PROPHET, "EVERYTHING GROWETH OLD, BUT THOU THYSELF [REMAINEST "UNCHANGED], AND THY YEARS WHICH CANNOT BE COUNTED [ARE] FROM "GENERATION TO GENERATION." GLORY BE UNTO THEE, O GOD, THOU CREATOR OF ALL WONDERFUL THINGS, AND UNTO THEE IS MEET PRAISE (Fol. 167 *a*. 3) IN THE MOUTH OF EVERY CREATURE, EVEN UNTO THE LAST SOUL, FOR EVER AND EVER. AMEN.

Hearken ye, and understand, O my beloved, the Book of the History of TAKLA HÂYMÂNÔT, the beloved of our LORD, which shall be read on the day of the translation of his body on the twelfth day of the month GENBÔT,[1] that is to say, of the month of the Resurrection of our LORD JESUS CHRIST, which is associated with the festival of SAINT MICHAEL the Archangel, His beloved one. In the peace of GOD! Amen. And behold, (Fol. 167 *b*. 1) we will relate unto you, and will make you to know, having the certainty of his help, which shall protect us all, and knowing that the intercession and prayer of the blessed, and holy, and honourable TAKLA HÂYMÂNÔT will be our helpers, and we will lift up the cry(?), saying, "This day [is the day of] the translation of the body of the honourable "one, whom GOD hath honoured! This day [is the day of] the translation "of the body of the holy man whom GOD sanctified from his mother's "womb, even like JEREMIAH and JOHN. This day [is the day of] the trans-"lation of the body of the blessed man whom GOD blessed, (Fol. 167 *b*. 2) "even as the Prophet saith, 'Before I fashioned thee in the womb of thy "'mother I knew thee'.[2] And again the Prophet saith, 'From my mother's "'womb thou art my GOD,[3] and [when I was] in the belly Thou didst "'protect me, and Thou art my memorial at all times'." Even thus did

[1] *I. e.*, the seventh of May. [2] Jeremiah i. 5. [3] Compare Psalm xxii. 9, 10.

GOD bless this blessed man in the womb of his mother, and [when he was] in the belly He protected him with the dew of the HOLY SPIRIT. And since the memorial of His Name was in his mouth in the noon-day, (Fol. 167*b*. 3) and in the hour of night, and throughout the day, there flowed forth from his mouth the praise of GOD like a copious flowing of water. And as when men dig out a fountain the flow of the water therefrom increaseth from day to day, and it watereth plants of every kind, and the master of the garden rejoiceth, and he is satisfied with the fruits and herbs which come from his garden, so was it in respect of our father TAKLA HÂYMÂNÔT, the translation of whose body [we celebrate] this day. For when the threefold spade of the DEITY (Fol. 168*a*. 1) dug out and cleansed his heart, the water gushed forth, and the flow from that fountain increased from hour to hour, and it watered all the land, and freed it from the curse of sin; and the Master of the garden rejoiced by reason of His plant, our father TAKLA HÂYMÂNÔT.

Now the MASTER of the garden of Whom we speak is CHRIST, and the plants are the souls of men; and how great is the number of these! For those whom the MASTER of the garden, that is to say, [Page 100] CHRIST, hath drawn nigh unto Himself are thousands of thousands, and tens of thousands of tens of thousands (Fol. 168*a*. 2); and He is satisfied with the fruits and the produce of His plants, which are the works of righteousness, and He giveth unto each one the fruit of his work, each in his day and each in his hour, to some thirtyfold, to some sixtyfold, and to some an hundredfold. Whosoever hath a hearing ear let him hearken unto the narrative of that which He gave unto His own friend the holy man our father TAKLA HÂYMÂNÔT, and it shall give him to drink of the words of his doctrine. This day [is the day of] the translation of the body of the honoured one TAKLA HÂYMÂNÔT, the lamp of light, who was the father of many shepherds, and the pillar and roof (Fol. 168*a*. 3) of the holy Christian Church. This day [is the day of] the translation of the

body of the saint who was the originator of Christianity, and the preacher of repentance in the country of the West, even as was JOHN [in the East]. This day [is the day of] the translation of the body of the holy man, who consecrated the Church, and who was the first monk in the country of SHAWÂ, even as was ANTHONY [in Egypt].

And it came to pass that when his day had arrived and come, and his period of life in this world was about to end, and he was about to depart from this fleeting world into the joy which passeth not away, and to leave this world (Fol. 168 *b*. 1), which groweth old, for that which neither groweth old nor is destroyed, to the place where a man dieth not a second time, and where there is neither sickness nor pain, and where there is everlasting joy, our LORD came unto him and said, "Peace be unto thee, "O my beloved TAKLA HÂYMÂNÔT!" And our father the holy man TAKLA HÂYMÂNÔT stood up, and received the covenant of mercy from the words of our Lord. And again he enquired of Him [concerning] every matter which should take place through him at the time of his departure to his rest, and what should happen (Fol. 168 *b*. 2) to his body before he went away to the FATHER Who had loved him, and before he went away to the SON Who had honoured him above all the peoples of the earth, and before he went away to the HOLY SPIRIT Who had pleasure in him and had sanctified him, and before he went away to the city which had been prepared [for him], and to his place which had been built for him during his lifetime, and to his palace which had been purchased by the blood of his contending, the palace whereof the work was most marvellous, and which contained forty thousand pillars of fire, and forty thousand (Fol. 168 *b*. 3) pillars of gold. Now the gold whereof these pillars are made is not like unto the gold of this world which can be rubbed away and destroyed, and it is not like unto the gold which can be melted away in the fire, for it is that gold which the fire cannot consume, and the water cannot wear away. Now who hath [sufficient] knowledge [to

describe] the construction and building of the royal palace of the Creator of created things? We ourselves know nothing whatsoever about it, and when we say that the pillars thereof are of fire and of gold, we only employ the words "fire" and "gold" for purposes of similitude; for we are sick in heart, (Fol. 169 *a.* 1) and are inferior in spirit, and of little understanding, but in spite of this, through the pride of our mind we would make our mouth to dwell above the heights, and make our tongues to move about in the upper air, even as the Prophet saith, "They made "their mouths to dwell in the heavens, and their tongues went about on "the earth."[1] What then are we that we should describe the work of the CREATOR, and compare it unto that which hath been wrought by the hand of an artisan? For is not the knowledge which hath been wrought in the (Fol. 169 *a.* 2) mind of the FATHER far removed from our minds? And we are worms and not men, even though the nature which is in us be great, for it was fashioned in the form and similitude of the MOST HIGH, and the MOST NOBLE, and we are unable to describe the work of GOD MOST HIGH, and to declare unto what it is like, and we cannot adequately depict it with words. And it is right that we should desist from the investigation of the construction of the KING of KINGS, and LORD of LORDS. For this kingdom (Fol. 169 *a.* 3) is even as the LORD of the holy ones spake Himself to His saints in the HOLY GOSPEL, saying, "Then shall the King say on that day unto those who are on His right "hand, come ye unto Me, and ye shall inherit the kingdom which hath "been prepared for you before ever the world was created, which eye "hath not seen, nor ear heard, which it hath never entered into the heart "of man to imagine, and which GOD hath prepared for those who love "Him."[2] May GOD allot [these joys] in the kingdom of the heavens (Fol. 169 *b.* 1) unto all of us who are the sons of baptism, and unto those who

[1] Psalm lxxiii. 9. [2] St. Matthew xxv. 34; Isaiah lxiv. 4; I Cor. ii. 9.

have believed in the prayer of our father [the holy man] TAKLA HÂYMÂNÔT, whose works were abundant, whose course is finished, whose contending was lovely, and who shall be honoured for ever and ever. Amen.

And it came to pass that when our father the holy man TAKLA HÂYMÂNÔT questioned our LORD and REDEEMER, He answered and said unto the blessed man TAKLA HÂYMÂNÔT, and at the same time made a covenant with him by His Word, "O My beloved one, TAKLA HÂYMÂNÔT, "inasmuch as thou hast put to shame the serpent, (Fol. 169 *b*. 2) of which "one horn was of gold, and the other of silver, which wished to swallow "thee up, and inasmuch thou didst not turn aside either to the right hand "[Page 101] or to the left from My Divine authority, through the fear of "the serpent, I, even I, will give unto thee a royal palace [made of] fire, "with pillars and [their] bases made of gold, which eye hath not seen, "and of which the ear hath not heard, and which it hath not entered into "the heart of man to imagine; unto thee will I give this, O My beloved "one, TAKLA HÂYMÂNÔT. Behold, now thy appointed time hath arrived "(Fol. 169 *b*. 3), and thou hast gained the mastery in thy contending, and "thou hast brought thy service [to a close]; and there awaiteth thee the "crowns of righteousness which thy heavenly FATHER hath prepared for "thee this day, for He is the righteous JUDGE; and there is no injustice "with Him, and He rewardeth every man according to his work with "righteous judgment." And the holy man said, "Glory be to Thee, O "Lord, and to Thy GOOD FATHER, and to the vivifying HOLY SPIRIT, "now and for ever and ever! Amen."

And the Lord said unto the (Fol. 170 *a*. 1) blessed man, "O My "beloved TAKLA HÂYMÂNÔT, rejoice after thy sorrow, and come and "refresh thyself after thy tribulation, and come and enjoy relief from thy "pain, and come and rest from thy labours in the place where the Garden "lieth open for thee, and where repose awaiteth thee in everlasting joy,

"and where there is neither disease nor sickness." And the holy man said, "Glory be to Thee, O Lord, and to Thy GOOD FATHER, and to the "vivifying HOLY SPIRIT, now and for ever and ever! Amen." And again our father (Fol. 170*a*. 2) answered and said unto Him, "O my LORD, if "it be that I have found favour in Thy sight, hearken unto my petition;" and the LORD said unto him, "Speak, and ask Me whatsoever thou pleasest, "and I will perform that which thou desirest, O My beloved one." Then the holy man said unto the Lord, "Grant that MICHAEL may not be "separated from me at the time when my soul goeth forth [from my body], "and let not the Angel of Death draw nigh unto me, and let him not "terrify me, and let him not bring me into the (Fol. 170*a*. 3) sea of fire; "and when they despatch and send forth MICHAEL, my beloved, [for me], "let him bear me on his wing so that 'ADLEMAKÔS, the Judge of GEHENNA, "may not find me. And now, O LORD, remember my children who have "celebrated my commemoration in all the world, wherein they have called "upon Thy NAME and that of Thy sinful servant, for behold, the place "wherein my body shall be buried shall not be sufficient to contain them, "for Thou Thyself didst say unto me, 'I will make thy sons as numerous "'as the stars of heaven, and as the sand (Fol. 170*b*. 1) of the sea.' And "let not the HOLY SPIRIT ever depart from my grave, and let Thy signs "and wonderful deeds appear above my bones for ever. For unto Thee "belong praise and thanksgiving for ever and ever. Amen."

And the LORD answered and said unto him, "Verily I say unto thee, "O My beloved one, TAKLA HÂYMÂNÔT, according as thou hast said "even so shall it be unto thee. And behold, this MICHAEL, the angel of "My counsel, whom thou desirest, shall do everything for thee (Fol. 170*b*. 2). "Fear thou not, O My beloved one, TAKLA HÂYMÂNÔT, for the serpent "shall not stand in thy way. And behold, when thou comest with MICHAEL "we shall meet in the air, and I will receive thee with all the SAINTS and "MARTYRS, and I will bring thee into My kingdom." Then the holy

man said unto Him, "Glory be to Thee, O Lord, Who hast not kept in "remembrance my sins! But I would also say unto Thee, Where dost "Thou command them to bring [my] dust into the dust?" (Fol. 170*b*. 3) And the Lord answered and said unto him, "Here, on the very spot "whereon thy thigh bone broke by reason of excessive standing, shall be "thy grave; here thou didst shed thy blood, here thy tears fell in streams "to the ground, and here did thy face suffer loss. This is My will, and "the Will of the FATHER, and the good pleasure of the HOLY SPIRIT." Then the holy man said unto the Lord, "Where is the room here for my "sons who shall come after me to carry out [all] these labours?" And the Lord said unto the holy man, "Thy bones shall not (Fol. 171*a*. 1) rest in "this place, for the time shall come, after seven and fifty years, when thy "sons shall be gathered together, both from afar off and near, and there "shall be a mighty gathering of them in this city, and they shall translate "thy body from this place into a church which shall be built in thy name; "and My Grace and My Peace shall abide therein until the end of the "world."

Then the holy man said, "Amen. Hallelujah," and we also say "Amen. Hallelujah," because the Lord hath given unto us (Fol. 171*a*. 2) this man to be an intercessor, and this saint to lift us up, and this teacher to be our protector, even as He gave MOSES to be a protector to ISRAEL. And now, GOD hath given unto us this father that he may obtain for us forgiveness of our transgressions [Page 102] through his supplication, and the purification of our sins through his prayer. And He hath given unto us the place of the tomb of this our father TAKLA HÂYMÂNÔT that it may be a place of protection for us, and that we may go thereto, so that we may escape from the slaughter of death and SHEOL, which cause the soul to be destroyed utterly (Fol. 171*a*. 3). But, O my brethren, what manner of end shall we have? Behold, our days pass in vanity, and we say, "This "is good," and "That is excellent," through the desire of our flesh, and

the lust of our bellies, which crave for meats. And we do not understand that which our holy Fathers have said, "A monk shall go round about in "the world, and shall sell his body for the sake of CHRIST. For ABBÂ ANTHONY said, Whensoever a monk goeth forth from his place (*i. e.*, "his cell), he dieth (Fol. 171*b*. 1) quickly; and he doth not die in respect "of his body only, but also in respect of his soul, and he is like unto a fish "when it is caught by the fisherman, for it dieth speedily and is unable to "live [out of the water]."[1] Even so the monk is unable to live unless he abide continually in his cell.

I ask thee now, O man, to think; if thou removest thy vineyard to another place after an interval of years hath passed, will it not renew itself, and bear beautiful fruit? And it is thus with us, O my beloved brethren; let us translate (Fol. 171*b*. 2) ourselves from the desire of the flesh to the desire of the spirit, so that we may bear good fruit, and attain unto the renewal of [our] life. And let us not make ourselves like unto the children of Israel who rejected their protector and treated with contumely the words which GOD spake by the hand of MOSES His servant; and let us not be like unto them and abuse the hope of our Fathers and the covenant of our father TAKLA HÂYMÂNÔT, with whom GOD made a covenant, saying, "Whosoever shall set out for, and shall come into thy martyrium, "(Fol. 171*b*. 3) and shall put himself under the protection of thy grave, "verily I, even I, JESUS, Whose word is not false, say unto thee, that he "shall not lose his reward either with Me or with thee." And let this be accounted a sure thing by us, O brethren, and let us strive and contend to the utmost not to go forth from this place, and this haven of protection which our Lord hath given unto us, for He knoweth the frailty of our flesh, and that we are unable to fast, and to stand up, and to sweat, and to bear weariness, and to pray, and to give alms, and to shew forth love,

[1] See ROSWEYDE, *Vitae Patrum*, (*De Quiete*) p. 563, ch. ii. No. 1.

and goodness, and mercy, and patient endurance [towards others], and to watch untiringly, (Fol. 172*a.* 1) and to minister [to the wants of others] incessantly, and to keep silence with a tranquil, patient, and humble mind—which is the chief of all the ascetic virtues. Now our father TAKLA HÂYMÂNÔT arrived at perfection in all these things, and made it to appear as if he was contending in the flesh of another man, and we know well that we are unable to perform all these things, and to be like unto him, and our LORD hath given him unto us that we may be saved through him, and that we may have faith in his prayer to save us in this world, and to deliver us in that which is to come from condemnation, and judgment, and punishment (Fol. 172*a.* 2).

And ye know well, O my beloved brethren, that all those who have not placed their faith and hope in the prayer of the honourable one whom GOD hath honoured, and who have gone forth from his shrine with their hope [fixed] upon this fleeting world have come to a vain end. And the greatest (*i. e.*, the head) of everything, O my brethren, is faith, even as PAUL the Apostle saith, "Without faith [men] cannot please GOD,"[1] and in another place he saith, "The righteous shall live by faith."[2] (Fol. 172*a.* 3) See ye then, O my brethren, that there is nothing which is greater than faith. And DAVID, knowing this magnified faith, saying, "It is better to "put faith in GOD;"[3] and again he saith, "Come ye before Him and bow "down, and [enter] into His courts with praise, and believe in Him." And JOHN, the son of ZACHARIAS, in preaching the baptism of repentance, said unto the publicans, "Go ye, and believe in the SON OF GOD, and believe "ye in His light, and be ye baptized in His Name, (Fol. 172*b.* 1) and "remove ye evil from your hearts." And again he said unto them, "O "children of vipers, who hath told you to flee from the judgment?[4] Now

[1] Hebrew xi. 6.
[2] Romans i. 17; Galatians iii. 11; Hebrews x. 38.
[3] Psalm cxviii. 8.
[4] St. Matthew iii. 7.

"I say unto you, Believe ye in Him, and by your faith ye shall find life in "His peace." And in like manner, O my beloved brethren, let not our hearts be divided lest we remove ourselves from God, for PAUL saith, "Let there not be found, even with one of you, the evil heart of doubt[1] "(Fol. 172*b*. 2) [Page 103] which will make you to be remote from the "LIVING GOD; and admonish yourselves each and every day lest it grow "strong in the error of sin." And again PAUL saith, "Whosoever doubteth, "it is [as] herbs to the eater,"[2] which is as if we were to say that a man should not reveal a secret matter unto him that is in doubt, in order that many may not be led into error, and may not wax strong in his evil belief, which is what the words of HOLY SCRIPTURE declare (Fol. 172*b*. 3). And let us pay honour unto the strenuous martyrs, and let us hold in reverence our holy FATHERS, who have put on the desert, so that we may turn away from us the awful judgment by means of their honourable prayer. Similarly, let us pay honour to our noble father TAKLA HÂYMÂNÔT, and let us put our faith in his covenant unhesitatingly, and let us give praise unto GOD, for He hath given him unto us for a rock, and his tomb for a place of refuge and for the remission of our sins, through the prayer of all the holy (Fol. 173*a*. 1) martyrs, and through the prayer of this noble man, who is commemorated throughout all the country, our father TAKLA HÂYMÂNÔT. May GOD shew mercy upon us, and upon all those (Fol. 173*a*. 2) who have assembled here to-day for the festival of the translation of his body, which took place on this day, and upon His beloved one TAKLA HÂYMÂNÔT, for ever and ever! Amen.

[1] Hebrews iii. 12.
[2] Compare Romans xiv. 20–23.

ቡነ፡ቅዱስ፡ተክለ፡
ሃይማኖት፡ለአብ፡
ክቡር፡ቅዱስ፡ሕ
ዝቅያስ፨ናሁ፡እሁ
በከ፡ተእምርተ፡
በጊዜ፡ምጽአትየ፡
ንሣእ፡ለዕፅምት
የ፡ወዐውድ፡ኪያሁ
፲ጊዜ፡ያተ፡ቅድመ
መንበረ፡ታቦት፨
ወሶቤሃ፡ይበርህ፡
ማኅቶት፡ዘጠፍ
አ፨ወበዝንቱ፡ተአ
ምር፡ጊዜ፡ምጽአ
ትየ፨ወዝ፡ይኩን፡
ትእምርተ፡እስከ፡
ለዓለም፨ወኵሉ፡
ጊዜ፡ሶበ፡ፈቀድኩ፡
መጺአ፡የሀቦ፡ማ
ኅቶት፡ዘጠፍአ፨
ወበዝንቱ፡ያእም

ተ፡ጊዜ፡ምጽአት
የ፡ዘሎሙ፡እለ፡ይ
መጽኡ፡እምድኅ
ሬከ፡ለትውልደ፡ት
ውልድ፨ወይሴብ

ሕዎ፡ለገባሬ፡መ
ንክራት፡ለዓለመ፡
ዓለም፡አሜን፨ወ
ዘንተ፡ብሂሎ፡ተ
ሰወረ፡እምኔሁ፨

ክፍል፡ሣልስ፡ወእ
ምዝ፡ተናሥኦ፡አባ፡
ሕዝቅያስ፨ወፈነ
ወ፡መልእክተ፡ው
ስተ፡ኵሉ፡አህጉር፡
ከመ፡ያስተጋብኦ

ሙ፡ለደቂቁ፡እለ፡ተ
ዘርዉ፡ለሐቲን፡እን
ዘ፡ይብል፡ከመዝ፡
ንዑ፡ተጋብኡ፡ኵል
ክሙ፡እለ፡ትሰመ
ዩ፡ደቂቀ፡ተክለ፡ሃ

Takla Hâymânôt appears to the Abbot Hezekiah and tells him that the time for the translation of his body hath arrived.

(*See chapter II*).

CHAPTER II.

HOW TAKLA HÂYMÂNÔT APPEARED UNTO ABBÂ HEZEKIAH AND TOLD HIM TO SEEK FOR HIS BONES AND TO MAKE ARRANGEMENTS FOR THE TRANSLATION OF HIS BODY, AND HOW HE PROMISED TO DISCLOSE HIS PRESENCE IN THE CHURCH BY THE LIGHTING OF A LAMP.

(Fol. 173*a*. 3) Let us return now to the subject of which we were originally speaking (see Plate CXIII). And it came to pass that when seven and fifty years had elapsed after the death of our father TAKLA HÂYMÂNÔT, the holy man our father appeared unto HEZEKIAH in a vision, which he saw on the twenty-first day of [the month] YAKATÎT,[1] at midnight, (see Plate CXIV) and he was clothed with light. And he said unto him, "Peace be unto thee, O my beloved HEZEKIAH, why tarriest "thou? For, behold, the time hath arrived concerning which the LORD "my GOD spake unto me, saying, 'Thy children shall translate thy body "'(Fol. 173*b*. 1) from this place in the latter days,' and behold, the LORD "hath chosen thee to seek for my bones. And now, rise up, and bid all "my children to gather themselves together, both those who are near, and "those who are afar off, on the twelfth day of the month GENBÔT,[2] which "month is the month of the RESURRECTION of my LORD, and the twelfth "day is the day of the honourable festival of SAINT MICHAEL, my beloved "one; and ye shall celebrate the festival of the translation of my body "(Fol. 173*b*. 2) with praise, and with prayer, and with abundant sanctifying, "even in the same manner in which ye celebrate the day of my death. "And the holy angels of heaven, and all the hosts of the LORD rejoice "on that occasion, which was the day of the death of the sinner, saying, "'Glory be unto GOD in the heavens, and peace be unto the man upon

[1] *I. e.*, February 25.   [2] *I. e.*, May 7.

"'earth who pleaseth Him.' And unto you, my children, there shall be "gladness like unto that which ye enjoyed on the day of my death. And "everything which the FATHER, my FATHER, spake unto me, TAKLA "HÂYMÂNÔT, shall happen unto me on that day, (Fol. 173*b*. 3) which "is the day of the translation of my body, and He of the SPIRIT shall "perform [it]. And I, and my beloved MICHAEL, and my son PAUL "will come together so that we may meet the people who shall be "gathered together through love for me." And then TAKLA HÂYMÂNÔT uttered many things which we are not able to write down, even as the Book saith, "There are some things which may be hidden, and "some which may be revealed." And our father the holy man HEZEKIAH answered and said, "It shall be even according to thy good pleasure, O "Abbâ."

And again our father the holy (Fol. 174*a*. 1) man TAKLA HÂYMÂNÔT spake unto the honourable father and holy man HEZEKIAH, saying, "Behold, I will give thee a sign concerning the time of my coming. "Take up my bones, and carry them round about three times before the "throne of the TÂBÔT, and straightway the lamp, which hath been ex-"tinguished, shall be lighted, and by this thou shalt know the time of "my coming; and this shall be a sign for ever, and whensoever I desire "to come the lamp which hath been extinguished shall be lighted, and "by this sign (Fol. 174*a*. 2) all those who shall come after thee, from "generation to generation, shall know the time of my coming, and they "shall praise (Fol. 174*a*. 3) Him that doeth wonderful things for ever and "ever. Amen." And having said these things he disappeared from him.

The Fathers Honorius of Segâjâ, Thaddeus, Gabra Krestôs, Joseph, 'Adkhânî, Josiah, Mâtyân, Ḳawestôs, John, Honorius of Marḥabêtê, Zenâ Marḳôs, and Samuel, who are assembled for the translation of the body of Takla Hâymânôt from his grave to the monastery.

(*See chapter III*).

CHAPTER III.

HOW ABBÂ HEZEKIAH GATHERED TOGETHER HOLY MEN FROM ALL PARTS OF SHAWÂ TO ASSIST AT THE TRANSLATION OF THE BONES OF TAKLA HÂYMÂNÔT FROM HIS GRAVE TO THE MONASTERY.

(Fol. 174*b*. 1) Then ABBÂ HEZEKIAH rose up, and sent a messenger into all the districts of the country that he might gather together into one place all the children of TAKLA HÂYMÂNÔT who were scattered about, saying, "Come, and gather yourselves together, all ye who have been "made the children of TAKLA HÂYMÂNÔT, so that ye may translate the "body of your father from the cell wherein it is into a larger martyrium, "for this shall take place by the good pleasure of the FATHER, and the "SON, and the HOLY GHOST, and also by the good pleasure of our father "TAKLA HÂYMÂNÔT. And whosoever will not come on this day to the "festival of the translation of his body shall not be worthy to call TAKLA "HÂYMÂNÔT on that day, 'Abbâ, my father', and the holy man shall not "call him, 'My son'."

Now when the children of TAKLA HÂYMÂNÔT heard these words, they all (Fol. 174*b*. 2) gathered together to the honourable man TAKLA HÂYMÂNÔT, from the east, and from the west, from the south, and from the north, and from places afar off and from those which were near, until at length the sanctuary was unable to contain them. And twelve MAMHĔRÂN (*i. e.*, teachers) came, whose names were (see Plate CXV):—ABBÂ HONORIUS of SĔGÂYÂ, ABBÂ THADDEUS of SĔLÂLESHA, ABBÂ GABRA KRĔSTÔS of DĔMBÊ, ABBÂ JOSEPH OF ʾENÂRʿAT, ABBÂ ʾADKHÂNÎ of DÂMÔT, ABBÂ JOSIAH of WAYA, ABBÂ MÂTYÂN (Fol. 174*b*. 3) of PAṬGÂR, ABBÂ ḲAWĔSṬÔS of MAḤGEL, ABBÂ JOHN of KHALʾAT, ABBÂ ʾANÔRÊWÔS of MARḤABÊTÊ, ABBÂ ZÊNÂ MARḲÔS of MÔRAT; and some say that on that occasion there also came with the above-mentioned

ብከ፡አቡነ፡ተክለ፡
ሃይማኖት፡ውስተ፡
ኵሉ፡ሀገር፡ቅዱስ፡
ሚካኤል፡ያመጽእ፡
ሎቱ፡ኅብስተ፡ሰማ
ይ፨ወአቡነ፡ተክለ፡
ሃይማኖት፡ይቄድ
ስ፡ወቅዱስ፡ሚካኤ
ል፡ያመጽእ፡ዲያቆ
ነ፡ወይብል፡ዲያቆ
ን፡ቃለ፡ዘይደልዎ።
ወአቡነሂ፡ይብል፡
ሰላም፡ለኵልክሙ፡
ወይፌትት፡ኅብስ
ተ።ወይሜጥዎሙ፡
ለሕዝብ፡ሥጋሁ፡
ወደሞ፡ለክርስቶስ
ወለእለ፡አምኑ፡በ
ከሙ፨ወበእንተዝ
ኀብረ፡በዐለ፡ቅዱስ፡
ሚካኤል፡ምስለ፡

በዐለ፡ፍልሰቱ፡ለክ
ቡር፡ተክለ፡ሃይማ
ኖት፡እግዚአብሔ

ር፡ይጸግወነ፡በረከ
ቱ፡ለዝንቱ፡ቅዱስ፡
ለዓለመ፡ዓለም፡አሜን።

ክፍል፡ራብዕ።ወእ
ምዝ፡እምድኅረ፡ተ
ጋብኡ፡፲ወ፪መም
ህራን፡አመ፡፲ወ፪
ለግንቦት፡ተንሥ
ኡ፡ምስለ፡ሕዝቅ
ያስ፡አቡሆሙ፡ወ

ሖሩ፡ውስተ፡ጾማእ
ት፡ወከረዩ፡ዝህሮ፡
ለቅዱስ፨ወረከቡ፡
አዕፅምቲሁ፡ዘጠ
ግዩ፡ምስለ፡መግነ
ዙ፡ወይመስል፡ከመ
ዮም፡ዘተገንዘ፨ዝ

A monk summoning the people to the church by beating a drum.

doctors ABBÂ SÂMÛ'ÊL of WĔGAG. These are they who assembled and who set themselves to be with our father PHILIP joyfully, and they embraced the holy man HEZEKIAH. And at that time these teachers were gathered together, with all the (Fol. 175*a*. 1) children of our father TAKLA HÂYMÂNÔT, that they might perform the translation of his body with praise. Now the rising of the moon on the twelfth day of the month GENBÔT synchronized with the festival of RAKEB,[1] which is the fulfilment of the ordinances, ... wherein our LORD gave His BODY and His BLOOD to His disciples, and revealed unto them all mysteries, and on that same day the JEWS seized Him; and after He had risen from the dead on the day of RAKEB, He completed for them (Fol. 175*a*. 2) [His] ordinances.

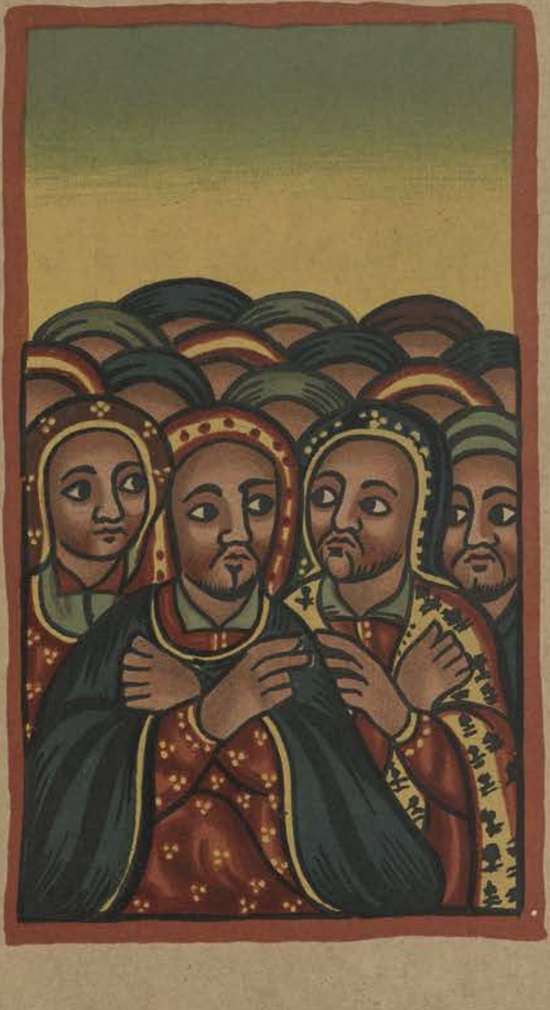
Now the Festival of RAKEB falls in the middle of the days of PENTECOST, for it is celebrated twenty-five days after the Festival of Easter, and it is called "RAKEB" and "ASTARA'AYÔ", because our LORD JESUS CHRIST appeared to His disciples on three days. The first of these was the first day of the week, wherein SAINT THOMAS the Apostle believed; and the second day was the day of RAKEB itself, wherein our LORD met His disciples as they were travelling through the country, and when He instituted for them the ordinance of the MYSTERIES (Fol. 175*a*. 3); and the third day was the fortieth day, wherein He ate with them, and then ascended into heaven, and a cloud came and hid Him from their sight.

And on this day,[2] which is the day of the Festival of RAKEB, the festival of SAINT MICHAEL synchronized with the festival of the translation of the body of the honourable man TAKLA HÂYMÂNÔT. And during his lifetime the holy man TAKLA HÂYMÂNÔT loved SAINT MICHAEL as a friend and dear acquaintance, and at the time of the consecration of the OFFERING, when our father was preaching (Fol. 175*b*. 1) to all the city, SAINT MICHAEL used to bring unto him the bread of heaven, and TAKLA HÂYMÂNÔT used

[1] *I. e.*, the festival between Easter and Pentecost (μεσοπεντηκοστή); on this occasion it fell on May 7.

[2] *I. e.*, the twelfth of Genbôt, or May 7.

ተለውም፡ቅዱስ፡ሚ
ካኤል፡ወፈለፀክ፡ለ
ቅዱስ፡ወአኅበረ፡መ
ልዕልተ፡ታቦት፡እ
ስከ፡ይደፍኑ፡ሥጋ
ሁ፡ወአዕፅምቲሁ።
ወባረክዎሙ፡ለኵ
ሎሙ፡ሕዝብ፡ወዐ
ርጉ፡ሰማያተ፡በስ
ብሐት። ወእምዝ፡
ተስነአሉ፡ወተሰነ
አው፡ወአተው፡አ
ብያቲሆሙ፨ወይ
ቤሉ፡ክብሐት፡ለአ
ብ፡ወወልድ፡ወመ
ንፈስ፡ቅዱስ። ዘወ
ሀበነ፡ዘንተ፡መስ
ተስርየ፡አበሳነ፡ዘ
ተሣሃለነ። ወተሣየ
ጠነ፡በደመ፡ገድሉ።
ወበእንተዝ፡ንሰብ
ሖ፡ለአብ፡ወንባርኮ
ለወልድ፡ወናእኵ
ቶ፡ለመንፈስ፡ቅዱ
ስ፡ለዓለመ፡ዓለም።
አሜን፨ሃሌ፡ሉያ፡ተ
ዘከሮሙ፡አባ፡ለዘ
ጸሐፎ፡ወለዘአጽ
ሐፎ። ወለኵሎሙ
ደቂቀ፡ዛቲ፡መካን፡
እድ፡ወአንስት፡እለ
ይሰምዕዎ፡ለመጽ
ሐፈ፡ገድልከ። ወዓ
ዲ፡ዕቀቦሙ፡ወባር
ኮሙ፡አባ፡አሜን፨
ወበከመ፡አስተጋ
ባእኮሙ፡ለ፲ወ፪
ኖሎት፡አመ፡፲ወ
፪ለወርኃ፡ግንቦት፡
ለበዐለ፡ፍልሰትከ፡
ክቡር፡አአቡነ፡ቅዱ
ስ፡ተክለ፡ሃይማኖ
ት፡ክማሁ፡ረስየነ፡
ጉቡአነ፡በመንግሥ
ተ፡ሰማያት፡ምስ
ለ፡ኵሎሙ፡ቅዱሳ
ን፡ወሰማዕት። ወጻ
ድቃን፡በረከቱ፡የ
ሀሉ፡ምስለ፡ፍቁሩ
ተክለ፡ሃይማኖት፡
ለዓለመ፡ዓለም፡አሜ፨



The congregation assembled for the translation of the body of Takla Hâymânôt.
(*See chapter IV*).

to say the prayer of consecration over it. Then SAINT MICHAEL would bring a deacon, and the deacon would recite the words which it was proper for him to recite, and our father would say, "Peace be unto all of you," and after this he would break the bread and give unto the congregation the BODY and BLOOD of CHRIST, and unto those who believed in His NAME. It was for this reason that the festival of SAINT MICHAEL was celebrated at the same time as the festival of the translation of the body of the honourable man TAKLA HÂYMÂNÔT (Fol. 175 *b*. 2). May GOD grant unto us an abundant measure of the blessing (Fol. 175 *b*. 3) of this holy man for ever and ever! Amen. [Page 105].

CHAPTER IV.

HOW ABBÂ HEZEKIAH AND THE TWELVE HOLY MEN WENT AND DUG UP THE BONES OF TAKLA HÂYMÂNÔT, AND HOW THEY CARRIED THEM TO THE MARTYRIUM, AND HOW THE SAINT MANIFESTED HIS PRESENCE BY LIGHTING THE LAMP.

(Fol. 175 *b*. 3) And it came to pass that after the twelve MAMHĔRÂN were gathered together on the twelfth day of the month GENBÔT, they and their ABBÂ HEZEKIAH rose up, and went into the cell of the holy man TAKLA HÂYMÂNÔT, and they dug up his grave, and they found his body in the coffin, with all its funeral wrappings still upon it, and it was as well preserved as on the day wherein it was buried. Now seven and fifty (Fol. 176 *a*. 1) years had elapsed since it had been laid in the grave, and sweet odours went forth from the tomb, and the holy man had a cross fixed (*or*, planted) at his head, and in his right hand, and in his left hand. Then our father 'ANÔRÊWÔS (HONORIUS), of the country of WAREB, went in, and said, "Who will be in front of me, and who will be behind me in "bearing the bones of my father?" And he took the cross which was at

his pillow and gave it unto HEZEKIAH. Now when they wished to lift up the body they caused his eyes to roll, (Fol. 176*a.* 2) for the flesh of the holy man had shrunk greatly during his lifetime through his excessive fasting; and our father 'ANÔRÊWÔS (HONORIUS) took an oath, saying, "May GOD make me even thus;" and he kissed the coffin of the holy man, and his body.

And next they brought some clean linen napkins and wrapped his body therein, and they laid it in a small chest; and they cut up the [old] coffin into small pieces, and with them they wrought multitudes of marvellous signs and works. And it came to pass that the press among the people was so great that some of them trampled upon their neighbours (Fol. 176*a.* 3) as if they had been dust, and they cried out, "Let us come "forward in front of his coffin;" now the people trampled one man under foot, and broke his legs, but as soon as he touched the coffin of the holy man he was made whole straightway. Then the twelve shepherds went into the church and shut the doors, and the multitude of the people was so great that they extinguished the lamp; and the shepherds carried the bones of the holy man round about before the throne of the TÂBÔT three times. And at that moment the holy man TAKLA HÂYMÂNÔT came and lit the lamp, and there accompanied him (Fol. 176*b.* 1) SAINTS MICHAEL and PHILIP, and they seated themselves above the TÂBÔT, until the shepherds had buried his body and his bones; then the holy ones blessed all the congregation, and went up into heaven with glory, and the people with one accord bade him farewell and came to their houses. And they said, "Glory be to the FATHER, and to the SON, and to the HOLY "GHOST, Who have granted unto us the remission of our sins; we "have been bought by the blood of his contending, and therefore we "ascribe praise to the FATHER, (Fol. 176*b.* 2) and blessing to the SON, "and we give thanks unto the HOLY GHOST for ever and ever. Amen. "Hallelujah."

O Father, remember him that wrote [this book], and him that had it written, and all his children who are in this place, both men and women, who have listened to [the reading of] the book of thy contending; and moreover, do thou preserve and bless them, O Father, Amen! And as Thou didst gather together the twelve shepherds to the festival of the translation of the honourable body of our father the holy man TAKLA HÂYMÂNÔT on the twelfth day of the month GENBÔT, (Fol. 176 *b*. 3) even so do Thou gather us together in the kingdom of the heavens, together with all the saints, and martyrs, and righteous men; and may his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER V.

HOW THE HISTORY OF TAKLA HÂYMÂNÔT WAS WRITTEN DOWN AND THEN WAS LOST AND FORGOTTEN, AND HOW THROUGH THE PRAYERS AND INTERCESSION OF THE DESERT MONKS GOD REVEALED IT ANEW TO JOHN KAMÂ.

(Fol. 177 *a*. 1) Hallelujah! This book of the translation of the honourable and blessed TAKLA HÂYMÂNÔT, who is the pillar and roof of the HOLY CHURCH, which is One Apostolic Assembly, was revealed, and sent forth, and was sealed in thanksgiving to the FATHER, and to the SON, and to the HOLY GHOST, and it was translated in the faith of the FATHER, SON, and HOLY GHOST, and it was also declared in the faith of the FATHER, and in the praise of the SON, and with the tongue of the HOLY GHOST (Fol. 177 *a*. 2). This is the Book of the Contending of our father the holy man TAKLA HÂYMÂNÔT, the first monk of the country of SHAWÂ. Like ANTHONY, he received the garb of the monk and put on the raiment of monasticism from the hands of the angels, and this father and holy man received the yoke of the ascetic life from the hand of our father

ÎYÂSÛS MÔ'A [Page 106], even as our LORD JESUS CHRIST had commanded him, and it was he who gave the yoke of the monastic life unto all the men of the country of SHAWÂ, (Fol. 177 *a*. 3) and according to this rule he is the father of them all; and behold, the book of their contendings and the book of their history have been translated for all his children. Now this book of their history is sweeter to the taste than honey and sugar, and more excellent than gold, and silver, and the topaz, and the sapphire, is the Book of the Contendings of the honourable man, and the Book of their Histories shall rejoice the heart of his children exceedingly, for the works of the children are even as the works of their father (Fol. 177 *b*. 1). For a good tree putteth forth good branches, and it blossometh with good blossoms, and sendeth forth sweet fruit, and a tree is known by its fruit; and behold, the fruit of our honourable father is well known, for his fruit is ABBÂ ELESHA' (ELISHA), who kept vigil, and ABBÂ PÎLPÔS (PHILIP), who strove mightily, and ABBÂ TÊWÔDRÔS (THEODORE), who rejoiced, and ABBÂ JOHN, the merciful; we only mention these, for GOD alone knoweth the number of the others, and we do not dare to say how many of them there were. (Fol. 177 *b*. 2) Who can count the stars of heaven? And who can number the sand on the sea-shore, except GOD? Similarly no one except GOD is able to enumerate the children of the blessed man TAKLA HÂYMÂNÔT.

Now, the Book of his Contendings and the Book of the Translation of the Body of the honourable man were composed several years ago, but owing to the lapse of time they became forgotten; and GOD revealed them unto us (Fol. 177 *b*. 3) through the prayers of the Company of the Saints, and through the supplication of the Company of the Saints, and through the intercession of the desert monks, and through the tears of our father YÔḤANNES KAMÂ, for this man continued to weep and to exert himself with the greatest care and diligence about the writing of the history of the holy man; and because of this, behold, GOD revealed [the history

of the blessed man to him] after many years. Now the details of every year of the life of the holy man are not forthcoming, and for the following reason: (Fol. 178 *a*. 1) the early fathers dwelt among the mountains in places which were far removed from each other, and they did so because they cared in no way whatsoever for this fleeting world, and they had no desire that anything besides their works should enter into their laborious life, and therefore no man wrote down the history of our father, and behold, it was the HOLY SPIRIT Who revealed and dictated it unto us. And if thou wouldst say, "The HOLY SPIRIT never dictated this book [to thee]," take and write [a copy of it] thyself, O foolish man, and read it from the (Fol. 178 *a*. 2) beginning thereof even unto the end. And if thou bringest thyself to write the book, [take care that] whilst thou art writing it, thou neither diminishest aught therefrom, nor addest anything thereto, and in writing it be most scrupulous not to put into it anything which is false; if thou dost not take the greatest care thou wilt magnify thyself over the HOLY SPIRIT, Who revealed and dictated the history unto us, and thou wilt fall into the abyss of arrogance of mind. But do thou believe, even as we ourselves believe and know, that it was the FATHER Who revealed the History unto us, and that the SON gave us full knowledge (Fol. 178 *a*. 3) of the same, and that the HOLY GHOST, the GOD of joy, dictated it unto us. Unto These be glory for ever and ever. Amen. O GOD, keep Thou us in memory through the prayer of this holy man our father TAKLA HÂYMÂNÔT, and through the petition and entreaty of the Mother of the LIGHT, the pure woman who gave birth to LIFE, and through the prayers of all the righteous saints and martyrs, for ever and ever. Amen. Glory be to the FATHFR, and homage to the SON, and thanksgiving to the HOLY GHOST, for ever and ever. Amen. And upon us (Fol. 178 *b*. 1) may there be compassion and mercy until the time in the latter days when we shall receive our souls [again] for ever and ever. Amen. And may He write the names of him that wrote this book, and of him that had it written,

ን፡ ይኩን፡ ሣህሉ፡ ወ
ምሕረቱ፡ እስከ፡ እ
ስትንፋስ፡ ደኀሪት፡
ለዓለመ፡ ዓለም፡ አ
ሜን፨
ለዘጸሐፎ፡ ወለዘ
አጽሐፎ፡ ለዝንቱ፡
መጽሐፍ፡ ይጽሐ
ፍ፡ ስሞሙ፡ ኀበ፡ እ
ምደ፡ ብርሃን፨ ም
ክለ፡ ውሉደ፡ ዘቲ፡ ቤ
ተ፡ ክርስቲያን፨ ይ
ምሕረነ፡ ወያድኅ
ነነ፡ ለኵልነ፡ እምደ
ይን፡ በጸሎቶሙ፡
ለኵሎሙ፡ ጻድቃ
ን፡ ወሰማዕት፡ ቅዱ
ሳን፨ ወበጸሎታ፡ ለ
እግዝእትነ፡ ቅድስ
ት፡ ድንግል፡ ማር
ያም፡ እሙ፡ ለብር
ሃን፡ ወበስእለቱ፡
ወትንብልናሁ፡ ለ
አቡነ፡ ቅዱስ፡ ወክ
ቡር፡ ተክለ፡ ሃይማ
ኖት፡ ወያርፍቀነ፡
ምስሌሁ፡ በሐዳስ፡
ዘመን፡ ሊቀ፡ ካህና
ት፡ ለሊሁ፡ ክመ፡ ይ
ትክህን፨ ለዓለመ፡
ዓለም፡ አሜን፨ ወ
አሜን፡ በዝየ፡ ተ
ፈጸመ፡ ወስብሐ
ት፡ ለእግዚአብሔ
ር፡ ለዓለመ፡ ዓለ
ም፡ አሜን፨ ወአሜ
ን፡ ለይኩን፡ ለይኩን፡

The Abbot instructing John Kamâ concerning the history of Takla Hâymânôt, and the Holy Spirit, Who is in the form of a dove, revealing to him the details of the saint's life.

(*See chapter V*).

upon a pillar of light, together with the sons of this church. And may He have mercy upon us, and deliver us from the judgment through the prayers of all the righteous and of all the holy martyrs, and through the prayer of our holy Lady, the VIRGIN MARY, the Mother (Fol. 178*b*. 2) of the Light, and through the supplication and intercession of our father the holy and honourable man TAKLA HÂYMÂNÔT; and may he make us to sit down with him, in the new time which shall come when he himself shall minister (Fol. 178*b*. 3) as the high-priest, for ever and ever. Amen. And Amen.

HERE ENDETH [THE BOOK OF THE TRANSLATION OF THE BODY OF THE HOLY MAN TAKLA HÂYMÂNÔT]. GLORY BE TO GOD FOR EVER AND EVER! AMEN. AND AMEN. SO BE IT. SO BE IT. [Page 107].

THE BOOK OF THE MIRACLES

OF

OUR FATHER THE HOLY MAN

MÂR TAKLA HÂYMÂNÔT,

WHICH WAS COMPILED BY ABBÂ PETER.

THE BOOK OF THE MIRACLES OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.

THE INTRODUCTION.

(Fol. 179*a.* 1) In the NAME of GOD, the LORD Who hath made the heavens to be His Throne, Whose foot the earth is unable to bear, and Whom the heavens and the earth cannot contain! He is the source of all understanding, and the fountain of all knowledge, and it is He Who hath created the children of men in His own form and similitude; and moreover, He shall, in the last days, mingle our flesh in His Divinity. Therefore His angels praise Him, and say, "Glory be to GOD in the heavens, (Fol. "179*a.* 2) and peace be upon earth to the children of men who please "Him." Except through the praises of the children of GALILEE no man can know Him, for the praise of GOD, Who doeth stupendous things, is marvellous, and it is difficult to describe (*or,* explain) Him; His angels praise Him in ZION with cymbals and drum, and His Apostles praise Him in JERUSALEM with sweet songs, and every soul with one consent praiseth GOD. And if there be any man who doth not praise Him, (Fol. 179*a.* 3) he shall be condemned, and, as it is written, the Angel of GOD shall slay

him, even as he slew the army of SENNACHERIB, and shall destroy the memorial of him in the earth. And to us, that is to say, to us who love Him so much that we have gathered ourselves together to celebrate the commemoration of the birthday of our father [the holy man] TAKLA HÂYMÂNÔT, shall it be said, even as it is said of MOSES, "He shall make our "hearts to shine, and He shall set in our face His splendour, for ever and "ever." Amen. Unlock and open my mouth, O Lord, (Fol. 179*b*. 1) even as Thou didst [open the mouth of] our father TAKLA HÂYMÂNÔT; and fill, O LORD, my mouth with Thy praise, so that I may praise and give thanks unto Thee, and that I may declare all the wonderful works which Thou hast done by the hand of our father TAKLA HÂYMÂNÔT; and open my mouth, O LORD, so that I may declare all thy praise in the gates of the daughter of ZION. And accept, O LORD, my prayer, and grant unto me that this Thy praise may be read aloud in the congregation of the righteous, and let me (Fol. 179*b*. 2) rejoice in Thee Who hast created me, even as it is written, "Let ISRAEL rejoice in Him that created him."[1] Hearken ye unto me, O children of righteous men, and offspring of the saints, even as SIRACH the prophet saith, "As the flower putteth forth "blossom[s] in the dews of the field even so shall ye blossom."[2] And let your perfume be as sweet as the perfume of LEBANON, and put forth your fruit, and let your perfume be as sweet as that of the rose which bloometh in the field, and sing praises with songs of gladness. And ascribe blessing (Fol. 179*b*. 3) unto GOD in all His works, and magnify ye His NAME, and prostrate ye yourselves before Him with praises of Him, and sing ye unto Him a thousand Psalms and Canticles [to the accompaniment] of the harp. And when ye praise Him ye shall say, "Great is the work of GOD, and "exceedingly beautiful, and all His ordinances [are performed] each in "its appointed time."

[1] Psalm cxlix. 2. [2] Ecclesiasticus l. 8.

And now, hearken ye unto me, O my beloved, and incline your ears unto the words of my mouth that I may relate unto you a beautiful narrative, which shall make glad your hearts, even as doth the drinking of wine which is many years old. (Fol. 180 *a*. 1) To-day is the day whereon was born the father of us all, who hath gathered us together from out of every country. This day, that is to say, the twenty-fourth day of the month TÂKHSHÂSH,[1] was born our father TAKLA HÂYMÂNÔT. This day was fulfilled that which the angel MICHAEL spake unto [Page 108] our father ṢAGÂ ZA'AB, "Behold, there shall go forth from thee a pure seed, and a "son shall be born unto thee, the perfume of whose unguent shall come "forth into all the world, and he shall become a new Apostle in the (Fol. "180 *a*. 2) country of ETHIOPIA." Thus did the angel speak unto him on the day when he brought ṢAGÂ ZA'AB out of the abyss of the sea, after he had remained there for three days and three nights, hidden from the murderous spear of the mounted soldier from the army of MATALÔMÊ, the king of DÂMÔT, who was pursuing him.

Come ye, and let us rejoice and be glad in this day with praises and hymns, and let us dance on the birthday of our father, even as a certain maiden danced in GALILEE (Fol. 180 *a*. 3) on the king's birthday and pleased him; and he said unto her, "Ask me [for] whatsoever thou de- "sirest," and she asked him to give her the head of JOHN the BAPTIST.[2] Let us then please our father on this day, which is his birthday, with praises and with hymns, and as the sons of a king who prepare a great feast for their father on his birthday and for the governors and nobles of the city, so let us make ready for our father on his birthday a great feast, (Fol. 180 *b*. 1) both for him and for the governors and great men of the city. Now the governors are the priests, even as PAUL the Apostle saith, "Be ye subject to your governors[3] who teach you the Word of GOD, for

[1] *I. e.*, December 20. [2] St. Matthew xiv. 8. [3] Compare Romans xiii. 1.

"it is they who watch over your souls." And who are the nobles of the city except the folk who are hungry? For there is none greater than the hungry, of whom our Lord said, "I was hungry, and ye gave me food to "eat."[1] And again He said, (Fol. 180*b*. 2) "Whatsoever ye do to one of "these My little ones, My brethren, ye do unto Me."[2] And up to the present we have not written down what there is in the book of his contending, but from this place onwards we wish to write the memorial of the praise of our honourable father TAKLA HÂYMÂNÔT, even as it is written, "Let us "now praise honourable men,[3] for GOD hath given abundant honour unto our "fathers, and He hath chosen them out of the creatures of the world; some "of them have left behind them an honourable name, (Fol. 180*b*. 3) and "men praise them in the congregation of the Gentiles, and of the men "whose righteousness is not forgotten pictures (*or,* statues) are made, and "their bodies are buried in peace." Of the men of whom pictures (*or,* statues) are made, our father TAKLA HÂYMÂNÔT was one, and he found mercy with his GOD, and the memorial of his name is a memorial for good.

Three days after he was born he ascribed holiness to GOD, saying, (Fol. 181*a*. 1) "ONE is the holy FATHER, ONE is the holy SON, ONE is the "HOLY GHOST," and when he was one year and three months old he blessed a little flour, and he made it so much that he lacked a place where to lay it up. Then, after he had grown up, he went, like a man, on foot to the place where there was a heathen shrine in a large grove of trees, and he builded an altar to GOD therein. And in the country of DÂMÔT he taught the Word of GOD, (Fol. 181*a*. 2), and he became a witness to the birth of CHRIST, and the people of the country tortured him, each in his own fashion, and they threw him into a basket and then hurled him down a great precipice. And MICHAEL the angel brought him out of this trouble unharmed, and he made an end of the sorcerers in the very fire

[1] St. Matthew xxv. 35. [2] St. Matthew x. 42. [3] Ecclesiasticus xliv. 1.

ት፨ወእምዝ፡ቆመ
በአሐቲ፡እግሩ፡፳
ዓመተ፡ወእምኒሆ
ን፡፲ዓመተ፡እስት
ዮ፡ማየ። ወሰበ፡ፈ
ጸመ፡ቅኒሁ፡መን
ፈሳዊተ፡በእብዝ
ኃ፡ፃማ፡ከመ፡ነቢ
ያት፨ወበስቢክ፡ወ
ንጊል፡ከመ፡ሐዋር
ያት፨ወበተቀሥ
ፎ፡ከመ፡ሰማዕታ
ት፤ወበቱባሕትዎ፡
ከመ፡መነኮሳት፡እን
ዘ፡ይጼውም፡እስከ፡
ይጠግዕ፡ማዕሱ፡
ዲበ፡ዓፅሙ፤ወእስ
ከ፡ይትኈለቍ፡መ
ለያልያቲሁ፡እም
ብዝኃ፡ኀልቀተ፡
ሥጋሁ፡ወሰግደተ
ቲሁ፡ዘበሐፍ፡ው
ፁይ፡ከመ፡ነጠብ
ጣበ፡ደም፨ወጼሉ
ታቲሁ፡ከመ፡ፈል
ፈለ፡ማይ፡ዘኢይነ
ጽፍ፨ወእመ፡አኮ፡
ከመ፡እስትንፋስ፡
ወውኅዘተ፡እንብ
ዑ፡ዘእንበለ፡አቅም፡
መሀልተ፡ወሌሊተ፤
ወእምኮሎስ፡ዘየ
ሀቢ፡ገድሎ፡ኅዳገ
ፍትወት፡ወመንና
ስብሐት፡ጽኑዕ፡
ዘአኀረመ፡አበው፡
ፎጉባኑ፡መንፈስ፨

Takla Hâymânôt stands on his legs day and night until one of them dropped off; he then stood upon one leg for seven years.

(*See chapter CV*).

wherein they were wont to dance through their enchantments; now some of them used to lick coals of fire with their tongues. And he raised up many from the dead, even after their bones had dried up, (Fol. 181*a*. 3) and he went round about through all the countries teaching the true faith. He walked on foot on the sea, just as he walked on dry land, and GOD gave him power over evil demons, and he cast them out from men.

And it came to pass that one day a certain being who was a demoniac and dwelt in the sea seized [his] disciple, and straightway the holy man circumcised him, and baptized him, and made him a Christian, and he called him KHÂRAYÔ KRĔSTÔS, (Fol. 181*b*. 1) and dressed him in the garb of a monk; and this man became a chosen vessel, and was strenuous in the ascetic life, and he dwelt with the holy man, and ministered unto him until the day of his death. Next Satan came to him in the form of a mighty serpent, and, although the holy man was occupied in singing and prayer, he slew [him]. And the holy man abjured bread and water, not that he sustained his life by bread [alone], but by every word which goeth forth from the mouth of GOD. And in the place in his cell wherein he used to stand up [Page 109] he drove into the ground eight stakes, which were as sharp as (Fol. 181*b*. 2) spears, two in front of him, two behind him, two on his right hand and two on his left; and whensoever his body became weary or sleepy, and he lay down there, these stakes would pierce him and wake him up. And he stood upright among the stakes, without turnning either to this side or to that, for so many days that at length one of his thigh bones broke; and after this he stood upon one leg only for a period of seven years. And on the day whereon he was to die, (Fol. 181*b*. 3) our LORD JESUS CHRIST came down to him, and made a covenant of mercy with him, and told him that He would shew mercy upon every man who should celebrate his commemoration and should call upon his name; and CHRIST appointed him to be over fifteen cities because of the multitude of his children.

Such are the reasons why we commemorate with an encomium our father TAKLA HÂYMÂNÔT; the remainder of the matters which concern him will be found in the Book of his Contendings, and from this point onwards we shall address ourselves to writing down his miracles, which are innumerable. What chariot, and what wings, and what cloud (Fol. 182*a*. 1), and what spirit could raise me up and bring me even to the fringe of thy miracles, which extended as far as is the East from the West, O my lord and father, thou blessed TAKLA HÂYMÂNÔT? What ship, or what bridge, or what boat can carry me over to the shore [of the sea] of thy wonderful things, which is as deep and as mighty as the torrent of a river, O my lord and father? What tongue, or what speech, or what understanding, or what mind is able to tell the number of (Fol. 182*a*. 2) thy miracles, which are as numerous as the sands of the sea and the stars of upper air, O my lord and father? What city, and what country, and what land, and what sea is there whereto thou didst not journey, wherein they will not be found, O my lord and father? What woman is there whom thou didst not help in the day wherein she suffered in bringing forth her child? And what place is there wherein thou didst not cause children to be found when the women had made strenuous supplication unto thee? And which of the beasts of the desert, and which of the birds of (Fol. 182*a*. 3) heaven was not found to be terrified and compelled to give up the prey which it had seized, when a man adjured him so to do in thy name, O my father TAKLA HÂYMÂNÔT?

How sweet, and how lovely is the mention of thy name when it is uttered, O our father TAKLA HÂYMÂNÔT! The love of thy name warmeth the belly like fire, and moveth the bowels, O my lord. O how much sweeter to the mouth is the mention of thy name than honey which hath been run out from the comb, for it is even as scent to the nostrils! (Fol. 182*b*. 1) O my lord, the mention of thy name smelleth more sweetly than

the perfume of the incense of the Sanctuary, and it is like unto the smell of the incense which [is burnt] at the time of the OFFERING! O my lord, how can I praise thee sufficiently, and unto what can I compare thee? How can I praise sufficiently the memorial of a righteous man? How can I ascribe blessings unto thee adequately, O my lord? Now, as it is written, "The memory of the righteous man is for praise,"[1] therefore I, even I, according to my power will praise thee, and I will ascribe blessings unto thee, O my blessed father, saying, "Blessed art thou, (Fol. 182*b*. 2) and "goodness be with thee, O my lord. Blessed be the womb which bore "thee, and blessed be the breasts which gave thee suck, O my lord. "Blessed be our father ṢAGÂ ZAʾAB, and blessed be our mother ʾĔGZÎʾĔ "ḤÂRAYÂ, who brought thee forth a perfect father, that thou mightest make "supplication for the earth and the heavens! Blessed be the children who "were reared with thee, and blessed be all those who saw thee, and who "spake with thee, O my lord! Blessed be (Fol. 182*b*. 3) the cities wherein "thou didst preach from DÂMÔT to DÂMÔ, and of them let be [specially] "blessed the city wherein thou was born, O my lord! Blessed be DABRA "LÎBÂNÔS which was the place of thy death, O my lord! Blessed be our "holy fathers who dwelt with thee! Blessed be the priests and deacons "who served in thy days, and who administered unto thee the OFFERING, "O my lord! Blessed art thou who for forty years (Fol. 183*a*. 1) didst take "no thought for thy food so long as thou didst find righteousness! Blessed "art thou into whose mouth for forty years only cold water entered, O my "lord! Blessed art thou from whose mouth there never went forth a word "of falsehood, O my lord! Blessed be the ground whereon thou didst stand, "when thou madest thy genuflections, and didst give neither sleep to thine "eyes nor slumber to thine eyelids, until at length, through excessive stand- "ing, one of thy (Fol. 183*a*. 2) thigh bones broke, [Page 110] O my lord!

[1] Proverbs x. 7.

"Blessed art thou who didst condemn thine own body to suffering, though "none condemned thee to punishment! Blessed art thou who didst seek "and didst find the kingdom of the heavens, O my lord! Blessed be all "those who were gathered together on the day of thy death that they might "be blessed with the benediction of thy body, and blessed especially be "those who buried thee, O my lord!"

How exceedingly do our bellies burn, as with fire, when we draw nigh unto thee at the time of weeping, when our weeping (Fol. 183*a*. 3) is even as the weeping which ceaseth not, and as the weeping of a child who hath left the breast of his mother, and when we remember thee, O father of many, on the day of thy death, O my lord! And how abundantly do the tears of our eyes flow down, even as a stream in the winter season, whensoever we remember how thy coffin went down into the grave, and how they covered it over with dust, O my lord! Blessed be our fathers who are thy children, and who have been appointed by thee in all districts! Blessed be all those who have sat upon (Fol. 183*b*. 1) thy throne, O my lord! Blessed be all those who shall be begotten by us, thy children, O my lord! Blessed be all thy children who dwell in all thy sanctuaries, and let be especially blessed those who live near the place where thy funeral chest hath been laid, O my lord! Who shall be able to ascribe blessings to thee adequately, and who shall be able to enumerate thy miracles, O my lord? Many interpreters shall declare thy (Fol. 183*b*. 2) wonderful works, but they shall neither be able to describe them all, O my lord, nor to recount them completely. And how is it possible then for me, a man of feeble understanding, who possess no knowledge whatsoever of letters, to describe them? For I am unable to write a discourse thereon. If I narrate in thy name only a few out of many, or even two only, do thou accept me, O blessed man, even as our LORD accepted the two mites of the widow. Hearken, O ye my beloved, for behold, we will draw nigh to them, and give ye time so that the

ንዑ፡ንበል፡ለእግ
ዚአብሔር፡እም
ሳክነ፡መሐሪ። በከ
መ፡ይቤ፡ነቢይ፡ወአ
ኮ፡በጽድቅነ፡ዘነሢ
እ፡ሣህለነ፡ቅድሜ
ከ። ዋኔሙ፡በምሕ
ረትከ፡ብዙኅ፡እግ
ዚእነ፡ከመዐነ፡እ
ግዚኦ፡ተሣሃለነ፡
እግዚኦ፡አጽምአ፡
እግዚኦ። ግበር፡ወ
ኢታጕንዲ፡እግዚ
ኦ፡እምላክነ። እስ
መ፡ተሰምየ፡ስምከ፡በላዕ
ሌነ፡ለዓለመ፡ዓለ
ም፡አሜን። ንጽሕ
ፍ፡እንከ፡ቅድመ፡
ዘተገብረ፡በደብረ፡
ሊባኖስ፡ተአምረ።
ወካዕበ፡ዓዲ፡በው

ስተ፡አህጉር፡ብዙ
ኃት፡ስምዑ፡ፍቁ
ራንየ። እስመ፡ዝን
ቱ፡አቡነ፡ተክለ፡ሃ
ይማኖት፡ተመስለ፡
ከመ፡ኢር፡ነጋዲ፡ዘ
ያስተጋብእ፡ባሕር
ያተ፡እምኵሉ፡በሐ
ውርት። ወይመል
እሙ፡ውስተ፡ቤቱ።

ከማሁ፡ዝንቱ፡አ
ቡነ፡ተክለ፡ሃይማ
ኖት፡አስተጋብአነ፡
ውስተ፡ዘቲ፡ቤተ፡
ክርስቲያን፡እም
ኵሉ፡በሐውርት።
አኮ፡እምውሉደ፡ክ
ርስቲያን፡ባሕቲቱ
አሳ፡እምአረሚኒ፡

The celebration of the Festival of Takla Hâymânôt.

interpretation of the same may be uttered (Fol. 183*b*. 3) as a testimony.

Come ye and gather yourselves together that ye may hear an excellent narrative; come ye quickly, even as the man who is athirst hasteneth to the fountain of water, that your ears may drink in wisdom, and that ye may hearken to the marvellous story which our father PETER hath compiled because he was unwilling that the miraculous deeds of our father TAKLA HÂYMÂNÔT, which have been performed in our own days, should be forgotten, for the deeds which were done [by him] in times past have been written down by those who were before us. And hearken now, O my beloved ones, (Fol. 184*a*. 1) and come ye and let us keep a festival to the LORD our GOD, the MERCIFUL ONE, even as the Prophet saith, "Have "not compassion upon us because of our righteousness which is a defiled "thing, but hearken unto us, O Lord in Thine abundant mercy; O GOD, "have compassion upon us, O GOD, bring [Thy] work, and make no long "tarrying,[1] O LORD our GOD, for by Thy NAME are we named, for ever "and ever. Amen." We will then first of all write down the miracles which were performed in DABRA LÎBÂNÔS, and afterwards those which were wrought in (Fol. 184*a*. 2) many [other] cities. Hearken ye, O beloved, for this man our father TAKLA HÂYMÂNÔT resembleth a good merchant who gathereth together pearls from every sea, and filleth his house with them; (Fol. 184*a*. 3) and similarly this man our father TAKLA HÂYMÂNÔT hath gathered us together into this church from every country, and not Christian children only, but also those who belong to the Gentiles.

[1] Compare Psalm xxv. 7; xl. 17; Psalm lxx. 5.

፱ ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን።

ወመጽአ፡፩ብእሲ
ዘኢይክል፡ሐዊረ፡
በእግሩ፡ዘእንበለ፡
በእደዊሁ። ወነበ
ረ፡ከመዝ፡በዲዲ፡ቤ
ተ፡ክርስቲያን፡፩
ሰሙን፡አው፡፪ቱ፡

ይትመሐለል፡ኀ
በ፡አቡነ፡ተክለ፡ሃ
ይማኖት፡ከመ፡ይ
ፈውሶ፡ወከመ፡ያ
ርትዖ፡እገሪሁ። ወ
እምዝ፡ዐርገ፡ው
ስተ፡ጾማዕቱ፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ወበጺሖ፡ጸለ
የ፡ወይቤ፡ኦአባ፡
አቡነ፡በዝንቱ፡ጾ
ማዕት፡ዘአሥመ
ርኮ፡ለእግዚአብ
ሔር። ወዘቲ፡ዕብ
ን፡ዘለከፈት፡ሥጋ
ከ። ወዝንቱ፡ምድ
ር፡ዘኬዳ፡አእጋሪከ፡
ወዝንቱ፡ማይ፡ዘነ
ቀዐ፡በቡራኬ፡እዴ
ከ። አንስ፡እትአመን፡
በዝንቱ፡ከመ፡እት

The First Miracle. Takla Hâymânôt and Samuel of Wâlî appear to the woman Krestôs Khârayâ in a dream and tell her to go to Dabra Libânôs, and when she replies that she knows not the way, the saint gives her his cross which acts as a light and a guide to her and brings her to Shawâ.
(*See chapter I*).

CHAPTER I.

THE HEATHEN WOMAN AND THE CROSS OF TAKLA HÂYMÂNÔT.

(Fol. 184*b*. 1) THE FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT.

There was a certain heathen woman, to whom our father came by night, and he had with him one of his children, and he made the woman's house to be as bright as the day, and when she saw the brightness of his face she was terrified and fell down with her face to the ground. And our father said unto her, "Rise up, O my daughter, and fear not;" and she said unto him, "Who art thou, O my lord? For the brightness "of thy face hath terrified me so much that my soul hath departed from "me, and I have no (Fol. 184*b*. 2) strength to speak unto thee." And he said unto her, "I am TAKLA HÂYMÂNÔT, and this [man] who is with "me is SAMUEL, of the desert of WÂLÎ. And now, rise up quickly, and "depart from this thy city into the country of light." Then she said unto him, "Tell me, O my lord, where is the country of light into which I am "to go?" And he said unto her, "It [lieth] to the west of thy city; rise up "now, [and depart to DABRA LÎBÂNÔS." And she said unto him], "Where "is this DABRA LÎBÂNÔS to which thou sayest 'Depart'?" (Fol. 184*b*. 3) And again she said unto him, "O my lord, I am a woman who knoweth "not the way; who shall guide me?" Then he gave her his cross and said, "This shall guide thee." And after this TAKLA HÂYMÂNÔT and SAMUEL went forth from the house, and then the woman set out after them, taking with her a child who was sucking at the breast, and a daughter; but she took neither her husband nor her two sons, for they were asleep, and she went forth in haste. And the cross went in front of her like a pillar of light, (Fol. 185*a*. 1) and led her on the road to DABRA LÎBÂNÔS, and the woman followed it, and the pillar of light did not depart from her until it had brought her to the country of the Christians.

Now on the day wherein she came to DABRA LÎBÂNÔS, they told our father ANDREW, saying, "There is a certain heathen woman [here "with] three (*sic*) [children], and she saith, TAKLA HÂYMÂNÔT sent me that "I might enter into your city;" and when our father (Fol. 185*a*. 2) heard this, he sent unto the woman a wise priest, so that she might tell him everything, and how she had come from her city, and what had befallen her until she met him; and the priest told the whole matter to ABBÂ ANDREW. Now when ABBÂ ANDREW heard this, he sent the priest to the woman a second time, and he gave him three crosses, two belonging to other men, and one to our father TAKLA HÂYMÂNÔT, and he said unto him, "Go and shew her these, and find out if he did give to her the cross "which is laid up with us, for it appeareth to me that he did give her his "cross." (Fol. 185*a*. 3) Then the priest, having hidden the [three] crosses in the folds of his apparel, went out to the woman, and he shewed her one of the two crosses which did not belonged to TAKLA HÂYMÂNÔT, and she said, "This is not the cross." And he shewed her the other cross, and she said to him, "This is not the cross." Then he brought out the third cross to her, that is, the cross of our father TAKLA HÂYMÂNÔT, and as soon as she saw it, her breast heaved and she sobbed, and said to him, "Verily, without any untruth, this is the cross which led me hither, and it "is this which was (Fol. 185*b*. 1) with my father the blessed man TAKLA "HÂYMÂNÔT when I was in my house. This is the cross which led me "and was like a pillar of light on my path; this is the cross which brought "me out from my house." Thus on that day the holy man TAKLA HÂY-MÂNÔT brought Christianity to that heathen woman, and our father ANDREW gave her the name of "KRĔSTÔS KHÂRAYÂ," and to her daughter he gave the name of "KRĔSTÔS ḲAṢABÂ," and to her son he gave the name "ZÊWÂ WANGÊL;" and then (Fol. 185*b*. 2) that woman put on the garb of the monastic life through our father ANDREW.

And when the woman had become a Christian she completed [her]

AAAA

ፈውስ፨ወዘንቱ፡
ብሂሉ፡ምሕረ፡ዮፀ
ነግዕ፡ሥጋሁ፡ሰዕ
ለ፡ጼሎቱ፡እብን፨
ወምሕረ፡ያንገረግ
ር፡ሳዕለ፡ምድር፨
ወምሕረ፡ይጠመ
ቅ፡በውእቱ፡ማይ፡
ወከመዝ፡ብሂሉ፡
ኖመ፡በህየ፨ወበይ
እቲ፡ሌሊት፡ወረደ፡
ላቤሁ፡አቡነ፡ተክ
ለ፡ሃይማኖት፡በስ
ብሐት፡ዐቢይ፡ወ
ፈትሐ፡እማእሰረ፡
ሥጋሁ፨ወይቤሎ፡
ሖር፡በእግርከ፡ር
ቱዓ፡ከመ፡ነበርከ፨
ወአእኰቶ፡ለእግ
ዚአብሔር፡ወሖ
ይወ፡ሶቤሃ፨ወሖረ፡
በእግሬሁ፨ወሶበ፡
ጼብሐ፡ነገሮሙ፡
ለቅዱሳን፡ኵሉ፡ዘ
ከመ፡ገብረ፡ሎቱ፡
እግዚአብሔር፨
ወይቤልዎሙ፡ርእ
ዩኬ፡እንዘ፡አሐው
ር፡ርቱዓ፡ዘነበር
ከ፡በዲዴ፡ቤቱ፡
ክርስቲያን፡እን
ዘ፡ኢክእል፡መጽ
ሞተ፨ወከመዝ፡
ብሂሉ፡ሖረ፡ሀገ
ሮ፡እንዘ፡ይትፌሣ
ሕ፡ወየአኵቶ፡ለ
እግዚአብሔር፡
ለዓለመ፡ዓለም፡
አሜን፨ ፨

The Second Miracle. How the complete use of arms and legs was restored to a cripple.
(*See chapter II*).

petition to our father ANDREW, and to our father TAKLA HÂYMÂNÔT, saying, "O my holy father, fulfil thou for me thy goodness, for it was not "I who sought thee, but thou who didst seek me. And now make entreaty "on my behalf to thy GOD that I may come into thy house which hath "been prepared [for thee], and that my two children may not go into the "country of darkness" (Fol. 185*b*. 3). Now she spake these things that he might bring out [into the light] her two sons whom she had left in her own country. Thus GOD had brought her out, by the hand of TAKLA HÂYMÂNÔT, and then He brought her sons out also through a miracle, as in the times of old, and when they had grown up, they put on the garb of the monastic life by the hand of our father MARAḤ KRĔSTÔS; one of them is alive at the present time, and the other hath fallen asleep. May his prayer protect us, and his servant TAKLA HÂYMÂNÔT, for ever and ever! Amen.

CHAPTER II.

THE HEALING OF THE MAN WITH CROOKED LEGS.

THE SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. (Fol. 186*a*. 1) May his prayer and blessing be with his beloved one TAKLA HÂYMÂNÔT for ever and ever! Amen (Fol. 186*a*. 2) (see Plate CXXII).

There was a certain man who was unable to walk with his legs, and he could only move about upon his hands, and he came in this fashion and sat down in the porch of the church for a week or two, (Fol. 186*a*. 3) and he made frequent supplication to our father TAKLA HÂYMÂNÔT to heal him, and to make his legs straight. After this [Page 112] he went up into the cell of our father TAKLA HÂYMÂNÔT, and when he had gone inside he prayed and said, "This is the cell wherein thou didst please "GOD, this is the stone which hath supported thy body, this is the ground

፫ ተአምሪሁ፡ ለአቡ
ነ፡ ተክለ፡ ሃይማኖት፡
ጸሎቱ፡ ወበረከቱ፡
የሀሉ፡ ምስለ፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖ
ት፡ ለዓለመ፡ ዓለም።
አሜን ✠ ወኮነ፡ እንዘ፡
የሐውር፡ ውስተ፡
ፀብዕ፡ እስክንድር፡
ንጉሥ፡ አማኅፀና፡
ለአቡነ፡ መርሐ፡ ክ
ርስቶስ፡ እንዘ፡ ይ
ብል፡ አንሰ፡ ኢይት
አመን፡ በብዝኅ፡
ሠራዊትየ፡ ዘእን
በለ፡ ኃይለ፡ ተአም
ራቲሁ፡ ለአቡነ፡ ተ
ክለ፡ ሃይማኖት፡ ወ
ይእዜኒ፡ ኦአቡየ፡
ግበር፡ ሊተ፡ ምሕ
ላ፡ ቀዊመከ፡ ውስ
ተ፡ ጸማዕቱ፡ ኀበ፡ ኀ
በረ፡ ቀዳሚ፡ እንዘ፡
ሕየው፡ ውእቱ ✠ ወ
ካዕበ፡ ይቤሎ፡ አቡ
የ ✠ ወሶበ፡ ሰምዐ፡ ዘ
ንተ፡ ይቤሎ፡ አቡነ፡
መርሐ፡ ክርስቶስ፡
ኦእግዚእየ፡ ንጉሠ
ኒ፡ ፍካሬሁ፡ በእን
ተ፡ ምንት፡ ዘንቱ፡
ትቤ ✠ ወይቤሎ፡ ን
ጉሥ፡ ስማዕ፡ ፍካሬ
ሁ፡ ወይ፡ አቡየ፡ ብ
ሂል፡ ፍሡሐ፡ ዘይ
ከውን፡ ለከ፡ ለእመ፡
ገባእኩ፡ ለከ፡ አነ፡ በ
ስምከ፡ ያከብረከ፡
ኵሉ፡ ዓለም፡ እንዘ፡

The Third Miracle. How the bent legs of a man were straightened, and how he was made to walk.

(*See chapter III*).

"which thy feet have trodden, and it is here that the water sprang up "through thee when thou wast singing the praises of GOD and praying; I "believe that in this place I shall be healed." (Fol. 186*b*. 1) Then, in a moment, having said these things, he lifted up his body by the prayer of our father, and in a moment more he raised himself up from the ground, and in a moment more he had dipped himself in that water, and, having said these things, he fell asleep there. And during that night our father TAKLA HÂYMÂNÔT came down to him in great glory, and he loosened the bonds which held his body, and said unto him, "Depart thou, standing "upright on thy feet as thou wast formerly;" and he gave thanks to GOD, and was healed immediately, and he departed on his feet. (Fol. 186*b*. 2) And when the morning had come, he related unto the saints everything which GOD had done, and he said unto them, "Look now, and see that "I, who used to sit in the court of the church (Fol. 186*b*. 3) and beg for "alms, can now walk upright;" and having said these things he departed to his city with rejoicing, and he gave thanks unto GOD for ever and ever. Amen.

CHAPTER III.

THE HEALING OF THE YOUTH WHOSE ARMS AND LEGS WERE TWISTED AND BENT.

(Fol. 187*a*. 1) THE THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT.

May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXIII)

Now there was a certain little boy who was sick, and his arms and his legs were tied together, and his knees were bent up and touched his neck; and his kinsfolk brought him to the holy man, and carried him into

፬ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማኖ
ት፡ጸሎቱ፡ወበረ
ከቱ፡የሀሉ፡ምስሌ
ፍቁሩ፡ተክለ፡ሃይ
ማኖት፡ለዓለመ፡
ዓለም፡አሜን፨ወ
ኮነ፡በምድረ፡ግራ

ርያ፨ወሀለው፡ስ
ብእ፡እንተ፡ምዕራ
ቢሃ፡ለደብረ፡ሊባኖ
ስ፡በሀገር፡እንተ፡
ትሰመይ፡ለክሳ፡እ
ለ፡ይገብሩ፡ተዝካ
ር፡ለአቡነ፡ተክለ፡
ሃይማኖት፡ለለወር

ኋ፡ወኮነ፡ቢቶሙ፡
ታሕተ፡ቀልተል፨
ወወረደ፡እብነ፡ጸላ
ዕ፡ዐቢይ፡ውስተ፡
ቤተ፡አሐቲ፡ብእሲ
ት፡ዘአስተዳለወት፡
ለበዐለ፡ልደቱ፡ለአ
ቡነ፨ወሶበ፡ስምዐ
ት፡ንኩርኩረ፡እብ
ን፡ወፅአት፡አፍአ፨
ወጸርሐት፡በዐቢ
ይ፡ቃል፡እንዘ፡ትብ
ል፡እአቡየ፡ተክለ፡
ሃይማኖት፡ፈኑ፡እ
ዴከ፡ወአድኅን፡ጽ
ሕርተ፡ከመ፡ኢይ
ትከዐው፡ድፍድፍ
ዘአስተዳለውክዎ፡
ለበዐለ፡ልደትከ፨
ወዘእንበለ፡ትፈጽ
ም፡ጸሎታ፡ወረደ፡

The Fourth Miracle. How Takla Hâymânôt cast out a devil, and how he beat him with his cross-headed, gold staff.

(*See chapter IV*).

his presence, saying, "No man can unfasten the limbs of this boy except "our father TAKLA HÂYMÂNÔT." And one night (Fol. 187 *a*. 2) they brought him into the church, and set him down where the congregation was standing, saying, "Who knoweth? peradventure our father may heal him." Then GOD saw their faith, and He sent straightway our father TAKLA HÂYMÂNÔT in great glory to the boy, and the holy man straightened his hands and his feet, and made him to walk. And he ran along and ascended (Fol. 187 *a*. 3) the steps [of the altar], and he stood up beneath the feet of our father TAKLA HÂYMÂNÔT, and as soon as the congregation of holy men saw this, they glorified GOD, and ascribed blessings to their father. Now the boy did not depart to his city, but he took refuge under the feet of the saints, and finally our father MARAḤ KRĔSTÔS put the garb of the monastic life upon him, and the boy liveth with him to this day. May his prayer preserve his servant TAKLA HÂYMÂNÔT for ever and ever. Amen.

CHAPTER IV.

ALEXANDER THE GENERAL AND HIS SUCCESSFUL EXPEDITION, AND THE CASTING OUT OF THE DEVIL.

(Fol. 187 *b*. 1) THE FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT.

May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen. (see Plate CXXIV)

And it came to pass that whilst 'ESKENDER (ALEXANDER) the king was on the march to the war, (Fol. 187 *b*. 2) he entrusted himself to our father MARAḤ KRĔSTÔS, saying, "I do not put my confidence in the multitude "of my army, but only in the might of the miracles of our father TAKLA "HÂYMÂNÔT, and now, (Fol. 187 *b*. 3) O my father, swear an oath unto me "as thou standest in his cell, in the place wherein he lived; when the holy

"man was alive, he used to sit in days of old;" and again he said unto him, "My father." And when he heard this, our father MARAḤ KRĔSTÔS said unto him, "O my lord, explain to me why thou sayest these things;" and the king said unto him, "Hearken unto the explanation, O my father. "There shall be joy unto thee if I return unto thee, and all the world will "bless thee, saying (Fol. 188*a*. 1), 'The king hath returned [in peace] "'through the prayer of our father MARAḤ KRĔSTÔS;' but [Page 113] if I "die in a foreign country there will be proclaimed to my father, 'Woe', "and there shall be weeping, and to thee and throughout Ethiopia shall "be declared, 'Woe, for the king is dead'." Now when our father had heard this, he said unto him, "Go, for our father TAKLA HÂYMÂNÔT hath "knowledge of this [matter]; it is he in whom thou puttest thy trust, and "he shall bring thee back in peace." And straightway the king kissed the two soles of the feet of (Fol. 188*a*. 2) our father MARAḤ KRĔSTÔS, even as KÂLÊB the king kissed the two doorposts of the cell of ABBÂ PANṬALÊWÔN; and our father said unto him, "Go, and thou shalt return in peace "from the country of SÂBA." And because of this thing our father made a solemn covenant with his children that on the twenty-fourth day of the month ṬÂKHSHÂSH[1] they should read the "Book of the Contendings" of our father TAKLA HÂYMÂNÔT, for that was the day whereon he was born. And GOD hearkened unto his petition, and sent our father TAKLA HÂYMÂNÔT (Fol. 188*a*. 3) into his shrine, so that his children might know that their petition had gone up.

Now there was with them a certain man who was possessed of a devil, and when he saw our father TAKLA HÂYMÂNÔT arrayed in the splendour of great light, and holding in his hand a rod of gold, the head of which was engraved with the sign of the Cross, (see Plate CXXIV) he was afraid, and he was greatly terrified, and he threw himself

[1] *I. e.*, December 20.

down on the ground, which he began to beat with his feet, and cried out with a loud voice, saying, "O TAKLA HÂYMÂNÔT, beat me (Fol. 188*b*. 1) "not with thy rod of gold. This splendour of thine apparel terrifieth me "so much that I must go out of my head." Then our father admonished him severely, and smote him with his staff so that the devil might go forth from the man quickly, and the demoniac cried out, saying, "O TAKLA "HÂYMÂNÔT, if thou wilt not believe me I must swear unto thee the con-"clusion of my oath, which is this;" then he cried out to a certain beast not to devour him, and he took an oath, saying, "If I return, he will cer-"tainly devour me;" and having spoken thus the devil went out of the man. (Fol. 188*b*. 2) And when our father MARAḤ KRĔSTÔS had seen this wonderful thing, he spake unto his children, saying, "Hearken ye, O my "children, for behold, ye have heard and seen with your own eyes this "day, which is the birthday of our father TAKLA HÂYMÂNÔT; on this day "a shining star hath risen upon us, which hath guided us to the Mirror(?) "of righteousness which is indeed JESUS CHRIST. On this day, which is "the birthday of our father TAKLA HÂYMÂNÔT, our prayer hath ascended "(Fol. 188*b*. 3) to GOD, and at this present the holy man is making inter-"cession for our father PETER that there may be joy and peace during the "days of his office, and that the accursed wolf which snatcheth away "the sheep may not seize and carry off one of his flock for ever and ever. "Amen."

And all the miracles which we heard of and saw performed by our father TAKLA HÂYMÂNÔT in DABRA LÎBÂNÔS were so many that it is impossible for a man to number them and to declare them to his neighbour; but you, on whom resteth (Fol. 189*a*. 1) the HOLY SPIRIT, shall tell them among yourselves. And how long would it take us to write down the miracles which he worked upon the living and the dead? There are some who say:—"Our father TAKLA HÂYMÂNÔT came unto us in a vision "of the night, and he brought us into the church and said unto us, 'See,

"'O my children, the building and the beauty of the ornamentation of the "'earthly city which we have! Come ye hither and dwell, and I will shew "'you (Fol. 189*a*. 2) my city, which is better [than this].' And we found "everything, [when we had come here,] which he had shewn unto us in "the vision." And others said:—"When we wished to depart unto another "city to dwell there, our father TAKLA HÂYMÂNÔT came unto us in a "vision of the night, and lifted us up and brought us into this church; and "he shewed us the pillars of the sanctuary which were made of gold and "precious stones, and a pillar of service, the upper part of which was "made of gold, and a pillar which had a base (Fol. 189*a*. 3) of silver, "and a pillar the outside of which was made of brass, and he said unto "us, 'See ye, O my children, the manner of place which those who live "'here have to dwell in'." And there were others who said:—"When we "could not endure hunger, and thirst, and nakedness, our father TAKLA "HÂYMÂNÔT met us on the way as we were going to another city, and he "said unto us, 'Whither go ye, O my children? Why did I stand up in "'this place for so long a time that at length one of my legs broke? Was "'it not for your sakes? (Fol. 189*b*. 1) Cease ye your quest for meat, and "'drink, and raiment, for was it not for you that I did this so that you might "'endure patiently? Whensoever hunger and thirst come upon you re- "'member me'."

And others said:—"Our father TAKLA HÂYMÂNÔT came unto us "[Page 114] holding bread in his hand, and he said unto us, 'Take ye [this] "'and eat;' and as for water he gave us to drink of the water of the "GARDEN (*i. e.*, PARADISE), and from that day hunger and thirst left us." And others said:—"When we were seized by deadly sickness our father "TAKLA HÂYMÂNÔT came unto us (Fol. 189*b*. 2) in the form of a physician "holding a knife in his hand, and he cut us open, and took out from us "all the diseased parts of our wounds." And others said:—"When we "had drawn nigh unto death, through a second sickness, our father TAKLA

፭ ተአምሪሁ ፡ ለ
አቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወ
በረከቱ ፡ የሀሉ ፡ ም
ስለ ፡ ፍቁሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓለመ
ዓለም ፡ አሜን ፨ ወ
ኮነ ፡ በምድረ ፡ ኅራ
ርያ ፡ በሀገር ፡ እንተ ፡
ትስመይ ፡ የደፍና
እንቲ ፡ ትነጥፍ ፡ አ
ሐቲ ፡ ብእሲት ፡ ለ
በለ ፡ ልደቱ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡
ወነገርዋ ፡ ከመ ፡ መ
ጽአ ፡ ወዐልያን ፡ ነገ
ሥ ፡ በርብሩ ፡ ቤታ ፡
ወሶበ ፡ ሰምዐት ፡ ይ
እቲ ፡ ብእሲት ፡ ቃ
ሎሙ ፡ እንዘ ፡ ይጸር
ሑ ፡ ከመ ፡ ይባኡ ፡ ው
ስተ ፡ ቤታ ፡ ጸርሐት ፡
እንዘ ፡ ትብል ፡ አ
ቡየ ፡ ገባሬ ፡ ተአም
ር ፡ ሠውረኒ ፡ የም
ወስውር ፡ ለዝንቱ ፡
ኵሉ ፡ ስዋ ፡ ዘአስተ
ዳለውክዎ ፡ ለበዐ
ለ ፡ ልደትከ ፡ ስብአ ፡
ማኅበርሂ ፡ ከመ ፡
ኢይበሉ ፡ ዘንተአ
መኖ ፡ ንሕነ ፡ ከመ ፡
ያድኅነነ ፡ እምኅ
ያድያን ፡ ይእዜ ፡ ስ
ኢክህለ ፡ አድኅኖ ፡
ዘተገብረ ፡ ለበዐ
ለ ፡ ልደቱ ፨ ወእም
ድኅረዝ ፡ ቦአ ፡ እሉ
በርባርያን ፡ ወመ

The Fifth Miracle. How a falling rock crashed through the roof, and wrecked the house of a woman, but did not destroy an earthenware vessel in which she had prepared for the festival of Takla Hâymânôt.

(See chapter V).

"HÂYMÂNÔT came unto us, and baptized us, and made us whole." And others said:—"When our souls were going forth from our bodies our "father TAKLA HÂYMÂNÔT came unto us, and said unto us, 'Fear ye not, "'O my children, for behold, I have come to welcome you, and ye shall "'dwell in a city which (Fol. 189*b*. 3) is better [than this], where I, your "'father live'." And, if ye say concerning me, O my beloved fathers and brethren, "He is [only] writing down the things which we ourselves know, "and those which all the world knoweth," verily we will write another book [of miracles], and from this point onwards we desire to write down for you such miracles as ye have not heard of, in order that ye may hear of the things which our father TAKLA HÂYMÂNÔT wrought in other cities.

CHAPTER V.

THE MIRACLE OF THE EARTHENWARE VESSEL.

(Fol. 190*a*. 1) THE FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen (see Plate CXXV).

Now there were in the country of GĔRÂRYÂ (Fol. 190*a*. 2) certain people who lived in a city called LAKSÂ, which lay on the western side of DABRA LÎBÂNÔS, and they were in the habit of celebrating the commemoration of our father TAKLA HÂYMÂNÔT each month (Fol. 190*a*. 3), and their houses were [built] under a steep cliff. And there came down from the mountain a mighty stone which fell into the house of a certain woman who was making [food] ready for the birthday festival of our father, and as soon as she heard the rumbling noise of the stone falling, she rushed outside, and cried out with a loud voice, saying, "O my father "TAKLA HÂYMÂNÔT, put forth thine hand and protect the vessel wherein "I have prepared food for thy birthday festival, and let it not be upset."

And she had scarcely finished her prayer when the mass of stone from the mountain (Fol. 190 *b.* 1) crashed down into her house and wrecked it all, and it left nothing which was not destroyed, with the exception of the vessel, of which only one ear was chipped off, and the food which was inside it was not upset, in order that our father might make manifest his marvellous power. And hearken yet a little longer, and we will further declare the matter unto you, so that ye may not say, "Why did not the "holy man who saved the cooking vessel also save the woman's house?" Now the woman herself did not make supplication on behalf of her house, but only for the cooking vessel; and the mass of rock having begun to move by the (Fol. 190 *b.* 2) command of GOD travelled in the same way as every other mass of stone which splitteth off from mountains, and came down in a direct course to the earth, and that, having so descended, it did not overturn the vessel of our father [is a proof] that our father TAKLA HÂYMÂNÔT wrought a mighty miracle. For the huge mass of stone destroyed a strong wall which was built into the ground to the depth of one cubit, and also the thick roof of the house which was strengthened by cords, and was, moreover, held up by strong and solid supports, and yet the potter's vessel, (Fol. 190 *b.* 3) which was made out of the dust of the earth and could, indeed, easily be broken, and stood in the middle of the house, was saved. And on that day the men of the congregation drank therefrom, and they marvelled at the power of GOD Who, for the sake of His saints, had employed His strength to save [the vessel]. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.

ሎሁ፡ውስተ፡ቤታ፡
ወተሠወረት፡በቅ
ድሜሆሙ፡ወኢን
ጸርዋ፡ወኢላስዋ፡
ዘሀሎ፡ምሉእ፡ው
ስተ፡ቤታ።ወባሕቱ፡
ይኤንዎሙ፡ምዝ
ር፡ወኢይሬእይዎ፡
በእኩይንቲሆሙ።
ወይትመየጡ፡ለ
ፊ፡ወለፌ፡ወምዕ
ረኒ፡ይገፍዕዋ፡ለ
ይእቲ፡ብእሲት፡እ
ንዘ፡ይበውኡ።ወይ
ወዕኡ፡ወይእቲስ፡
ትሬእዮሙ፡ወይ
መስላ፡ከመ፡ዘይኤ
ኅዝዋ፡ፍጡነ።ወ
እሙንቱስ፡ኢይሬ
እይዋ።ወከመዝ፡ክ
ዊኖ፡በተአምረ፡አ

ቡነ፡ተክለ፡ሃይማ
ኖት፡ሶበ፡ኢረከቡ፡
በርባርዮን፡ምን
ተኒ፡ሐሩ፡ፍኖቶ
ሙ።ጸሎቱ፡ወበ

ረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜ
ን።

፮ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክ

ለ፡ሃይማኖት፡ለ
ዓለመ፡ዓለም፡አ
ሜን።ወኮነ፡በምድ
ረ፡ጣራርያ፡አሐቲ፡
ብእሲት፡እንዘት

The Sixth Miracle. How certain soldiers invaded a house but failed to find the jar of wine which had been prepared by the mistress of the house for the festival of Takla Hâymânôt.

(*See chapter VI*).

CHAPTER VI.

THE MIRACLE OF THE ROBBERS AND THE WINE.

(Fol. 191*a*. 1) THE SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen (see Plate CXXVI).

There was in the country of GĔRÂRYÂ, in a city which (Fol. 191*a*. 2) is called [Page 115] YADFĔNÂ, a certain woman who was making ready for the festival of the birthday of our father TAKLA HÂYMÂNÔT, and the people told her that the soldiers of the king were [coming] to plunder her house. And when she heard (Fol. 191*a*. 3) the voices of the men who were calling out that the soldiers were coming to her house, she cried out, saying, "O my father, thou who workest miracles, hide thou me this "day. And hide thou also all this [country of] SHAWÂ which thou hast "made ready [to celebrate] the festival of thy birth, so that the men of the "congregation may not say, 'He to whom we trusted to deliver us from "'thievish soldiers is unable to save him that celebrateth the commemoration "'of his birth'." And after this the robbers came into her house and (Fol. 191*b*. 1) filled it, and the woman hid herself from before them, and they saw her not, and they did not carry off any of the things which were in her house. And they smelled the wine which was there, but saw it not with their eyes, although they turned hither and thither; and when they came into the house they searched for the woman for a little, but they soon went out. And the woman, who thought that they would seize her forthwith, saw them depart, but they saw her not. Now this happened through a miracle [which was wrought by] our father TAKLA HÂYMÂNÔT (Fol. 191*b*. 2). And when the robbers found nothing they went on their way. May his prayer and blessing be with his (Fol. 191*b*. 3) beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

፯ ተአምሪሁ፡ ለአ
ቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበ
ረከቱ፡ የሀሉ፡ ም
ክለ፡ ፍቁሩ፡ ተክለ
ሃይማኖት፡ ለዓለ
መ፡ ዓለም፡ አሜን፡
ወኮነ፡ በምድረ፡ ከ

ተታ፡ በሀገረ፡ እን
ተ፡ ትስመይ፡ የክ
ውስ፡ በዕለተ፡ ዕረ
ፍቱ፡ ለአቡነ፡ ተክ
ለ፡ ሃይማኖት፡ አብኡ
ኵሎሙ፡ ስብአ፡ ሀ
ገር፡ ማየ፡ ጸሎት፡
ከመ፡ ይትነበብ፡ ላ

ዕሌሁ፡ መጽሐፈ፡
ገድሉ ✠ ወሶበ፡ ተ
ፈጸመ፡ ወስዱ፡ ኵ
ሎሙ፡ ኀበ፡ ቤቶሙ
ወአሐቲ፡ ወለት፡
እምኔሆሙ፡ ነሥ
አት፡ ቀሱታ፡ እም
ኀበ፡ እንበረት ✠ ወ
ጾረት፡ በመትከፍ
ቲሃ፡ ወአኀዘት፡ ከ
መ፡ ትሖር፡ ወእኝ
ዘ፡ ተሐውር፡ እንጠ
ብጠበ፡ እምአፈ፡
ቀሱታ፡ ሰዕለ፡ አል
ባሲሃ ። ወሳዕለ፡ አ
እጋሪሃ፡ ወተመይ
ጠት፡ ለፌ፡ ወለፌ ።
ወኢያእመረት፡ እ
ምኀበ፡ ተክዕወ፡
ላዕሌሃ ✠ ወይቤል
ዋ፡ ለምንት፡ ማእ

The Seventh Miracle. How a stream of water was made to appear in the courtyard of the house of a woman who needed water wherewith to make sweet drink for the festival of Takla Hâymânôt.

(*See chapter VII*).

CHAPTER VII.

THE MIRACLE OF THE FOUNTAIN OF WATER.

THE SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXVII).

There was in the country of GĔRÂRYÂ a certain woman who [was about] to make *sawâ*[1] (Fol. 192*a*. 1) for the festival of the birthday of our father TAKLA HÂYMÂNÔT, but she became faint suddenly, and she became after the manner of women, and she was unable to fetch the water [which was necessary]; now she was alone [at the time,] and had neither daughter nor son [there]. And she prayed, saying, "O worker of miracles, my "father, bring hither to me some one to fetch water [for me], so that I may "make ready for the festival of thy birthday." Soon after this her husband came back from the fields, and she said unto him, "Go and bring a water-"pot (Fol. 192*a*. 2) from the courtyard, and if thou findest a man [there] "ask him to fetch me some water;" and when he had gone into the courtyard he found there a fountain of water which was welling up from the ground and flowing round about, and when they saw this they marvelled and were silent with astonishment. Then the man made the preparations according to what his wife shewed him, and when they had completed them the fountain of water was not to be found, and [it disappeared] on the [very] day whereon it was made manifest, and whereon they had drawn water from it. Now the drink [which had been made from the water] was exceedingly [good], and was much sought after (Fol. 192*a*. 3) by those who sat at meat, and it was very pleasant (*or*, sweet) to the taste, [like] wine with sugar in it. Thus our father TAKLA HÂY-

[1] A kind of drink which resembled sweetened ale.

ስ፡ጸሐፍነ፡ኵሎ፡
በከመ፡አይድዑነ፡
ሰብአ፡ይእቲ፡ሀገር፡
ዘከመ፡ሐይው፡ድ
ውያን፡እምኖቶ፡ነ
ገሩ፨ይእዜኒ፡ይቅ
ብዓነ፡ቅብዓ፡መን
ክራቲሁ፡ለእለ፡ተ
ጋባእነ፡ከመ፡ንንግ
ር፡በዐለ፡ልደቱ፨

ወፈድፋደስ፡ለእለ
ንሰምዕ፡መጽሐ
ፈ፡ተእምረሁ፡እን
በለ፡ተዋከቶ። ጸ
ሎቱ፡ወበረከቱ፡የ
ሀሉ፡ምስለ፡ፍቁ
ሩ፡ተክለ፡ሃይማኖ
ት፡ ለዓለመ፡ዓለ
መ፡አሜን፨ ፨

፰ ተአምረሁ፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስ
ለ፡ፍቁሩ፡ተክለ፡ሃ
ይማኖት፡ለዓለመ፡
ዓለም፨ወኮነ፡በም
ድረ፡ሙገር፡ተበ
ሀሉ፡በበይናቲሆ
ሙ፡ሰብአ፡ይእቲ፡
ሀገር፤ንዑ፡ንግበር፡
ተዝካረ፡ለአቡነ፡
ተክለ፡ሃይማኖት፡
ለለወርኁ፡እስመ፡
ዝንቱ፡ሐዋርያነ፡ወ
መምህርነ፡ወኅብ
ሩ፡በዝንቱ፡ምክር፡
ኵሎሙ፡ወ፩እም
ኔሆሙ፡ይቤ፡እንስ፡
ኢይትከሀለኒ፡ዘእ
ንበለ፡እግበር፡ም

The Eighth Miracle. How some water was turned into olive oil through reading over it the history of the contendings of Takla Hâymânôt.

(*See chapter VIII*).

MÂNÔT wrought a great miracle on the day previously when they made the drink, when they drew water from the fountain. And when water was lacking [at the festival] they brought out some of the water which they had drawn from the fountain that was in the courtyard, and the men of the congregation drank therefrom and marvelled, and ascribed blessing to the holy man. May his prayer protect us for ever and ever! Amen.

CHAPTER VIII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OLIVE OIL.

(Fol. 192*b*. 1) THE EIGHTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXVIII).

And it came to pass in the country of KATATÂ, (Fol. 192*b*. 2) in a city which was called YAKWĔSÂ, that, on the day of the death of our father TAKLA HÂYMÂNÔT, all the people of the city brought water of prayer that the Book of the Contendings of the holy man might be read over it; (Fol. 192*b*. 3) and when the reading was ended they all betook themselves to their houses. And among them was a certain maiden who took her water-pot from its stand, and having lifted it up upon her shoulders, she set out to go [to her house]. Now as she was going along the way, some of the water splashed over the lip of the vessel upon [Page 116] her raiment and upon her feet, and she turned herself about, hither and thither, not knowing wherefrom the water was pouring down upon her. And the people said unto her, "Why hast thou spoiled thy [garments] with "the lamp oil?" And again they said unto her, "Dost thou know if thou "didst stand beneath the lamp (?) of the church?" And she said unto them, "I did not stand [there]." Then a certain man looked into the mouth of her vessel, and saw that [the water] had become veritable olive oil;

and when they saw this they said unto the maiden, "Was the lamp of the "church alight when thou didst carry out thy water-pot?" And they said unto the keeper of the church, "Prithee look (Fol. 193*a*. 2) and see if it "be lighted;" and when they had all looked they found that the lamp of the church had not been lighted. Then, when all the priests had come in and seen the water of the vessel which had become veritable olive oil, they marvelled and held their peace through astonishment. And one of them said, "I was sitting on my seat opposite this maiden and [her] water-"pot, and I was listening to the [reading of] the Book of the Contending "of our father, and I saw drops dripping into the water-pot from the upper "portion of the dome of the church, and I thought that there was a hole "in the roof and the drops which came through appeared to me to be "(Fol. 193*a*. 3) like drops of rain." Then all those who were afflicted with diseases of every kind gathered together there, and as soon as they had been anointed with that olive oil they were healed of their sicknesses straightway; and they laid up with care that olive oil there so that it might be a means of healing for those who were anointed therewith, and it continueth there unto this day, and it still worketh healings. And now, (Fol. 193*b*. 1) we have written down everything according to what the men of that city have made known to us, and how those who were sick have been healed through the continuance of his (*i. e.*, the holy man's) word; and at this present the oil of his wonders shall anoint us who have gathered together [here] to declare the festival of his birth, (Fol. 193*b*. 2) and especially those of us who listen to the Book of his Miracles without doubting. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

ሬ፡ወአምጽኢ፡ዝ
የ፡በግጉዓ። ወካ
ህናትሰ፡ኢይሬእ
ይዎ፡ዘእንበለ፡ይ
እቲ፡ብእሲት። ወ
እምዝ፡ርፀት፡ፍ
ጡነ፡ወአውፅአ
ት፡ዘኃብአት፡በው
ሣጤ፡ቤታ። ወአር
እየት፡ለካህናት።
ወነገረቶሙ፡ኵሎ፡
እምጥንቱ፡እስከ፡
ተፍጻሜቱ፡ዘከመ፡
ኮነ። ወርእዮሙ፡ብ
ሁአ፡ዘከመ፡ኮነ፡ኰ
ከሑ፡እንከሰ፡በተአ
ምረሁ፡ለአቡነ፡ተ
ክለ፡ሃይማኖት፡አ
እኰትዎ፡ለዘይገብ
ር፡መንክረ፡በላዕ
ለ፡ቅዱሳኒሁ። ጸሎ
ቱ፡ወበረከቱ፡የሀሉ፡
ምስለ፡ገብሩ፡ተክ
ለ፡ሃይማኖት፡ለዓ
ለመ፡ዓለም፡አሜን።

፲ ተአምረሁ፡ለአቡ
ነ፡ተክለ፡ሃይማኖት፡
ጸሎቱ፡ወበረከቱ፡
የሀሉ፡ምስለ፡ፍቁ
ሩ፡ተክለ፡ሃይማኖ
ት፡ለዓ ለመ፡ዓለም፡
አሜን። ወሀለወት፡
ብእሲት፡ኃረት፡በአ
ሐቲ፡ሀገር፡ዘትገ
ብር፡ተዝካረ፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ወኮነ፡በ፳ዕለ
ት፡ከመ፡ታብእሎ፡
ኅብስተ፡ለተዝካ

The Ninth Miracle. How the dough of a woman who scoffed at Takla Hâymânôt bred worms, and how the saint dragged her by her hair to the place where she had buried it and made her produce it in the presence of the priests and people.

(*See chapter IX*)

CHAPTER IX.

THE MIRACLE OF THE DOUGH WHICH BRED WORMS.

(Fol. 193*b*. 3) THE NINTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXIX)

And it came to pass that the people of the country of MÛGAR said among themselves, "Come, and let us celebrate the commemoration of "our father TAKLA HÂYMÂNÔT each month, for this man was our apostle "and teacher;" and they were all like-minded in this matter, and of one opinion. And one of them said, "I am unable to do this unless I can do "it in company with (Fol. 194*a*. 1) my wife, otherwise she will depart to "her mother's house;" and they said unto him, "What is there to prevent "thee [from doing as thou wishest]? Art not thou the head of the woman, "even as the Apostle saith? And she shall do that which is good because "of thee, and because of it thou shalt not hate her." So they commanded the man to celebrate the day of the saint, and he prepared large masses of flour, and made dough and set it to ferment; and when he had done these things [his] wife returned, and her husband told her everything according to what had happened. Now when the woman heard this she became angry, (Fol. 194*a*. 2) and said unto him, "I know not this man "TAKLA HÂYMÂNÔT of whom thou speakest, and I know not why we "should do such things for him;" and again she said unto him, "Go thou "and tell the men that I am not able to do this, for I have no provisions." And when he had told them, our father TAKLA HÂYMÂNÔT made the dough which was fermenting to breed worms and creeping things, and as soon as the woman saw this wonderful thing, by reason of her great shame she buried the dough in her house.

And there was a certain woman who (Fol. 194*a*. 3) lived nigh unto

the house of the wife of the man, and who was greatly beloved by our father TAKLA HÂYMÂNÔT, and she was in the habit of celebrating the commemoration of the saint. And he appeared unto her in visible form with many saints, and said unto her, "Go thou and say unto the woman "who liveth nigh to thy house, 'Bring forth that which thou hast hidden "'in the midst of thy house, so that all men may see it, and may give "thanks unto the name of my GOD'." And when the woman had heard this, she said unto one of the saints, trembling as she did so, "O my lord, "tell me, when the woman (Fol. 194*b*. 1) shall say unto me, [Page 117] "'Who hath sent thee', what shall I answer her?" And our father TAKLA HÂYMÂNÔT said unto her, "Speak," and having thus spoken unto her he disappeared from before her. Then the woman went away running, and said unto her neighbour, "Hearken unto me, O my sister. This very hour "there hath gathered together to me the army of the monks, each one of "them being adorned with his [proper] raiment, and the appearance of "their faces resembled that of the painting in the church, and in their midst "was our father TAKLA HÂYMÂNÔT. (Fol. 194*b*. 2) And now, hearken "unto me, O my sister. Our father saith unto thee, 'Bring forth that which "'is in thy house, in order that thanks may be rendered to the NAME of "'my GOD'." Now when the wife heard these words, she was greatly perturbed, and she said unto her neighbour in a shamefaced manner, "Get "thee into thine own house, for I have nothing whatsoever in my house." Then she rose up and ran into the church carrying incense and lamps, and she said unto the priests, "O my fathers, (Fol. 194*b*. 3) forgive me, "because I have committed a great sin;" and before she could make an end of her words, our father TAKLA HÂYMÂNÔT appeared unto her, even as he had appeared to her neighbour before, with many saints, and he laid hold upon her neck, and seized the hair of her head, and he dragged her out from the church and said unto her, "Did I not tell thee to bring "forth that which thou hast with thee in thy house, so that thanks may be

ረከብዎ፡ካህን፡እ
ንዘ፡ኢትውዒ፡አ
ሐቲ፡እምሥዐር
ተ፡ርእሱ፡ወኢሀሉ፡
ባዕሌሁ፡ፂና፡ዘእ
ስት፡ኦፍቁራንየ፡
ንዑ፡ንስብሖ፡ንዑ፡
ንወድሶ፨ንዑ፡ንባር
ኮ፡ለእግዚአብሔ
ር፡አምላክነ፡ከመ፡
ይትናገረነ፡ተአም
ረ፡አቡነ፡ለነበልባ
ለ፡እሳት፡ዘረሰዮ።
ከመ፡እንተ፡ማይ፡
ኦአቡነ፡ፈድፋደ፡
ተሰባሕከ።ወእፎ፡
ተነግረ፡መንክራቲ
ከ፡ኦበስ፡ኢፈቀድ
ከ፡ከመ፡ይትነገር፡
እምኢዓቀብኮ፡ለ
ውእቱ፡ሕፃን።ከመ፡

ኢይብልዖ፡እሳተ፡
በማዕከለ፡እቶን፡
ኒሹፉ፡ፍቁራንየ፡ከ
መ፡ይጽሕቅ፡ዝንቱ
አቡነ፡ይግበሩ፡ሎ
ቱ፡ተዝካር፡ለዘገ
ብረ፡ተዝካሮ።እ
ማዕከለ፡ነበልባል፡
አውፅአ፡ለእጓላ፡ወ
ይእዜኒ፡ፍቁራንየ፡

ንዑ፡ንግበር፡ተዝ
ካሮ፡ለአቡነ፡በፍ
ሥሐ፡ከመ፡ያብእ
ነ፡ኀበ፡ይነብር፡ው
እቱ፡ውስተ፡ገነት፡
ትድላ፨ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ ለዓለ
መ፡ዓለም፡አሜን፨

The Tenth Miracle. How a child who wandered into a heated oven was preserved by Takla Hâymânôt, how he played with the flames, and came out unscathed.

(*See chapter X*).

"ascribed unto the NAME of my GOD? Get thee in this moment, (Fol. "195*a*. 1) and bring it out to me in haste." But the priests did not see the holy man, and only the woman saw him. Then she ran quickly and brought out that which she had hidden in her house, and she shewed it to the priests, and she related unto them the whole matter, from the beginning to the end, even as it had happened; and they looked at the sour dough and saw that it had bred worms and creeping things by the marvellous power of our father TAKLA HÂYMÂNÔT, and they gave thanks unto Him that doeth wonders through His saints. (Fol. 195*a*. 2) May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT, for ever and ever! Amen. (Fol. 195*a*. 3)

CHAPTER X.

THE MIRACLE OF THE CHILD WHO WENT INTO A FIERY FURNACE.

THE TENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXX)

Now there was in a certain city an excellent woman who used to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and it came to pass one day that she began to bake some bread (Fol. 195*b*. 1) for the feast of the commemoration of our blessed father; and having placed a large quantity of wood in the furnace and set fire to it, she went to make ready the flour and the yeast, whilst the fire was burning up. And she left her little child there, but when she returned she did not find him, and she ran about hither and thither seeking for him; and she said, "Where "hath my child gone? Since I cannot find him either the wild beasts or "the dogs must have devoured my child." Then as there was no sign of him, (Fol. 195*b*. 2) she put her head inside the door of the furnace, at the

same time standing away some distance from it, and she saw her child inside, and said, "It seemeth to me that I see him in the midst of the burn-"ing coals of fire." And she cried out with a loud voice, saying, "O father "TAKLA HÂYMÂNÔT, dost thou desire that the fire should consume my "child? What is there on me (*i. e.,* what offence have I committed) that "thou should desire to do [this]?" Now the other folk wished to bring out the child by pouring water [upon the fire], but his mother said unto them, "Let [him] alone, for I am going to put to the test this blessed man, "my father. I do not believe (Fol. 195*b*. 3) that he can deliver me from "earthly fire only, and I have confidence in him that he will enable me "to escape from the fire of heaven also." And the people stood at a distance [from the furnace], and they saw the child dancing up and down in the midst of the fire, and he held fire in his hands, and leaped about according to his wont; and they made a sign to the boy to come out, and to throw down the fire which was in his hands. And he came out to them, crawling upon his hands and his feet, and they found (Fol. 196*a*. 1) that he was unharmed; and that not a single hair of his head had been consumed, and that there was upon him no smell whatsoever of fire.

Come, O my beloved, and let us glorify GOD, come, [Page 118] let us praise Him, come, let us ascribe blessing to the LORD our GOD, and let us speak together concerning the miracle of our father, who made the raging flame of fire to be like water. O father, thou shalt be praised [by us] exceedingly; and yet how can thy wonderful works be described adequately? If thou hadst not wished that the matter should be spoken of, thou wouldst not have protected the child and prevented him from being burned (Fol. 196*a*. 2) by the fire which was in the furnace. And ye may see, O beloved, that our father desireth men to celebrate his commemoration, by the story of the woman who commemorated him, and by his saving her child by bringing him out from the fire. And now, O my beloved, (Fol. 196*a*. 3) come and celebrate the commemoration of

ር፡አእኩቶ፡ለ
እግዚአብሔር፡ወ
እንከርዎ፡ለአቡነ፡
ተክለ፡ሃይማኖት፡

ገባሬ፡ተአምር፡ወ
መንክር፨በረከቱ
ይዕቀበነ፡ለገብሩ፡
ተክለ፡ሃይማኖት፡አ፡፡

፲፩ ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማኖ
ት፡ጸሎቱ፡ወበረከ
ቱ፡የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ

ኖት፡ለዓለመ፡ዓለ
ም፡አሜን፨ወኮነ፡
በምድረ፡ሙገር፡
እንዘ፡ይትለሐዩ፡
ሕፃናት፡በውእቱ፡

ሐቅል፡ኀበ፡ይነብ
ተ፡አራዊት፡ገዳም፡
ተበሀሉ፡በበይናቲ
ሆሙ፡እምኮነ፡አ
መ፡መጽአ፡ነምር፡
ኀቤነ፨ወይቤ፡፩እ
ምኔሆሙ፡ለእመ፡
መጽአ፡ኀቤየ፡ነም
ር፡ወለእመ፡አኀዘ
ኒ፡በአቡነ፡ተክለ፡
ሃይማኖት፡ኢት
ብልዓኒ፡እብሎ፨
ወእንዘ፡ይብል፡ዘ
ንተ፡መጽአ፡ነምር፡
ወተዕዐነ፡ላዕለ፡ሕ
ፃን፨ወይቤሎ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ኢትብልዐኒ፡
ወሶበ፡ሰምዐ፡ስሞ
ዲንገፀ፡ውእቱ፡አ
ርዌ፡ወኢተከሀሎ፡

The Eleventh Miracle. How a crocodile seized an ox, and how being adjured by the name of Takla Hâymânôt, his teeth were unable to bite through its skin, and how he brought it to the river bank and set it free.

(*See chapter XI*).

our father with joy, so that he may bring us into the place where he himself dwelleth, that is to say, into the Garden which hath been prepared [for us]. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XI.

THE MIRACLE OF THE CROCODILE AND THE OX.

(Fol. 196*b*. 1) THE ELEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXI)

And it came to pass in the country of GÔYAM, in the land of MÛGAR, that as certain men were bringing some oxen in order to plough up the land on [the day of] the commemoration of our father TAKLA HÂYMÂNÔT, they drew nigh to the river which is called GEYÔN, that is to say, ʾABBÂWÎ; and when they had entered the stream a crocodile came, and seized, and (Fol. 196*b*. 2) carried off one of the oxen. And as the crocodile was taking away the ox, the master of the oxen said, "O my father, thou worker "of miracles, art not thou he who in days of old didst lay a ban upon the "wild animals? And now, O my father, do thou lay a ban upon this wild "beast of the river, for I wish to plough the earth at thy commemoration; "and if thou wilt not do this, then thou must love wild beasts more than "the bellies of the poor. And who hath laid it upon me to celebrate thy "commemoration?" Then (Fol. 196*b*. 3) our father TAKLA HÂYMÂNÔT rebuked the crocodile and told him that he was not to devour the ox, and the teeth of the crocodile would not fasten in the ox, and [they] broke. Now when the crocodile was unable to devour the ox, he dragged him from place to place, and then took him and pushed him out [of the water] opposite MÛGAR, where those who had been driving the ox were con-

ከመ፡ይብልዖ፨ወ
ሶበ፡ኢተከሀሎ፡ለ
በሊዖ፡ወሰዶ፡ፀዊ
ሮ፡ኀበ፡ማኅደሪሁ።
ወእምዝ፡ተጋብኡ፡
ሰብአ፡ይእቲ፡ሀገር፡
ከመ፡ይኅሥሥዎ፡
ለሕፃን፡ወእመ፡ይ
ረክብዎ፡ለእጽሙ፡
ይቅብርዎ፨ኀሠሡ
ዎ፡ወኢረከብዎ፨
ወእምዝ፡ረከብዎ፡
በሣልስት፡ዕለት፡ለ
ውእቱ፡አርዌ፡ጸዊ
ሮ፡በመትከፍቲሁ፡
ሕፃነ፡ዘወሰዶ፨ወ
ሶበ፡ርእዮሙ፡ለሰ
ብአ፡ዚአሁ፡አንበ
ረ፡ሎሙ፡በፍኖቶ
ሙ፡ከመ፡ዘይብል፡
ንሥኡ፡ሕፃነ፡ዘወ
ሰድኩ፡ወኢተከለ
ኒ፡ከመ፡እብልዖ፨
ወተከእልዎ፡ለው
እቱ፡ሕፃን፡ዘከመ፡
ነበረ፨ወይቤሎሙ
እምዕለተ፡ወሰደ
ኒ፡ውእቱ፡አርዌ፡
እስከ፡ትመጽኡ፡እ
ንትሙ፡ነበረ፡አቡ
ነ፡ተክለ፡ሃይማኖ
ት፡ምስሌየ፡ወይቤ
ለኒ፡ኢትፍራህ፡ሕ
ፃን።ወትገብእ፡ኀ
በ፡አቡከ፡ወእምከ።
ወሰሚዖሙ፡ዘንተ፡
ሰብሕዎ፡ለእግዚ
አብሔር፡ወወደስ
ዎ፡ለአቡነ፡ተክለ፡ሃ
ይማኖት፡ወእም
ይእቲ፡ዕለት፡ገብ
ሩ፡ተዝካር፡ለለወ
ርኁ።ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስ
ለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨

The Twelfth Miracle. I. How a panther seized upon a child.
II. How, having been adjured not to eat him by the child, in the name of Takla Hâymânôt, the animal carried him home to his village on the third day.

(*See chapter XII*).

tinuing their journey; and the ox ran after them in great haste, bowing as he went, as much as to say, "Do not forsake me, for I am coming." And when the men saw him following them, (Fol. 197*a*. 1) they gave thanks unto GOD, and marvelled at our father TAKLA HÂYMÂNÔT, (Fol. 197*a*. 2) who performed miracles and wonders. May his blessing protect his servant TAKLA HÂYMÂNÔT [for ever and ever]. Amen.

CHAPTER XII.

THE MIRACLE OF THE PANTHER AND THE CHILD.

THE TWELFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXII)

And it came to pass that whilst some children were playing together (Fol. 197*a*. 3) in a field near the place where wild beasts lived in the country of MÛGAR, they talked amongst themselves, saying, "Suppose that a panther "were to come upon us;" and one of them said, "If a panther were to come "to me and lay hold upon me, I should say unto him, 'By our father TAKLA "'HÂYMÂNÔT, thou shalt not eat me'." And as the child was uttering these words, a panther came and leaped upon him, and the child said unto him, "By our father TAKLA HÂYMÂNÔT, thou shalt not eat me;" and when the animal heard the name [of the holy man], he was frightened, and was unable to devour the child (Fol. 197*b*. 1) and being unable to eat the child, he took him and carried him off to his den. Then the men of that district gathered together to seek after the child and, if they found him not [alive], to bury his bones; but they found him not. Now on the third day they found the panther, and he was carrying on his shoulders the child which he had seized; and when the animal saw the men, he laid the child [Page 119] down on their path, as much as to say, "Receive ye the child

"which I carried off, (Fol. 197 *b.* 2) and was not able to devour." And the men asked the child how he had been, and he said unto them, "From "the day on which the panther carried me off until ye came, our father TAKLA HÂYMÂNÔT dwelt with me, and he said unto me, 'Fear not, O "'child, for thou shalt return to thy father and mother'." And when the men heard these things they glorified GOD and gave praise to our father TAKLA HÂYMÂNÔT, and from that day onwards they celebrated his commemoration in its proper month (Fol. 197 *b.* 3). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XIII.

THE MIRACLE OF THE VULTURE AND THE MEAT.

(Fol. 198 *a.* 1) THE THIRTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXIII)

Now our father TAKLA HÂYMÂNÔT had power to bind not only the ferocious creatures of the river and the wild beasts of the desert, but also the birds of heaven. There was in the country of 'AMḤARÂ a certain man who was carrying [a basket made of] cords wherein was some meat, and a vulture [swooped down and] snatched it out of his hand; and the vulture having taken it, the man adjured him, saying, (Fol. 198 *a.* 2) "O "bird, O vulture, I adjure thee by the prayer of our father TAKLA HÂY-"MÂNÔT that thou eat not my cord[-basket] wherein is the meat." Then the bird, having ascended into the sky carrying the cord-basket with him, [found that] his beak was fettered and that he was unable to eat the meat which was in the cord[-basket]; and being unable to eat the meat, he flew round and round from one mountain to the other carrying the cord[-basket] with him, and at length he brought it back to the man as if saying, (Fol.

ለአቡነ፡ተክለ፡ሃይ
ማኖት፡ወሶበ፡ርእ
ዮ፡ዘንተ፡፩ብእሲ፡
ይቤ፡ምንትኑ፡ተክ
ለ፡ሃይማኖት፡አኮ
ኑ፡፩እምቅዱሳን፡
ለምንት፡ዘንተ፡ኵ
ሉ፡ሠርጓተ፡ዘታ
ሠረግው፡በእንቲ
አሁ። ወአዘዘ፡ያን
ሥእዎሙ፡ለዲባ
ጋት። ወዘንቱ፡ገቢ
ር፡ግብአ፡ውስተ፡
ቤቱ። ወይእተ፡ጊዜ፡
አኅዘ፡ቍረተ፡ሥጋ
ወአዘዘ፡ያንድዱ፡
እሳተ፡ዐቢየ፡ወአ
ንደዶሙ፡ወፅኡ፡
አግብርቲሁ፡አፍ
አ። ወሶቤሃ፡አኀዘ፡
ነገርጋር፡ወአንገ
ርገሮ፡በማእከለ፡
እሳት። ወረከብዎ፡
አግብርቲሁ፡እንዘ
ይበልዎ፡እሳት። ወ
እምድኅረ፡ሕቅ፡
ሞተ፡በውእቱ፡ቀ
ስለ፡እሳት፡ርእዩ፡
ዘንተ፡መንክረ፡ዝ
ንቱ፡ብእሲ፡በቃሉ፡
ሞተ፡ተፈጸመ፡በላ
ዕሌሁ፡ዘተብህለ፡
በቃል፡ጻውዕዎ፡ለ
ሞት። ወዘተብህለ
እምቃልከ፡ትጸድ
ቅ፡ወእምቃልከ፡ት
ትኴነን። ጸሎቱ፡ይ
ዕቀበነ፡ለኵልነ፡ለ
ማዕያን፡ለዓለመ፡
ዓለም፡አሜን።

The Fourteenth Miracle. How an unbeliever who scoffed at Takla Hâymânôt was burned to death.
(*See chapter XIV*).

198 *a*. 3) "Take the cord[-basket] which I carried off, for I am unable to "eat the meat." And when the man saw this he marvelled and was silent through astonishment, and he told the story to his friends, saying, "Hearken, "O ye my friends, our father TAKLA HÂYMÂNÔT had power to restrain "the wild beasts of the desert, and the [rapacious] birds of the air, when "he was in the body, and behold, at this time also, having adjured him "by his own name, he restrained this vulture, and it hath brought back "(Fol. 198 *b*. 1) to me my cord[-basket] which it carried off from me, [as] "ye can see." And when they saw this thing they glorified GOD (Fol. 198 *b*. 2) Who performeth wonderful things through His saints. May his prayer protect us! Amen.

CHAPTER XIV.

THE MIRACLE OF THE UNBELIEVER WHO WAS BURNED TO DEATH.

(Fol. 198 *b*. 3) THE FOURTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXIV).

Now there was in the country of 'AMḤARÂ a great and beautiful church, and on the day of the commemoration of our father TAKLA HÂYMÂNÔT [the people of the city] decorated it with ornaments of every kind, and draped it with silk hangings wherein were woven [threads of] gold and silver, and they laid carpets upon the floor in honour of the festival (Fol. 199 *a*. 1) of our father TAKLA HÂYMÂNÔT. And when a certain man saw this, he said, "Who is TAKLA HÂYMÂNÔT? Was he not only one of "the holy men? Why then do they ornament [the church] so splendidly "on his account?" And he commanded that the people should remove the silk hangings, and this having been done he went back into his house. And immediately afterwards an attack of shivering seized his body, and

ምድር፡ለይእቲ፡
ብእሲት ፨ ወሶበ
ነሥኦቶሙ፡ምድ
ር፡ኅጺኖሙ፡ሐፋ፡
ፍናቶሙ ፨ ወበሳ
ኒታ፡ተረክበ፡ኅበ፡
እኅበርዎ ፨ ወሶበ
ርእየ፡እባ፡መርቆ
ሬዎስ፡ዘንተ፡መ
ንክረ፡በዕለተ፡ል
ደቱ፡ለአቡነ፡ወዐለ፡
በሥሳሌ ፨ ወእንዘ፡
ይሴምዮ፡ለአቡነ፡
ተክለ፡ሃይማኖት፡ገ
ባሬ፡ተአምራት፡ት
ማልም፡ሶበ፡ነሥአ
ዎ፡ፈያት፡እምእዴ
ዊሆሙ፡አንጌፎ።
ወሀበ፡ለነዳያን፡ወ
ለክህናት፡ጸሎቱ፡ይ
ዕቀበነ፡አሜን ፨

፲፭ ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስ
ለ፡ፍቁሩ፡ተክለ፡ሃ
ይማኖት፡ለዓለመ፡
ዓለም፡አሜን ፨ ወ
ኮነ፡በምድረ፡አም
ሐራ፡፩ብእሲ፡በዕ
ዓ፡ርእሶ፡ብፅዓተ፡
ለእግዚ አብሔር፡
ከመ፡ያሠምር፡ወ
ኢያውስብ፡ብእ
ሲተ፡ተዘኪሮ፡ዘ
ይቤ፡ሐዋርያ። ዘሰ፡
አውሰበ፡ይኄሊ፡
በዘያሠምሮ፡ለብ
እሲቱ፡ወዘሰ፡ኢያ
ውሰበ፡በዘያሠም
ሮ፡ለእግዚ አብሔ
ር ፨ ወፈቀደ፡ይመን

The Fifteenth Miracle. How some soldiers who stole the meat and drink which Mercurius had prepared for the festival of Takla Hâymânôt were made by the saint to restore them. (*See chapter XV*).

he commanded his servants to light a large fire, and when they had done so they went out of the house; and straightway a fit of epilepsy came upon him, and it caused him (Fol. 199*a*. 2) to fall into the fire. And his servants found him there with the fire consuming him, and after a short time the man died of the wounds which were caused by the fire. Now consider ye this wonderful thing, and how this man died through his own words; and in him was fulfilled (Fol. 199*a*. 3) that which is [Page 120] said, "Through the voice (*or,* word) He called him to death;" and consider also that it is said, "By thy words thou shalt be justified, and by thy words "thou shalt be judged." May his prayer protect all of us who are listening [here], for ever and ever! Amen.

CHAPTER XV.

THE MIRACLE OF THE RESTORATION OF THE BREAD AND SWEET DRINK WHICH HAD BEEN STOLEN BY THE SOLDIERS.

(Fol. 199*b*. 1) THE FIFTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXV).

There was a certain monk, who was a righteous man and a fearer of GOD in the country of 'AMḤARÂ, whose name was MARḲÔZÊWÔS (MERCURIUS), and he loved our father TAKLA HÂYMÂNÔT, and he celebrated his commemoration according to the means in his power. And it came to pass that one day he sent to his kinsfolk, saying, "On the twenty-"fourth day of the month TÂKHSHÂSH (Fol. 199*b*. 2) [the festival of] the "birth of our father TAKLA HÂYMÂNÔT will take place, [therefore] prepare "ye bread and sweet drink for us to give to the priests and the poor." Now whilst they were carrying [the bread and the drink] to the priests, certain soldiers, who were servants of the king, carried them off. And when ABBÂ MERCURIUS heard this, he said, "O worker of miracles, my father TAKLA

ራንየ፡ከመ፡ዒወ
ዎ፡አቡነ፡ለዝንቱ፡
ብእሲ፡እምዓለም፡
በግርማ፡አርዌ፡መ
ደንገጹ። በከመ፡ዒ
ወዎ፡እግዚእነ፡ለ
ጳውሎስ፡በድኅነ

ዒ፡መብረቅ። ጸሎ
ቱ፡ወበረከቱ፡የሀ
ሉ፡ምስለ፡ፍቁሩ
ተክለ፡ሃይማኖት
ለዓለመ፡ዓለም፡
አሜን ✣ ✣

፲፮ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም አሜን።
ወሀሎ፡በምድረ፡አ
ምሐራ፡ነበረት፡
አሐቲ፡ብእሲት።
እንዘ፡ትኄድር፡በ
ሕማመ፡ወሊድ።
ሰሙን፡መዋዕለ፡ቀ
ረቦ፡ዕንሳ፡ውስቴ
ማኅበር፡እንዘ፡ኢ
ይወፅእ፡ወእም
ብዝኀ፡ሕማማ፡ት
ኤኀዝ፡በአባብዒ።
ከማሁ፡ወምድር። ወ
ትከውኑ፡ከመ፡ም
ውት። ወእቤሉ፡ር

The Sixteenth Miracle. I. A man who had vowed himself to the monastic life wished to take a wife, and was attacked by a panther which threatened to devour him in consequence.

II. The man repents and receives absolution from Takla Hâymânôt.

(*See chapter XVI*).

"HÂYMÂNÔT, let thy wonderful power be made manifest this day; it is not "for the sake of the bread that I care, but only that the men of 'AMḤARÂ "may not say, Why did not the worker of miracles (Fol. 199 *b.* 3) himself "perform a miracle when the envoys were carrying off the bread and the "drink which had been made for the festival of his birth?" Thereupon all those who had carried off the bread and the drink were restrained, and they lost their hearts (*or*, appetite), and were unable to eat; and moreover, although the royal envoys and servants wished that their loads of bread and drink might depart, the earth laid hold upon them, and held them back, and the earth helped our father TAKLA HÂYMÂNÔT, even as it is written, "And the earth (Fol. 200 *a.* 1) became a helper to that woman."[1] And when the earth had taken up the burdens which they had left, they went on their way, and on the morrow the loaves of bread and drink were found at the place where they had been laid formerly. Now when ABBÂ MERCURIUS saw this wonderful thing which took place on the day of the birth (Fol. 200 *a.* 2) of our father, he spent the day in praising the TRINITY, and he gave to our father TAKLA HÂYMÂNÔT the name of "Worker of miracles," for he had rescued the bread and the drink from the hands of the thieves the day before, and had given them to the poor and to the priests. May his prayer preserve us [for ever and ever]! Amen.

CHAPTER XVI.

THE MIRACLE OF THE PANTHER AND THE MONK.

(Fol. 200 *a.* 3) THE SIXTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVI).

There was in the country of 'AMḤARÂ a certain man who had vowed

[1] Revelation xii. 16.

himself to GOD, in order to perform His good pleasure, and he did not marry a wife because he remembered that which the APOSTLE saith, "Who-"soever is married thinketh of that which will give pleasure to his wife,[1] and "he who is unmarried thinketh of that which will give pleasure to GOD." Now this man wished to become a monk (Fol. 200 *b*. 1) in the house of our father TAKLA HÂYMÂNÔT, but having agreed within his soul that he would do the will of GOD, the Hater of that which is good sowed seed in his heart, and the seed was evil, and after [he had taken his] vows he wanted to marry a wife. And it came to pass one day that as he was going by himself along a road in the open country, a wild beast of the desert, that is to say a panther, leaped upon him, and hurled him to the ground that he might devour him; (Fol. 200 *b*. 2) and the monk adjured the beast, saying, "By our father TAKLA HÂYMÂNÔT, do not eat me." Now when the panther heard the adjuration he crouched down in consternation, and lay across the body of the monk for three days and three nights, and the monk himself became like a dead man. And on the third night our father TAKLA HÂYMÂNÔT appeared to him in a vision of the night, and said unto him, "Why hast thou relinquished that which thou "didst vow with thy mouth concerning the monastic life? This wild beast "which croucheth over thee doeth so by the command of GOD (Fol. "200 *b*. 3). And now he shall be lifted up from on thee, but [Page 121] "halt not between two opinions in future, and let not thy career be an "uncertain one. My son, that which thou hast vowed with thy mouth pay." Now when the morning came the wild beast lifted itself off him, having fulfilled the appointed time of three days, according as it had been commanded, and then that monk went into the house of TAKLA HÂYMÂNÔT, and he became an excellent and strenuous follower of the ascetic life, and performed good works of every kind. Observe ye, O my brethren, (Fol.

[1] I Corinthians vii. 33.

ዘኮነ፡በምድረ፡አ
ምሐራ፤ወበኵሉ
ን፡አህጉር፡በመሬ
ት፡መቃብሪሁ፤ወ
ጸማዕቱ፡ዘከመ፡
ወሀቦን፡ለመካናት
ውሉዶ፡❖ወዘከመ፡
ፈወሶን፡ለእለ፡የሐ
ምማ፡በጊዜ፡ወሊ
ድ፡ወዘከመ፡ወሀ
ቦሙ፡ለሕፃዋን፡
ዘርአ❖ወዘከመ፡
ፈወሶሙ፡ለድው
ያን፤ወዘከመ፡አኖ
ፍኖሙ፡ለአራዊ
ት፡ግዳም፡ወለአራ
ዊት፡ክርሥ፡ዘኢ
ይትከሀል፡ይቅትል
ዎሙ፡ዘእንበለ፡ይ
ስተዩ፡መሬረ፤ወለ
ኵሉ፡ዘገብረ፡ተአ
ምረ፡አቡነ፡ተክለ፡
ሃይማኖት፡በመ
ሬት፡መቃብሪሁ፡
ወጸማዕቱ፡ኢይት
ክሀል፡ይትኈለቍ
ዎ፡ወኢይትክሀ
ል፡ይንግርዎ፡በበ
ገጹ፡ጸሎቱ፡ይዕ
ቀበነ፡ለገብሩ፡ተክ
ለ፡ሃይማኖት፡አሜን❖

The Seventeenth Miracle. I. A woman who is suffering from birth-pangs drinks water containing dust from Takla Hâymânôt's grave, and brings forth her child easily.

II. A barren woman drinks water containing dust from the saint's grave, and straightway conceives.

III. She brings forth her child.

(*See chapter XVII*).

201 *a*. 1) that our father led this man away captive from the world by means of fear of that terrible wild beast, in the same way that our LORD led away captive PAUL by means of fear of the lightning[1] (Fol. 201 *a*. 2). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.

CHAPTER XVII.

THE MIRACLES OF THE WOMAN IN CHILDBIRTH AND THE BARREN WOMEN.

(Fol. 202 *a*. 3) THE SEVENTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVII).

Now there lived in the country of ʾAMḤARÂ a certain woman who was suffering grievously from the pains of childbirth, for the child in her womb had drawn nigh to the birth, but had continued unborn for eight days, and it could not come forth [into the world]; and by reason of her exceedingly great pain she clutched at the heavens and the earth with her fingers, and she became as one dead. And at that time [her husband] saw (Fol. 201 *b*. 1) a monk journeying along the highway of the city of RÔH, and he laid hold of him, and said unto him, "O holy father, hearken "unto us, for there is at this very moment a woman dying in the agonies "of childbirth; read thou on her behalf [a passage from] the BOOK." And he said unto the people, "I am not a priest, and I have no knowledge of "the BOOK; nevertheless I have it in my power to give you salvation. "When I was travelling round about in the mountains wherein the monks "live I came to DABRA LÎBÂNÔS, where is the grave of (Fol. 201 *b*. 2) "our father TAKLA HÂYMÂNÔT, so that I might salute [the saint]. From

[1] Acts of the Apostles ix. 3, 4.

"this place I brought away some dust [which was taken from] the place "where one of the legs of the holy man was broken. [Here is some of it, "take it] and give it to the woman, and let her believe in him, and put it "in water over which a prayer to him hath been said." Then they gave the woman the dust and water in the way which the monk had commanded them [to do], and at the time of giving birth the dew of mercy [came upon her], and she brought forth [her] child without any pain whatsoever.

And when a certain woman, who was barren, heard this, she said, "I, even I, also shall obtain a child;" and she asked [the monk] give her some of the dust, and he did so, (Fol. 201*b*. 3) and she drank it [in water], so that GOD might work a miracle by means of His saints. Then straightway her womb, which had remained closed, was opened, and she conceived and gave birth to a child, and called his name "ṢABLA TAKLA "HÂYMÂNÔT." And there was also another woman who had been barren, who said, "Did not I also find (*or,* obtain) the dust of his grave on the "day of his commemoration [with my] bread? And when I had eaten it "the holy man opened my womb, and gave me a child." Thus having eaten [the dust] she obtained a child. Now this happened (Fol. 202*a*. 1) in the country of 'AMḤARÂ, and [similar things took place] in all countries through the dust of the grave of our father and of his cell; by means thereof he gave children to barren women, and he gave relief unto women who suffered pain at the time of childbirth, and he gave seed to eunuchs, and he healed the sick, and he destroyed the wild beasts of the desert, and the wild beasts of the belly, which it is impossible to slay without drinking bitter herbs. And it is impossible to count (Fol. 202*a*. 2) the number of the miracles which our father (Fol. 202*a*. 3) TAKLA HÂYMÂNÔT performed by means of the dust of his grave and the dust of his cell, and it is impossible for any man to narrate them [all] to his neighbour.

ተፈጸማ፡፱አው
ራኅ፡በከመ፡ይቤ
ሎ፡ኡርኤል፡መ
ልአክ፡ለዕዝራ፡ነ

ቢይ፨ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስ
ለ፡ፍቁሩ፡ተክለ፡ሃ
ይማኖት፡ለዓ፡ዓ፡አ፡

፲፰ ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለመ
ዓለም፡አሜን፨ወ
ሀሎ፡፩ብእሲ፡በሀ
ገረ፡ወረብ፡ዘይገ
ብር፡ተዝካር፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ወኮነ፡ባዕለ፡ፌ
ድፋደ፡ወሊለየ፡እ
ምነ፡እንስሳሁ፡ዘ
ይከውን፡ለተዝካ
ረ፡አቡነ፡ተክለ፡ሃ
ይማኖት ወሠርዐ፡
አግብርተ፡ወአእ
ማተ፨ወኮነ፡፩ዕለ
ተ፡በዕለተ፡ተዝካ
ሩ፡ለአቡነ፡ሀሰወ፡

The Eighteenth Miracle. I. A woman drinks rain water which fell on the day of Takla Hâymânôt's festival.
II. She brings forth the child which had been conceived three years and seven months previously.
(*See chapter XVIII*).

CHAPTER XVIII.

THE MIRACLE OF THE WOMAN WHO CONCEIVED AFTER DRINKING RAIN WATER.

(Fol. 202*b*. 1) THE EIGHTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVIII).

And there dwelt in the city of RÔH a certain woman who had been with child for three years and seven months, and when the body of the child that was in her womb would not come to the birth, [Page 122] she said, "I have heard that the dust of the grave of my father TAKLA HÂY-"MÂNÔT will make children to come forth from the womb, and that it "giveth (Fol. 202*b*. 2) children unto barren women. And even though I "cannot obtain dust from his tomb I will put my faith in his prayer on the "day [of the commemoration] of his death, and I believe that he will pour "down rain, and that the rain of mercy shall come upon me, and that "when I have drunk [some of] it, he will bring to the birth the bone of "the child which is in my womb." Now on that day the rain did not fall heavily, but only in the form of a light shower, and the woman set a bowl outside her house and caught a small quantity of rain, that is to say, enough for one drink, and having drunk the rain in firm belief at one draught, and without setting the bowl down on the ground, the pains of childbirth seized her, (Fol. 202*b*. 3) and she gave birth to a child of beautiful form and appearance. And because the child had remained in the womb for three years and seven months, they found that he had cut his teeth, which was a marvellous thing that had been done by GOD, Who worketh miracles by means of His saints. Now this woman had added to the [proper] period of her being with child two years and ten months, although it is impossible for other women to add even one day to

ኪ፡እትመየጥ፡አነ፡
ጽንሐኒ፡ኵልክሙ፤
በታሕተ፡ይእቲ፡ዕ
ፅ፨ወእምዝ፡ሶበ፡
አግብኦሙ፡ለአግ
ብርቲሁ፡ውስተ፡
ቤቱ፨ወ፩እምኔሆ
ሙ፡ከልሀ፡በዲዲ
ሁ፡እንዘ፡ይብል፡ኦ
ስብእ፡ዘቲ፡ቤት፡እ
መ፡ብክሙ፡ስዋ፡
ተሣየውኒ፡መቀ
ነተ፨ወወፂኦሙ፡
አኀዝዎ፡ወአግብኦ
ዎ፡ኀበ፡እግዚኦሙ፤
ወሶበ፡ቆመ፡ቅድ
መ፡እግዚኡ፡ይነግ
ፀ፡ወጸልመ፡ገጹ፡
ወተፈትሐ፡መሊሊ
ተ፡ሐቌሁ፡ወተገ
ድአ፡ብረኪሁ፨ወ

ይቤሎሙ፡እንስ፡
መስለኒ፡ዘእሠይ
ጥ፡ዘንተ፡መቀነተ፡
ውስተ፡ካልእ፡ሀገ
ር፤ወዘከመ፡ተመ
የጥኩ፡ውከተ፡ቤ
ትነ፡ኢያእመርኩ፤
ወስሚዖሙ፡ዘን
ተ፡ተአምረ፡ዐቢ

የ፡ሰብሕዎ፡ለእግ
ዚአብሔር፡ወአ
ስተብፅእዎ፡ለአቡ
ነ፡ተክለ፡ሃይማኖ
ት፡ብፁዕ፨ጸሎቱ፡
ወበረከቱ፡የሀሉ፡
ምስለ፡ገብሩ፡ተ
ክለ፡ሃይማኖት፡ለ
ዓለመ፡ዓለም፡አ፨

The Nineteenth Miracle. I. Takla Hâymânôt tells a man of Warab where his servants have hidden the things they have stolen.

II. The man of Warab finds his goods and his servants where the saint had told him.

(*See chapter XIX*)

their period when the nine months (Fol. 203*a*. 1) have been fulfilled, even as the angel ʾÛRʾÊL spake unto EZRA the Prophet, (Fol. 203*a*. 2). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XIX.

THE MIRACLE OF THE RESTORATION OF THE POSSESSIONS OF THE MAN OF WARAB.

(Fol. 203*a*. 3) THE NINETEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXIX).

There was a certain man in the city of WARAB who was in the habit of celebrating the commemoration of our father TAKLA HÂYMÂNÔT; now he was exceedingly rich, and he set apart certain animals from his flocks and herds for the commemoration of TAKLA HÂYMÂNÔT, and he ruled over menservants and maidservants. And it came to pass that this man was (Fol. 203*b*. 1) in the church on one of the days of the commemoration of our father, and he was reading the Book of the Contendings of the holy man, when the people came and told him, saying, "Thy menservants and "thy maidservants have all run away, and they have carried off all the "furniture which was in thy house, and they have left behind nothing, not "even the skirt wherein thy wife arrayeth herself." And when the man heard these words he said, "Wherefore hath this thing come upon me? "I will continue to read concerning his wonderful acts, and then I shall "know what he will do about his menservants, and his maidservants, and "the furniture of his house;" so he completed the celebration of the commemoration of our father, and came to his house. (Fol. 203*b*. 2) And as he was about to go to sleep, he said [to the saint], "In respect of thy

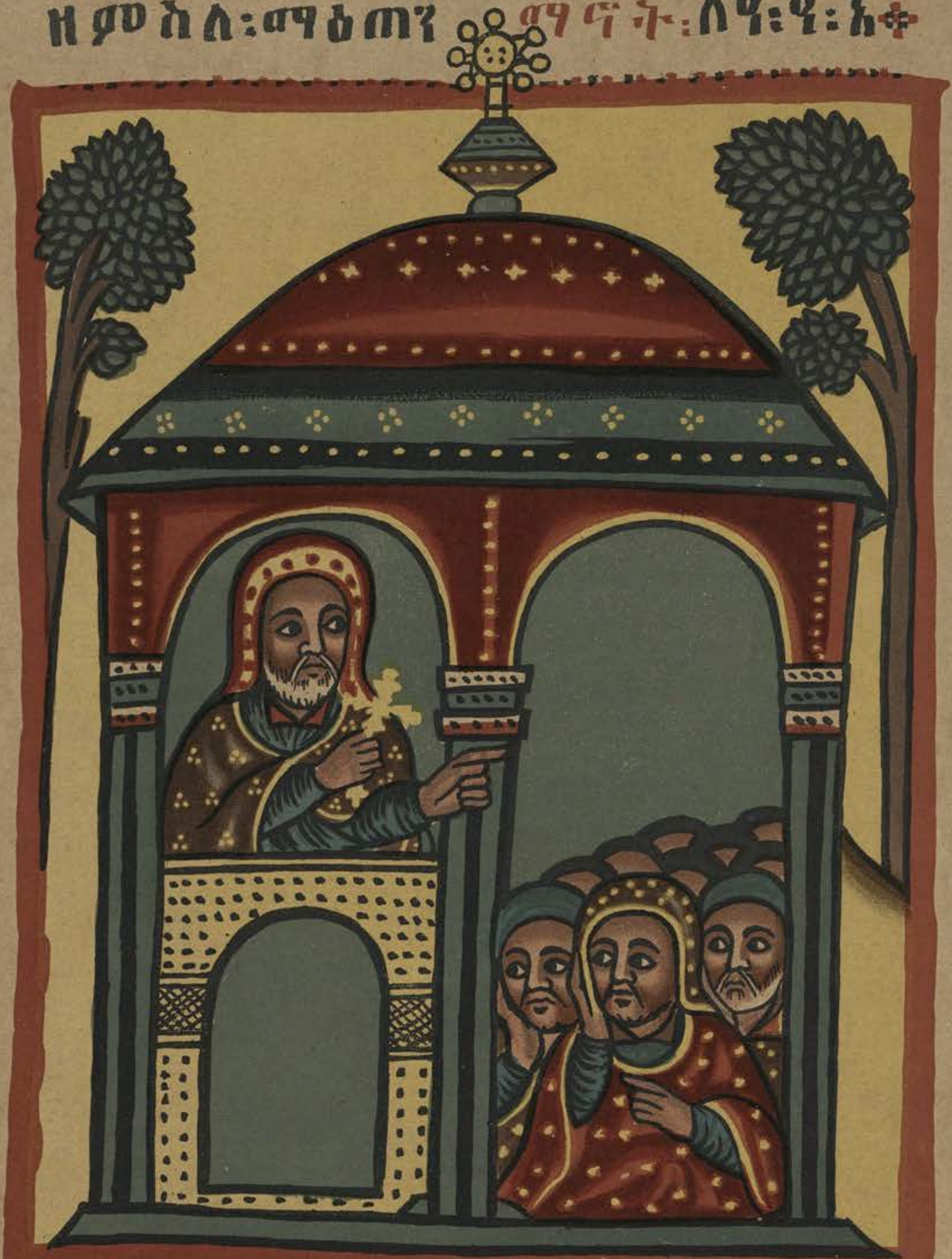
[1] II Esdras iv. 40.

"menservants, and thy maidservants, and thy property, which thou thyself "hast willed to give him, what is it incumbent on thee [to do]? Who will "celebrate thy commemoration [if such things happen to him]? Do thou "thyself consider this thing." And having said these words to our father he fell asleep.

And that very night our father TAKLA HÂYMÂNÔT appeared unto the man and said unto him, "Rise up in the morning, and set out on thy "way, and thou shalt find all [thy servants and possessions] under such "and such a tree." And when the morning had come, the man saddled his ass and set out to seek his servants (Fol. 203*b*. 3) in the place where our father had told him, and he found them all gathered together under the tree, and they were carrying his goods on their backs, but they were staggering about and feeling their way by touching the ground, because their eyes had become blind; then having turned themselves round in the direction of his house their eyes were opened, and having counted his servants the man found that not one of them [was wanting]. And he said unto them, "Where hath such and such an one gone?" And they said unto him, "He hath taken the skirt and hath gone to buy some sweet drink "for us, and he said unto us, (Fol. 204*a*. 1) 'Wait ye all here under this "'tree until I come back'." And when the master of the house had brought his servants into the house, one of them cried out in the courtyard thereof, saying, "O ye people of this house, if ye have any sweet drink sell me "some to the value of a skirt;" then when the servants had gone out, they seized him, and brought him in to their lord. Now when that man stood up before his lord he was greatly frightened, and his face became black, and the muscles (*or*, members) of his loins were relaxed, and his knees trembled; and (Fol. 204*a*. 2) he said unto them, "I thought that I should "sell this skirt in some other city, and how I came to return to our house "I have no knowledge whatsoever." And when the men heard this great miracle (Fol. 204*a*. 3) they gave praise [Page 123] to GOD, and they

በእንቱ፡ዘባረኮሙ
ገሀደ፡እንዘ፡የዐው
ዱ፡ማዕከሌሆሙ፡
ዘምስለ፡ማዕጠን

ት፡ጸሎቱ፡ወበረ
ከቱ፡የሀሉ፡ምስለ፡
ገብሩ፡ተክለ፡ሃይ
ማኖት፡ለዓ፡ዓ፡አ✠



፳፩ ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን።
ወሀሎ፡፩ብእሲ፡
በሀገረ፡እንጎት፡ወ
ልዱ፡ለአቡነ፡ተክ
ለ፡ሃይማኖት፡ዘስ
ሙ፡አባ፡ዘካርያስ፡
ጻድቅ፡ወፈራሄ፡
እግዚአብሔር፡በ
ኵሉ፡ምግባረ፡ሠ
ናየ። ወምንኵስና
ሁኒ፡እከ፡በአሐቲ
ዕለት፡ምክለ፡አቡ
ነ፡መርሐ፡ክርስቶ
ስ✠ወዝንቱስ፡አባ፡
ዘካርያስ፡ወጠነ፡

The Twentieth Miracle. How Takla Hâymânôt appeared above the beam of the church whilst a rainbow rested on it for three hours.

(*See chapter XX*).

ascribed blessings unto the blessed man our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XX.

THE MIRACLE OF THE RAINBOW WHICH RESTED FOR THREE HOURS OVER THE CHURCH.

(Fol. 204*b*. 1) THE TWENTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXL).

Now on the day of the commemoration of the death of our father TAKLA HÂYMÂNÔT in the country of GÔYAM, a mighty miracle was made manifest unto the men of the city, who were gathered together to celebrate the commemoration of the holy man, for a rainbow rested itself upon the dome of the church; (Fol. 204*b*. 2); the middle portion thereof surrounded the beam of the church, and on the upper part of the beam the form of a white cloud made itself visible, and it took up its place there. Then the men marvelled at the rainbow and also at the sweet smell which was there, and one of the saints who was looking on with open eyes said, "I see our "father TAKLA HÂYMÂNÔT sitting upon the white cloud above the beam "of the church, and he is blessing our city with his hands." And he spake unto them again, saying, "Behold, our father was descending from his "seat, and he went round (Fol. 204*b*. 3) about us in the form of clouds "of incense, and he blessed each one of us." And he spake unto them again, saying, "Behold, our father went up into the heavens after he had "made an end of blessing [all] those who were gathered together here "this day in the church." And when he had said these words the rainbow, which had been stationary there from the early morning until the third hour of the day, removed itself; and having seen this the men marvelled,

ባሕር፡ወቀዊሞ፡
በድንጋግ፡ፈለግ።
ጼለየ፡ጸሎተ፡እን
ዘ፡ይብል፡ኦአባ፡አ
ቡየ፡ስአሉ፡ለእግ
ዚአብሔር፡እም
ሳክክ።ከመ፡ይክፍ
ላ፡ለዝቲ፡ፈለግ፡በ
ከመ፡ከፈሎን፡ለባ
ሐረ፡ኤርትራ።ወለ
ተክዚ፡ዮርዳኖስ።
ወበጊዜሃ፡ተከፍ
ለት፡ባሕር፨ወዓየ
ው፡ኵሎሙ፡ደቂ
ቁ፡ጸዊርቶሙ፡ለ
ተዝካረ፡አቡነ፨ወ
ሶበ፡አዩ፡ኵሉ
መ፡ደቂቁ፡ለአባ፡
ዘካርያስ፨ወወፅ
ኡ፡እማእከለ፡ፈለ
ግ፨ወሶቤሃ፡ተጋብ

አት፡ባሕር፡ወመ
ልዐት፡እስከ፡ድንጋ
ግ፨ወሶበ፡ርእዩ፡ተ
አምረ፡ዐቢየ፡እንዘ፡
ትሁብ፡ባሕር፡ፍ
ኖተ፡ከመ፡የዕድው፡
ቦቱ፡ለተዝካረ፡አ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ሶዋ፡ወሳብከ

ተ፡ሰብሐዎ፡ለእግዚ
አብሔር።እንዘ፡ይብ
ሉ፡ንሴብሖ፡ለእግዚ
አብሔር፡ስቡሐ።ዘ
ተሰብሐ፡በከመ፡ሰ
ብሖ፡ደቂቀ፡እስራ
ኤል፡ወዒዶሙ፡እ
ምባሕረ፡ኤርትራ፡
ጸሎቱ፡ይዕቀበነ፡አ፨

The Twenty-first Miracle. How Abbâ Zacharias caused the monks to pass through the waters of a river in flood on the day of the festival of Takla Hâymânôt.

(*See chapter XXI*).

and were silent with astonishment Then they glorified GOD and ascribed blessings unto our father TAKLA HÂYMÂNÔT, (Fol. 205*a*. 1) because he had blessed them openly and had gone round about among them in the form of clouds of incense. (Fol. 205*a*. 2) May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXI.

THE MIRACLE OF THE PASSAGE THROUGH THE WATERS OF THE RIVER IN FLOOD.

(Fol. 205*a*. 3) THE TWENTY-FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXLI).

There was in the city of 'ANSÂT a son of our father TAKLA HÂYMÂNÔT whose name was ABBÂ ZAKÂRYÂS, and he was a righteous man, and a fearer of GOD, [and he occupied himself] in every kind of good work; and as for his ascetic life he was not a single day with our father MARAḤ KRĔSTÔS, and it was he who began (Fol. 205*b*. 1) to celebrate the commemoration of our father TAKLA HÂYMÂNÔT in the city of 'ANSÂT. And he made [ready] three bushels [of flour] for the bread, and three large vessels of fruit-wine, of the kind called *meshasha*, and he commanded three men to bake the bread, and three men to draw water, and he said, "Let none come hither except those who are to minister, so that the "blessing of our father TAKLA HÂYMÂNÔT may descend upon you." Now they laboured in this manner from the time of the third hour of the night until (Fol. 205*b*. 2) the ninth hour of the [following] day, and even then the work was not ended. And there descended upon him the blessing of our father TAKLA HÂYMÂNÔT, even as ABBÂ ZAKÂRYÂS said, and the loaves of bread and the wine were without end, and [the people were so

many that] they lacked places whereon to sit. This was the first miracle which our father TAKLA HÂYMÂNÔT wrought [in] the city of 'ANSÂT. And when the men of the city saw this wonderful and miraculous thing, they celebrated his commemoration, and on the day of the commemoration of our father TAKLA HÂYMÂNÔT they slaughtered (Fol. 205*b*. 3) oxen, and sheep, and young goats in commemoration of our father TAKLA HÂYMÂNÔT; now the number of the kids of the goats which were slaughtered was two or three hundred.

And it came to pass on one of the days of the commemoration of our father, that there were there present the sons of ABBÂ ZAKÂRYÂS whom he had begotten in the Spirit, and their house was situated on the other side of the river, [Page 124] and they were not able to carry the bread and wine across the river because it was full of water. And when ABBÂ ZAKÂRYÂS heard [this], he rose up and went to the river that he might see by what means the river (Fol. 206*a*. 1) might take them [over], and standing on the brink of the river he prayed the [following] prayer, and said, "O father, my father, entreat thou thy GOD that He may divide this "river even as He divided the SEA OF ERYTHREA, and the river JORDAN;" and straightway the river was divided, and all his children passed over laden with [the things necessary] for the commemoration of our father. And when all the children of ABBÂ ZAKÂRYÂS had passed over, and had gone forth from the bed of the river, immediately the river (Fol. 206*a*. 2) returned [to its former condition], and filled [its bed] up to the very edge thereof. And when the men of the city saw this great miracle, and how the river had made a way for [the monks] to carry over wine and bread for the celebration of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 206*a*. 3) they glorified GOD, saying, "Let us praise the glorious GOD, "Who is [meet to be] praised, even as the children of ISRAEL praised "[Him] when they had come forth from the SEA OF ERYTHREA." May his prayer protect us! Amen.

እምነቱ፡ እኩይ፡
ለገብሩ፡ ተክለ፡ ሃ

ይማኖት ለዓለ
መ፡ ዓለም፡ አሜን ✠

በከመ፡ እግዚአብ
ሔር፡ እግዚእ፡ ዘይ
መልክ፡ ኵሉ፡ ለሰ
ማይ፡ እምድር፡ ፨ ከ
መ፡ ደብተራ፡ ወከ
መ፡ ቀመር፡ ዘሰቀሉ
ዘረስየ፡ ለምድር፡
ድኑተ፡ እምላዕሌ
ሃ፡ ጽልመተ፡ አሰሰ
ሉ፡ ፲ እዴሃ፡ ረስየ፡
ፍሬየተ፡ ዕፀው፡ ዘ
ዘዚአሁ፡ ለአብቆ
ሉ ✠ ወሰብዕተ፡ እ
ዴሃ፡ ረስየ፡ ለማይ፡
ምዕቃሉ ✠ ወካዕበ፡
አትክልተ፡ ዘዘዚ
አሁ፡ ጣዕሙ፡ በው
ስተ፡ ገነት፡ ተኪሉ
ለአዳም፡ ዘአብሐ
ይብሳዕ፡ እንበለ፡ ፩
ዕፅ፡ በማከለ፡ ገነት

The Twenty-second Miracle. I. A vulture carries off a cock which was intended for the festival of Takla Hâymânôt, and brings it back again.

II. Certain soldiers kill and cook some of the descendants of the cock, but they come to life again.

(*See chapter XXII*).

CHAPTER XXII.

THE MIRACLE OF THE HEN OF THE WIDOW OF 'ANGÔT.

(Fol. 206*b*. 1) THE TWENTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXLII).

Hearken, O my beloved, how our father TAKLA HÂYMÂNÔT wrought a great miracle like the APOSTLES and MARTYRS. There was a certain woman who was a widow in the city of 'ANGÔT, and she was a faithful follower of 'ABBÂ ZAKÂRYÂS; now she was a poor woman, and she possessed nothing whatsoever. And it came to pass one day that she went into the (Fol. 206*b*. 2) market to buy a hen wherewith to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and on the very day whereon she bought it, a vulture carried it off. Then she adjured the vulture, saying, "O thou vulture, I adjure thee by our father TAKLA HÂY-"MÂNÔT not to eat my hen which [I have bought] to present at the com-"memoration of my father;" and the vulture brought the hen back to the woman on the eighth day, even as she had adjured him [to do], and he had not been able to eat it.

Now that hen produced a great number of chickens, (Fol. 206*b*. 3) and the woman made them ready for the commemoration of our father TAKLA HÂYMÂNÔT. And it came to pass one day that certain of the soldiers of the king took up their abode in that city, and [their] servants carried off some of the chickens of this hen. And the woman said unto them, "My lords, I tell you that ye should not do this thing, for ye will not "be able to eat the chickens, because they belong to my father TAKLA "HÂYMÂNÔT;" nevertheless, the soldiers took the chickens, and because of their strength they carried them off. Then the woman spake unto them again, saying, (Fol. 207*a*. 1) "I have no strength [to prevent you], but my

እምኵሉ፡እኩይ፡
ለገብሩ፡ተክለ፡ሃ

ይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨

በከመ፡እግዚአብ
ሔር፡እግዚእ፡ዘይ
መልክ፡ኵሎ፡ለሰ
ማይ፡እምድር፡፳ክ
መ፡ዲብተራ፡ወከ
መ፡ቀመር፡፡ሰቀሉ
ዘረስዩ፡ለምድር፡
ዴሉት፡እምላዕሌ
ሃ፡ጽልመተ፡አሰሰ
ሉ፡፺እኪሃ፡ረስዩ፡
ፍሬያተ፡ዕፀው፡ዘ
ዘዚአሁ፡ለአብቊ
ሉ፨ወሶበተ፡እ
ጼሃ፡ረሰየ፡ለማይ፡
ምዕቃሉ፨ወካዕበ፡
አትክልተ፡ዘዘዚ
አሁ፡ጣዕሙ፡በው
ስተ፡ገነት፡ተኪሉ
ሰኢዮም፡ዘአብሐ
ይብላዕ፡እንበለ፡፩
ዕፅ፡በማእከለ፡ገነት

The Twenty-second Miracle. I. A vulture carries off a cock which was intended for the festival of Takla Hâymânôt, and brings it back again.

II. Certain soldiers kill and cook some of the descendants of the cock, but they come to life again.

(*See chapter XXII*).

CHAPTER XXII.

THE MIRACLE OF THE HEN OF THE WIDOW OF 'ANGÔT.

(Fol. 206 *b*. 1) THE TWENTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXLII).

Hearken, O my beloved, how our father TAKLA HÂYMÂNÔT wrought a great miracle like the APOSTLES and MARTYRS. There was a certain woman who was a widow in the city of 'ANGÔT, and she was a faithful follower of 'ABBÂ ZAKÂRYÂS; now she was a poor woman, and she possessed nothing whatsoever. And it came to pass one day that she went into the (Fol. 206 *b*. 2) market to buy a hen wherewith to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and on the very day whereon she bought it, a vulture carried it off. Then she adjured the vulture, saying, "O thou vulture, I adjure thee by our father TAKLA HÂY-"MÂNÔT not to eat my hen which [I have bought] to present at the com-"memoration of my father;" and the vulture brought the hen back to the woman on the eighth day, even as she had adjured him [to do], and he had not been able to eat it.

Now that hen produced a great number of chickens, (Fol. 206 *b*. 3) and the woman made them ready for the commemoration of our father TAKLA HÂYMÂNÔT. And it came to pass one day that certain of the soldiers of the king took up their abode in that city, and [their] servants carried off some of the chickens of this hen. And the woman said unto them, "My lords, I tell you that ye should not do this thing, for ye will not "be able to eat the chickens, because they belong to my father TAKLA "HÂYMÂNÔT;" nevertheless, the soldiers took the chickens, and because of their strength they carried them off. Then the woman spake unto them again, saying, (Fol. 207 *a*. 1) "I have no strength [to prevent you], but my

"father is a mighty one, and he shall judge betwixt me and you." And the men took the chickens and set them on the fire to boil in a cooking pot, and they threw in it some salt, and some oil, and made them savoury with condiments, and when the time for supper had arrived, they wished to open the cover of the cooking pot, but it refused to be removed from the vessel; and because of the difficulty of removing it, one of the men put near his hand in order to lift out the carcases of the chickens, and straightway his fingers (Fol. 207 *a.* 2) became fettered (*or,* tied together), and he became helpless, and his whole body was beaten as with blows. Then he cried out with a loud voice, saying, "The woman who owned these chickens "hath worked upon me with magic, for she spake to me with many words "when I took away her chickens." And when some of them had gone they brought the woman [there], and they said unto her, "Speak, and un-"fetter that which thou hast bound fast by thy magic;" and she said unto them, "I am not one who can bind fast [by magic], but the handmaiden "of him that worketh miracles, namely, TAKLA HÂYMÂNÔT." (Fol. 207 *a.* 3) And when the officer of the king heard her mention the name of the worker of miracles, that is to say, of [our] father, he said unto the woman, "If thy father be a worker of miracles, let him take back for thee thy "chickens which are in this cooking pot," and at the same time he gave the men orders to beat her, so that she might be made to unbind that which she had fast bound by her magic. Then straightway the woman wept, saying, "O my father TAKLA HÂYMÂNÔT, thou who workest miracles, "what hath become of thee this day? Thou knowest that I am not a "sorceress (Fol. 207 *b.* 1). O my father, take away for me these chickens, "[Page 125] so that thine handmaiden may not die." And when the woman said these words, the chickens rose up alive and came forth out of the cooking pot, and they flapped their wings, and flew up into the air, and departed in the direction of their home; and they uttered cries as much as to say, "Glory be to GOD Who hath raised us up after we were dead."

Now when the soldiers of the king saw [this], they were afraid, and were in great consternation, and they became like unto dead men (Fol. 207 *b.* 2); and the woman went back to her house uttering blessings on her father, and she found the chickens in the place where they lived [before]. And these same chickens produced very many chickens, and their offspring survive until this very day, and the people prepare them for the commemoration of our father TAKLA HÂYMÂNÔT (see Plate CXLII).

O my beloved, do ye not perceive how difficult was the work which our father wrought in raising from the dead chickens which had been boiled? Verily, verily, our father TAKLA HÂYMÂNÔT was a worker of miracles. (Fol. 207 *b.* 3) O my beloved, come ye and rejoice in GOD, and cry aloud with words of joy unto our LORD, and let us come before His face in faith, and let us sing a psalm unto Him with gladness. For great is the work of the LORD our GOD, Who hath led us into the light of this our father TAKLA HÂYMÂNÔT, and Who hath protected us by the hand of our good and wise shepherd from the mouth of the ravening wolf. And let us all say together, "Glory be to the FATHER, and to the SON, and to the "HOLY GHOST, (Fol. 208 *a.* 1) Who shall be praised continually, in the "East, and in the West, in the North, and in the South, and in every place "which the heart can imagine, for ever and ever. Amen."

[Here] endeth the Twenty-second Miracle of our father TAKLA HÂYMÂNÔT, for we count it as the twenty-second in the series [of his miracles]; and had we not done so we should not have written down so many of his numerous miracles.

And now this man, our father, who raised up to life the chickens, which were dead and had been boiled, shall raise us up, (Fol. 208 *a.* 2) and shall deliver us from the death of sin, and he hath the power to deliver on this day, which is the day of his birth, those who have gathered together to hear his miracles and to praise him. And on this day, which is the day of his birth, may he grant his own peace unto us who wait upon him, that

is, to each of us whose name hath been proclaimed, and he shall sanctify us, and shall bless us with his right hand which is stretched out. And, moreover, when our soul shall go forth we shall not stand up naked, and he shall wash away our impurity in the water of life, and having made [us] clean, he shall make us to inherit his city, and shall guide us into it, (Fol. 208*a*. 3) even as JOSHUA made the children of ISRAEL to inherit [the promised land], and brought them into JERICHO, for ever and ever. Amen.

Here endeth the Book of the Miracles of our father TAKLA HÂYMÂNÔT of Ethiopia, the new Apostle, and it shall be read on the day of his birth, which is the twenty-fourth day of the month TAKHSHÂSH. May his intercession make the ship of our souls to attain to rest and to a harbour of refuge, and may the destroying power of the winds neither make it to toss about nor wreck it; and may his intercession preserve (Fol. 208*b*. 1) from all evil his servant TAKLA (Fol. 208*b*. 2) HÂYMÂNÔT for ever and ever! Amen.

(Fol. 208*b*. 3) In the NAME of GOD ALMIGHTY, the GOD Who is the LORD of the universe, Who hath made the heavens to be a canopy for the earth, and like a tent which He hath suspended over it; Who hath made the earth ready [to be inhabited, and hath removed] the darkness which was over it, and hath divided it into seven parts, and hath made the trees which bear fruit to put forth blossoms and fruit, each according to his kind; Who hath made the seven divisions of the earth to form a trough for the waters; Who planted trees for ADAM in the GARDEN, each [bearing fruit] possessing a taste after its kind; Who gave ADAM permission to eat of all of them except of one tree which was in the midst of the GARDEN, (Fol. 209*a*. 1) but of this one tree he did eat, and having eaten thereof he brought, as it is said, death upon himself and slaughter upon his children. Then, five thousand and five hundred years after man had put on his body, GOD had mercy upon him in abundance, and had

ይእዜኒ፡እምድኅ
ረ፡እስተብፅዕና
ሁ፡ለብፁዕ፡አቡ
ነ፨በከመ፡ሥሩዕ፡
ቡሕግ፡መጽሐፍ፡
ንትመየጥ፡ኀበ፡ጽ
ሑፈ፡ተአምራቲ
ሁ፡መድምም፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ትሩፋ፡ም
ግባር፨ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ገብሩ፡ተክለ፡
ሃይማኖት፡ለዓ
ለመ፡ዓለም፡አ
ሜን፨

፳፫ ተአምሪሁ፡
ለአቡነ፡ተክለ፡ሃይ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስ
ለ፡ፍቁሩ፡ተክለ፡ሃ
ይማኖት፡ለዓለመ
ዓለም፡አሜን፨ወ
ነበረ፡፩ብእሲ፡በ
ሀገረ፡ወረብ፡ዘቦ፡
ላዕሌሁ፡ጋኔን፨ወ
ያወድቆ፡ዘልፈ፡በ
ኀበ፡ረከበ፡ወያመ
ነድቦ፡ጥቀ፨ወእ
ምድኅረ፡ነበረ፡በ
ዝንቱ፡ዶዌ፡መሪር፡
ብዙኃ፡ዓመታተ፡
ሐለየ፡በልቡ፨ወይ
ቤ፡እሑር፡እንከሰ፡
ኀበ፡መቃብረ፡አቡ
ነ፡ተክለ፡ሃይማኖ
ት፡ገባሬ፡ተአምር፡

The scribe copying the Book of Miracles of Takla Hâymânôt.
(*See chapter XXII*).

compassion upon him, and because of this come ye, and let us love Him with eager hearts, and let us glorify Him without weariness. And if there be any man who loveth Him, and who doth not praise (?) Him, may the fire of heaven and the fire of earth scorch him and dry him up until he becometh like a shadow, (Fol. 209 *a*. 2) and after he hath become like a shadow, may it destroy him, and may the whirlwind carry him away for ever and ever! Amen. And let all the people say, "So be it, so be it." Bless, O LORD, [my] five talents so that I may gain [other] five, and let my profit be such that Thou mayest say unto me, "Be thou over five "cities." Bless, O LORD, my way, and give me ten talents that I may gain therewith other five talents, so that Thou mayest say unto me, "Be thou "over five [other] cities. Make Thou me, (Fol. 209 *a*. 3) O LORD, a good merchant who shall multiply the talents of his LORD, [Page 126] and make Thou me not to be, O LORD, like unto the wicked servant who buried his LORD's talents, and cast Thou me not forth, O LORD, into the outer darkness, and into weeping and gnashing of teeth, but, in the multitude of Thy mercies, associate Thou me with the blessed lambs for ever and ever! Amen (see Plate CXLIII).

Hearken ye, O my beloved, to these parables of our LORD which are written in the Gospel concerning (Fol. 209 *b*. 1) those who teach good doctrine, and listen now, also, to a good narrative, so that ye may hear a miracle of our father, which GOD wrought for him. To-day, yea this very day, is the beginning of the festival of the father of all of us who have gathered together [here] from out of every country. On this day, which is the twenty-fourth day of MAGÂBÎT,[1] on this very day, I say, our father TAKLA HÂYMÂNÔT was conceived, and on this day was fulfilled that which MICHAEL spake unto ṢAGÂ ZA'AB, (Fol. 209 *b*. 2) saying, "Behold, thy "wife shall conceive, and shall bring forth a son, and the odour of his

[1] *I. e.*, March 20.

"beautiful perfume shall fill all the world." In this wise did MICHAEL speak on the day whereon he brought him forth out of the abyss of the sea, after he had remained there hidden for three days and three nights from the murderous spear, when a horseman belonging to the army of MATALÔMÊ, the king of DÂMÔT, was pursuing him. To-day, on this very day, a beautiful seed was sown in the earth, (Fol. 209 *b*. 3) and it took root and brought forth fruit a hundredfold and a thousandfold, and its fruit can not be counted, for it is as the stars of heaven and as the sands of the sea. On this day was laid the foundation of the temple, which was a glorious structure, and it was completed in nine months, on the twenty-fourth day of the month TAKHSHÂSH;[1] and the beauty of the building was fair, and it was goodly in appearance and beautiful, and among all the edifices which were in the country of ETHIOPIA there was not to be found one which was like unto it. And when the time arrived for (Fol. 210 *a*. 1) our father GÊRLÔS (CYRIL) the Bishop to consecrate the temple, he made it a pure temple, and a temple for the HOLY GHOST, a pure temple, wherefore we say, Amen. Amen.

Our father TAKLA HÂYMÂNÔT himself it was who became a temple for the HOLY SPIRIT, even as PAUL the Apostle saith, "Know ye not that "ye are the abode of the HOLY SPIRIT?"[2] For the sake of our father TAKLA HÂYMÂNÔT, who was sanctified from his mother's womb, (Fol. 210 *a*. 2) like JEREMIAH and like JOHN THE BAPTIST, cease ye [to pollute the temple], and concerning us he saith, "Pollute not the house of the "HOLY SPIRIT whereby ye are sealed in the day of salvation."[3] Let us return now to the praise of our father TAKLA HÂYMÂNÔT. Hearken ye, O my beloved, how should the memorial of his name be exalted? When [the name of] our father TAKLA HÂYMÂNÔT is mentioned the heart is lifted up even as by the playing of an organ, and of the strings of a

[1] *I. e.*, December 20.
[2] I Corinthians iii. 16.
[3] Ephesians iv. 30.

harp, and the drum and the cymbals [as on] the day when (Fol. 210*a*. 3) the Prophets prophesied. How sweet is the mention of the name of our father TAKLA HÂYMÂNÔT! Yea, it is like the drinking of wine to the throat, and like the drinking of milk, and the eating of bread. How sweet is the odour of the memorial of the name of our father TAKLA HÂYMÂNÔT! Yea, it is like the smell of galbanum, and the sea-onyx, and aspalathus. And how warming is the memorial of his name to your hearts! It is like unto the sun which a man loveth in the days of winter, and on the day of cloud and darkness, when the clouds have removed themselves (Fol. 210*b*. 1). And how greatly doth the memorial of his name make a man to rejoice! When the memorial of the name of our father TAKLA HÂYMÂNÔT is uttered, it maketh hearts to rejoice, even as doth the light of the moon in the night, and the light of a lamp in the darkness. And how greatly doth the memorial of the name of our father TAKLA HÂYMÂNÔT make a man to rejoice! It is like unto the ornament of the bridegroom, and the head-attire of the bride, and like the crown which shineth with rays of light on the head of kings. When they adorn the memorial of the name of your father, and (Fol. 210*b*. 2) when our father TAKLA HÂYMÂNÔT is mentioned, men are adorned as the heavens are adorned with stars, and as the earth is adorned with the beauty of flowers. How shall I ever be able to draw a picture of thee accurately, and how shall I ascribe blessings unto thee adequately, O my blessed lord, who didst fear GOD, and who didst desire His commandment exceedingly? May thy seed become strong in the earth, and may the generations of the righteous be blessed with honour and riches in their houses, and may his righteousness (Fol. 210*b*. 3) endure for ever! O my lord, blessed art thou, and pure are the way and all thy heart, O thou who didst fear GOD. O my lord, who is able to praise thee? And who is able to enumerate to the end the blessings which are thine, [Page 127] O my lord? And since we are not able to praise thee adequately, let us, for this reason, ascribe praise to

ቢ፡ዘእኅርም፡አነ፡
ወከመዝ፡ብሂሉ፡
ወፅአ፡ጋኔን፡✤ወው
እቱ፡ብእሲ፡ድው
ይ፡ዘሐይወ፡ይቤ፡እ
ምድኅረ፡አውፅአ፡
ለጋኔን፡እምኔየ፡ዘ
በጦ፡አቡነ፡ተክለ
ሃይማኖት፡በሰይ
ፈ፡እሳት፡ወረሰዮ፡
፪ክፍለ✤ወእም
ድኅረዝ፡ወገሮ፡ው
እቱ፡ፀድፍ፡ዐቢይ
ዘሀሎ፡በመትሕቱ፡
ደብር✤ወከመዝ፡
ነገሮ፡ሖረ፡እንዘ፡
ይሴብሖ፡ለእግዚ
አብሔር፡ወየስ
በጽዖ፡ለአቡነ፡ተ
ክለ፡ሃይማኖት፡ጸ
ሎቱ፡ወበረከቱ፡የ

ሀሉ፡ምስለ፡ፍቁ
ሩ፡ተክለ፡ሃይማኖ

ት፡ለዓለመ፡ዓለ
ም፡አሜን✤ ✤

፳፬ተአምረሁ፡
ለአቡነ፡ተክለ፡ሃ
ይማኖት፡ጸሎቱ፡
ወበረከቱ፡የሀሉ፡
ምስለ፡ፍቁሩ፡ተ

ክለ፡ሃይማኖት፡
ለዓለመ፡ዓለም፡አ
ሜን✤ወነበረት፡እ
ሐቲ፡ብእሲት፡በ
ሀገረ፡ድምቢ፡ዘ

The Twenty-third Miracle. Takla Hâymânôt drives a devil out of a man by means of his sword of fire.

(*See chapter XXIII*).

GOD, saying, "Glory be to GOD, Who purified and sanctified thee from "thy mother's womb, for ever and ever! Amen." And now, (Fol. 211 *a*. 1) after that we have ascribed blessings to the blessed man our father, according to what is ordained in the written law, let us turn to the writing down of certain of the miracles (Fol. 211 *a*. 2) of our father TAKLA HÂYMÂNÔT, whose works were exceedingly abundant. May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXIII.

THE MIRACLE OF THE CASTING OUT OF THE DEVIL BY THE SAINT'S SWORD OF FIRE.

(Fol. 211 *a*. 3) THE TWENTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLIV).

There was a certain man who dwelt in the city of WARAB and who was possessed of a devil, and this devil threw him down on the ground wheresoever he found him, and afflicted him grievously. And having continued to suffer from this terrible sickness for many years, the man meditated in his heart, and said, "I will go forthwith to the grave of our father TAKLA "HÂYMÂNÔT, the worker of miracles, (Fol. 211 *b*. 1) on the day of his commemoration, and he shall perform a miracle upon me, and he shall cast "out him that lieth in wait for me, and him that throweth me down upon "the ground wheresoever he findeth me." And having come to his grave, he wept and made supplication, saying, "O my father, who workest "miracles, make entreaty on my behalf to thy GOD, so that He may release "me from this bond of the Enemy. O my holy father, think not shame "of me, but help me, and let not me be put to shame again through the "people of WARAB saying unto me, 'TAKLA HÂYMÂNÔT did not heal him

"'that went to him, (Fol. 211*b*. 2) for he was not able to do so'." Then having spoken in this wise to our father, he fell into a sleep on the day of his commemoration; now he had eaten nothing whatsoever, in order that [our father] might heal him. And on that very night our father TAKLA HÂYMÂNÔT came down, and he was holding a sword of fire; and as soon as the devil saw him, he was greatly terrified, and he cast the sick man down on the ground, and made his body to quake violently and his legs to twist about, and he cried out, "O TAKLA HÂYMÂNÔT, do not beat me "with thy sword of fire, for whilst thou wast yet afar off the flame thereof "scorched and burned me." Then our father (Fol. 211*b*. 3) made a sign to the devil with his sword to come forth quickly, and the devil cried out, saying, "O TAKLA HÂYMÂNÔT, O TAKLA HÂYMÂNÔT, beat thou "me not with thy sword of fire, and do not hurry me. Behold, I will "go forth, and I will not return. And I swear unto thee if, after I have "gone forth from this house of mine, wherein I have dwelt for such a long "time, I ever return, or if I ever set foot upon the ground of thy shrine, "that the wild beast shall devour my body." (Fol. 212*a*. 1) And having said these things unto our father, the devil in the man went forth from him. Now the sick man who was made whole said, "After our father "had made the devil to come forth from me, TAKLA HÂYMÂNÔT beat him "with his sword of fire, and cut him in twain, and after this he cast him "down a mighty precipice which was situated in the lower part of the "mountain." And having thus spoken the man departed, praising GOD, and ascribing blessings to our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with (Fol. 212*a*. 2) his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

ታ፡ለወለታ፡እንዘ፡
ትብል፡ወሀብኮ፡
ለአቡነ፡ተክለ፡ሃይ
ማኖት፡ትኩን፡ዓመ
ተ፡ተክለ፡ሃይማኖ

ት፡ወሀለወት፡ይእ
ቲ፡ወለት፡እኅት፡ዮ
ም✠ጼሎቱ፡ወበረ
ከቱ፡የሀሉ፡ምስለ፡
ገብሩ፡ተክለ፡ሃይ
ማኖት፡ለዓለመ፡ዓ
ለም፡አሜን✠ ✠ ✠ ✠

፳፬ ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን።
ወኮነ፡ከመ፡የሐንጽ
ዋ፡ለቤተ፡ማርያም፡
ሐመ፡፩ ሐናጼ፡በቅ
ናት፡ሰይጣን፡ወኮ
ነ፡እጼሁ፡ዘየማን✠
ጽቡስ፡ወኢተክሀ
ሎ፡ከመ፡ይሕንጽ።
ወርእዮ፡አቡነ፡መ
ርሐ፡ክርስቶስ፡ይ
ቤሎሙ፡ለወልዱ፡
ርእዩ፡ውሉድየ፡ና
ሁ፡ሰይጣን፡ይፈቅ
ድ፡ሳዕሊነ፡ይትኃደ
ግ፡ሐንጸ፡ቤተ፡ክር

The Twenty-fourth Miracle. Takla Hâymânôt assisting a woman to bring forth her child.

(See chapter XXIV).

CHAPTER XXIV.

THE MIRACLE OF THE GIFT OF A DAUGHTER TO THE WOMAN OF DEMBÎ.

THE TWENTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLV).

And there dwelt in the city of DEMBÎ (Fol. 212*b*.1) a certain woman who was always grievously sick and who suffered greatly through the pains of childbirth, and on the day whereon she brought it forth her child always died. And because of this thing, whensoever the time for her to bring forth her child arrived, she would go over to some habitation of the holy men in order that she might give birth to her child within their precincts, and that her child might not die; now she had done this three times, and had gone to the three monasteries in the mountains, and three of her children had died, and wheresoever she went, death followed [her child] after she had brought it forth. [Page 128] Now when she conceived again, she said, "I will go to the grave of our father TAKLA HÂYMÂNÔT, "(Fol. 212*b*. 2) so that he may keep alive my child, and that it may not "die as my [other] children have died." And having arrived at the place where the women were, she told all those who came to her [about the matter], and how her children had died. Now whilst she was talking to them, the pains of childbirth took hold upon her, and when they saw that her travail was to be hard, the women said unto her, "What wouldst thou "do in this our abode? No women have ever given birth to children in "this place since the time when our father TAKLA HÂYMÂNÔT entered into "this desert (Fol. 212*b*. 3). Cease then, O sister, for no women who have "understanding may give birth to children here, because even the beasts "who have no understanding do not give birth to their young in this abode "of ours." And when they had spoken in this wise, they seized her and

፳፭ ተአምሪሁ፡
ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወ
በረከቱ፡ የሀሉ፡ ም
ስለ፡ ፍቁሩ፡ ተክለ፡

ሃይማኖት፡ ለባ
ለሙ፡ ዓለም፡ አሜ
ን ✠ ፩ አ፡ ብእሲ፡ ሠ
ረቀ፡ እምተግባረ.
አቡነ፡ ተክለ፡ ሃይ

ማኖት፡ ፲ወ፪ ሊብስ
ተ፡ ዘይትበሀል፡ ጉ
ባኤ፡ ወአብኦሙ፡
ውስተ፡ ቤቱ ✠ ወበ
ሳኒታሁ፡ ፈቀደ፡ ክ
መ፡ ይብላዕ፡ ፩ እም
ጉባኤ፡ ወአክተ ዲ
ሊዮ፡ ጸብሐ፡ ሐረ፡
ከመ፡ ያምጽእ፡ እ
ምኅበ፡ አንበረ፡ ወ
ረከቦ፡ ጽፍዓ፡ ለህ
ም ✠ ወይቤ፡ ውእ
ቱ፡ ብእሲ፡ እንስ፡ አ
ንበርክሙ፡ ውስተ፡
መሶብየ፡ ለ፲ወ፪፡
ጉባኤያት ✠ ናሁ፡ እ
ረክቦሙ፡ ከዊና
ሙ፡ ጽፍዓ፡ ላህም፡
በጸሎተ፡ አቡነ፡ ተ
ክለ፡ ሃይማኖት፡ በ
እንተ፡ ዘሠረቁ፡ እ

The Twenty-fifth Miracle. Takla Hâymânôt drawing iron splinters from the right hand of the wounded workman.

(*See chapter XXV*).

thrust her forth [that she might go] to the people who were in the world, and as they were pushing her down the hill of the monastery, the woman gave birth to a beautiful daughter, and our father TAKLA HÂYMÂNÔT appeared on the spot, and he sealed the child with the sign of the CROSS. And having fulfilled the days of her purification the woman went to her own city, and she left (Fol. 213*a*. 1) her daughter behind, saying, "I have "given her to our father TAKLA HÂYMÂNÔT, so that she may be a hand-"maiden to him;" (Fol. 213*a*. 2) and the maiden is a daughter of the place even to this day. May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXV.

THE MIRACLE OF THE HEALING OF THE RIGHT HAND OF A WORKMAN.

(Fol. 213*a*. 3) THE TWENTY-FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLVI).

And it came to pass that when they were building the MARY-Chapel, one of the masons, through the hatred of Satan, fell sick, and his right hand became cramped, and he was unable to take part in the work of building. And when our father MARAḤ KRĔSTÔS saw him, he said unto the men, "Observe, O my children, for behold, Satan hath the desire con-"cerning us that the building of the church shall be stopped. (Fol. 213*b*. 1) "Now go ye, and make the hand which is cramped touch the golden box "of our father TAKLA HÂYMÂNÔT, so that he may heal him by his prayer;" and they did even as our father MARAḤ KRĔSTÔS had commanded them. And on that same day the man with a cramped hand saw a vision, wherein a young man took him and brought him into the church, and made him to stand up in the place where our father TAKLA HÂYMÂNÔT

ምኑ፡ተዘካሩ፨ወ
ከማሁ፡ካልኡኒ፡ካ
ዕበ፡ሠረቀ፡ስዋ፡፩
ቀሱተ፡እምተዘካ
ረ፡አቡነ፡ተክለ፡ሃይ
ማኖት፡ወውኔቶ፡
ብእሲ፡ሶበ፡ፈቀደ፡
ከመ፡ይስተይ፡ረከ
ቦ፡ለዝንቱ፡ከዊኖ፡

ከመ፡ስንቱ፡ሰብ
እ፡ወስንቱ፡እንስሳ።
ወአእመረ፡ከመ፡ለ
ሊሁ፡ዘረከዮ፡መ
ሉነ፡ኢይሰትዮ፡ሠ
ሬቂ፨ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስ
ለ፡ፍቁሩ፡ተክለ፡ሃ
ይማኖት፡ለዓ፡ዓ፡አ፨

፳፮ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨
ወኮነ፡በምድረ፡አ
ምሐራ፡ሀለወት፡
አሐቲ፡ብእሲት፡
ፈራሂት፡እግዚአ
ብሔር።ወምህር
ት፡ዩእቲ፡መጽሐፈ፡
ነቢያት፡ወሐዋርያ
ት፨ወታፈቅር፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ወትገብር፡ተ
ዝካር፡በበወርኁ፡
ወሀለወ፡ሳቲ፡፩ቀ
ሲስ፡ኄር፡ብእሲ፡
በምድረ፡ጎጃም፡

The Twenty-sixth Miracle. How the sacramental bread which had been stolen by a woman turned into dung.

(*See chapter XXVI*).

was sitting on his throne, (Fol. 213 *b*. 2) and our father said unto the young man, "Where hath the sickness seized him?" And the young man shewed him, saying, "In this place and in that hath it seized him, and he is fettered "with chains, and he hath three nails of iron in him." Then our father TAKLA HÂYMÂNÔT drew out from upon him three chains of fire and three nails, by means of a pair of pincers whereon was [inscribed] the sign of the Cross, and he said unto him, "Go, and perform thy work, (Fol. 213 *b*. 3) "for GOD hath unloosed from thee the fetters of the Enemy." And after this the man who had been sick awoke from his slumber, and he found life in his hand, and on that very day he went forth [again] to work at building the church with joy; and when those who were working saw him, they marvelled and held their peace through astonishment, for it was they by whom it was said, "He will die to-day or to-morrow." May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVI.

THE MIRACLE OF THE SACRAMENTAL CAKE WHICH TURNED INTO COW'S DUNG.

(Fol. 214 *a*. 1) THE TWENTY-SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT (Fol. 214 *a*. 2) for ever and ever! Amen (see Plate CXLVII).

A certain man stole, during the festival of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 214 *a*. 3) twelve cakes of bread which were called *gûbâ'ê*, and brought them into his house; and on the morrow, he wished to eat one of the *gûbâ'ê* cakes, [Page 129] and having made himself ready to do so, he went in the morning to the place where he had laid up the bread-cakes to fetch one, but he found that it had become

ብፅዕዎ፡ለአቡነ፡
ተክለ፡ሃይማኖት፡
ጸሎቱ፡ወበረከቱ
የሀሉ፡ምስለ፡ፍቁ
ሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓ፡አ፨

፳፯ ተአምሪሁ፡
ለአቡነ፡ተክለ፡ሃ
ይማኖት፡ጸሎቱ፡
ወበረከቱ፡የሀሉ፡
ምስለ፡ፍቁሩ፡ተክ
ለ፡ሃይማኖት፡ለዓ
ለመ፡ዓለም፡አሜን፨
ወኮነ፡፩ብእሲ፡ድው
ይ፡በሀገረ፡ወረብ፨
ወነበረ፡በዓራቱ፡ብ
ዙኀ፡ዓመታተ፡እን
ዘ፡ኢይትነሣእ፨ወ
እምድኅረዝ፡ተበ
ሀሉ፡በበይናቲሆ
ሙ፡እዝማዲሁ፡ን
ዑ፡ንስዶ፡ኀበ፡መቃ
ቃብረ፡አቡነ፡ተክለ፡
ሃይማኖት፡ገባሬ፡
ተአምር፡ወውእቱ፡
ይክል፡ፈውሶቶ፨
ወከመዝ፡ብሂሎ

The Twenty-seventh Miracle. I. A bird carries a packet of incense to a woman from a priest who had promised to bring it, but who was prevented from doing so by the river being in flood.

II. The woman telling the priest how the incense arrived.

(*See chapter XXVII*).

cows' dung. Then he said, "When I placed you in my cupboard ye were "twelve bread-cakes, but behold, I find that ye have turned into cows' dung, "through the prayer of our father TAKLA HÂYMÂNÔT, because ye are the "things which I stole at the festival (Fol. 214*b*. 1) of his commemoration." And thus also did it happen in the case of another thief in SHAWÂ who stole a vessel of wine at the festival of the commemoration of our father TAKLA HÂYMÂNÔT, for when he wanted to drink it he found that it had become like (Fol. 214*b*. 2) the urine of men and the urine of cattle, and he knew that it was the saint himself who had brought it into this corruptible state; and the thief was unable to drink it. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVII.

THE MIRACLE OF THE INCENSE WHICH WAS BROUGHT BY A VULTURE.

(Fol. 214*b*. 3) THE TWENTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLVIII).

And there was in the country of 'AMḤARÂ a certain God-fearing woman, and she was learned in the BOOKS of the PROPHETS and APOSTLES, and she loved our father TAKLA HÂYMÂNÔT, and she was wont to celebrate his commemoration each month; and this woman had a certain good priest, a man in the country of GÔYAM, (Fol. 215*a*. 1) who ministered unto her in every good work. And it came to pass one day that she said unto him, "Bring me some incense for the commemoration of our "father TAKLA HÂYMÂNÔT, which is to take place on the twenty-fourth day "of the month NAHASÊ,"[1] but he was unable to bring it on that day because

[1] *I. e.*, August 17.

it was the days of rain, and the flood of the river TACAZÊ prevented him from crossing over. Now when the priest did not bring the incense the woman was very sorry, and she wept, saying, "Woe be to me! Woe be "to me! Whom can I send to (Fol. 215 *a*. 2) such and such an one in the "country of GÔYAM to bring me incense? If only I were able to do so I "could wish to send the winds, or the clouds, or the birds of the sky which "move swiftly." And since she lacked the means of carrying out her wish she prayed to our father TAKLA HÂYMÂNÔT, saying, "O worker of "miracles, my father, send thou to me a messenger who shall make haste "to bring me incense from the land of GÔYAM, from such and such an one. "The birds of the heavens are servants which have ministered unto (Fol. "215 *a*. 3) the righteous, let them then minister unto thee, and send one "unto me, O my father, even as an eagle was sent unto the prophet "JEREMIAH from JERUSALEM to BABYLON, and a dove from PHILEMON to LEDYÂ, to the house of ANDREW."

Now when that priest found that he was unable to take the incense to the woman, he decided to go to the church, and he placed in his apparel his cross, saying, "Since I am unable to bring the incense to the "woman I will go into the church instead, (Fol. 215 *b*. 1) and this incense "shall in this manner be accepted [by GOD]." And having arrived in the church, he laid down his cross on the ground whilst he washed his hands, and at that moment a vulture swooped down and snatched up his cross and his incense, and carried them off unto the country of 'AMHARÂ, and brought them straightway to the place where that woman was standing in prayer, and he laid them down at her feet as much as to say, "Our father "TAKLA HÂYMÂNÔT (Fol. 215 *b*. 2) saith unto thee, Accept this incense." Now when the woman saw the incense fall in front of her she was frightened, for she imagined that SATAN had hurled a big stone at her to kill her, but as soon as she saw the cross above it her heart returned to her, and she rejoiced, and she gave the incense to the priests that they

ሙ፡እምድኅረ፡እም፡ፀ
ዊሮሙ፡ወአስከብ
ዎ፡ውስተ፡ጼማዕቱ
ኀበ፡ነበረ፡ቀዳሚ፡በ
ሕይወቱ፨ወበህየ፡
ነበረ፡እንዘ፡ይትመ
ነደብ፡በደዌሁ፡እ
ስከ፡ትክውን፡ዕለ
ተ፡ፍልሰቱ፡ለአቡ
ነ፡ተክለ፡ሃይማኖ
ት፡እመ፡፲ወ፪ለወ
ርኀ፡ግንቦት፨ወበ
ይእቲ፡ዕለት፡መጽ
አ፡ኀቤሁ፡አቡነ፡ተ
ክለ፡ሃይማኖት፡እ
ንዘ፡ይበርህ፡ገጹ፡
ምስብዒተ፨ወዓተ
በ፡ላዕሌሁ፡በትእ
ምርተ፡መስቀል።
ወይቤሎ፡ተንሥ
እ፡ወተንሥአ፡ዘእ

ኅበለ፡ሙስና፡ዘነበ
ረ፡ቀዳሚ፡እንዘ፡[illegible]
[illegible]፡ያንጸፈጽፍ፡እ
ምኔሁ፡ቍስሉ፡ወ
ይወፅእ፡ዕፂያት፡
ወመግል፨ወሶበ፡
ርእየ፡ተአምረ፡ዐቢ
የ፡ውእቱ፡ብእሲ፡
መስሎ፡ከመ፡ዘተ
ንሥአ፡እሙታን፨ወ

ኢሐረ፡ውስተ፡ሀገ
ሩ፡ወለብሶ፡ልብሰ፡
ምንኵስና፡በእደ፡
አባ፡መርሐ፡ክርስ
ቶስ።ወሀለወ፡እስ
ከ፡ዮም፨ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክ
ለ፡ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨

The Twenty-eighth Miracle. Takla Hâymânôt healing a man who had been bed-ridden for many years.

(*See chapter XXVIII*).

might offer it up in fulfilment of her vows. And some time afterwards when that woman met the priest, she asked him, "Why didst thou not "bring unto me incense for the commemoration (Fol. 215 *b.* 3) of our father "TAKLA HÂYMÂNÔT?" Then he told her everything according as it had happened, and how a vulture had carried off the incense, and she told him how the vulture had brought it unto her; and when he had heard her [words] he marvelled and held his peace, and she gave him back his cross. And it came to pass that when he saw his cross he said, "Verily, "verily, our father TAKLA HÂYMÂNÔT is a worker of miracles, [Page 130] "and the birds of the heaven minister unto him." And those who heard of this miracle glorified GOD and ascribed praise (Fol. 216 *a.* 1) unto our father TAKLA HÂYMÂNÔT; may his prayer and his blessing (Fol. 216 *a.* 2) be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVIII.

THE MIRACLE OF THE HEALING OF THE CRIPPLE.

(Fol. 216 *a.* 3) THE TWENTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLIX).

Now there was a certain sick man in the city of WARAB who had lain upon his couch for many years without rising therefrom, and some time afterwards his kinsfolk spake together, saying, "Come, let us carry "him to the grave of our father TAKLA HÂYMÂNÔT, the worker of miracles, "for he should be able to heal him;" and thus saying (Fol. 216 *b.* 1) they took him up and brought him [there], and they laid him down in the cell wherein the saint had dwelt during his lifetime, and there he remained suffering sorely from his disease until the day of the translation [of the body] of our father TAKLA HÂYMÂNÔT, which took place on the twelfth

፳፱ ተአምረ ሁ፡ ለ
አቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወ
በረከቱ ፡ የሀሉ ፡ ም
ስለ ፡ ፍቁሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ፨
ወነበረ ፡ ፩ ብእሲ ፡ በ
ደብረ ፡ ሊባኖስ ፡ እን
ዘ ፡ የሐምም ፡ በሕ
ማመ ፡ ቍስለ ፡ ሥጋ ፡
ብዙኅ ፡ ዓመታተ ፤
ወእምዝ ፡ ዐርገ ፡ በ
ጕባሕ ፡ ውስተ ፡ ጸ
ማዕቱ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወ
በጺሖ ፡ ህየ ፡ ጸለየ ፡
ወይቤ ፤ አአቡነ ፡ ዘ
አውዓእከ ፡ ለዝንቱ ፡
ማይ ፡ በቡራኬ ፡ እዴ
ከ ፨ ወይእዜኒ ፡ ኦእ
ቡየ ፡ ባርከ ፡ ላዕሊ
የ ፡ ከመ ፡ እጠመቅ ፡
ወከመዝ ፡ ብሂሎ ፡
ተጠምቀ ፡ በውእ
ቱ ፡ ማይ ፨ ወኮነ ፡ ሐ
ያወ ፡ ስቤሃ ፡ ከመ ፡
ዘኢሐመ ፡ ምንትኒ ፡
ግሙራ ፡ ጸሎቱ ፡ ይ
ዕቀቦ ፡ ለገብሩ ፡ ተክ
ለ ፡ ሃይማኖት ፡ አሜ ፨

The Twenty-ninth Miracle. A man is healed of a loathsome disease by bathing in the stream which ran near the cell of Takla Hâymânôt.

(*See chapter XXIX*).

day of the month GENBÔT.[1] And it came to pass that on that day our father TAKLA HÂYMÂNÔT came to him with his face shining with sevenfold splendour, and he made over him the sign of the CROSS, and said unto him, "Arise," and he rose up (Fol. 216 *b*. 2) without [any mark of] disease [in him]. Now formerly his body had been filled with putrefying sores, and small worms and matter used to come forth from his wounds. And when that man saw this great miracle he believed that he had risen from the dead; and he did not (Fol. 216 *b*. 3) depart into his city, but he put on the monastic garb by the hands of ABBÂ MARAḤ KRĔSTÔS, and he continueth to be a monk until this day. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXIX.

THE MIRACLE OF THE HEALING OF THE MAN WHO WAS FULL OF SORES.

(Fol. 217 *a*. 1) THE TWENTY-NINTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CL).

And there dwelt a certain man in DABRA LÎBÂNÔS who was sick of an evil disease, and his body had been full of wounds for many years. Now one day he went up early in the morning into the cell of our father TAKLA HÂYMÂNÔT, and having arrived there he prayed, saying, "O our "father, who didst make to come forth this water by the benediction of "thy hand, bless thou me now, (Fol. 217 *a*. 2) O my father, and grant that "I may be baptized [in it];" and even as he was saying these words he was baptized in that water, and (Fol. 217 *a*. 3) he recovered straightway, and became as one who had suffered from no sickness whatsoever. May his prayer preserve his servant TAKLA HÂYMÂNÔT! Amen.

---

[1] *I. e.*, May 7.

፴ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማኖ
ት፡ጸሎቱ፡ወበረከ
ቱ፡የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
ም፡አሜን፨ወከማ
ሁ፡ካዕበ፡ካልኡ፡
ብእሲ፡ነበረ፡በደብ
ረ፡ሊባኖስ፡እንዘ፡የ
ሐምም፡እዴሁ፨ወ
ይቤልዎ፡እንክሳሁ፡
ሑር፡ኅበ፡አቡነ፡ተ
ክለ፡ሃይማኖት፡ወ
ትድኅን፡ኢእምኑ፡
እለ፡አልቦሙ፡ልብ፡
እለ፡በሕሳል፡ወበ
ልጓም፡ይመይጥዎ
ሙ፡መላትሒሆሙ፡
ከመ፡ይትዓወቅ፡ተ
አምረ፡አቡነ፡ተክ

ለ፡ሃይማኖት፡እለ፡አል
ቦሙ፡ልብ፡አለበዉ፡ሉ
ቱ፡እግዚአብሔር፡
ወዝንቱ፡ዘኮነ፨አኮ፡
በርቱዕ፡አላ፡በቅሩ

ብ፡በሀገርነ፡በደመ
ና፡ወበዕበይ፡ጸሉ
ቱ፡ይዕቀቦ፡ለገብሩ፡
ተክለ፡ሃይማኖት፡
ለዓለመ፡ዓለም፡አ፨

፴፩ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም

ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨
ወኮነ፡በመድረ፡ግ

The Thirtieth Miracle. A horse and a mule speak and tell a man that if he goes to Takla Hâymânôt's shrine he will be made whole.

(*See chapter XXX*).

፴፩ ተአምሪሁ፡ ለ
አቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረ
ከቱ፡ የሀሉ፡ ምስለ
ፍቁሩ፡ ተክለ፡ ሃይ
ማኖት፡ ለዓለመ፡ ዓ
ለም፡ አሜን። ወኮ

ነ፡ በምድረ፡ ግራር
ያ፡ በአሐቲ፡ ሀገር፡
ሥርዓቶሙ፡ ያስተ
ጋብኡ፡ እክለ፡ ማእ
ረር፡ ውስተ፡ ፩ቤት፡
ከመ፡ ይኩን፡ ለተዝ
ካረ፡ አቡነ፡ ተክለ፡ ሃ

ይማኖት፡ ወአኮ፡ ፩
ዕለተ፡ ጎደፉ፡ ሐራ፡
ንጉሥ፡ ውስተ፡ ቤ
ት፡ እክሉ፡ ለአቡነ፤
ወአውፅኡ፡ እም
ውእቱ፡ እክል፡ ለአ
ፍራሲሆሙ። ወይ
ቤሉሙ፡ በዐለ፡ ቤ
ት፡ ኢትግበሩ፡ እጎ
እግዝትየ፤ ወኢተሀ
ቡ፡ ዘንተ፡ እክለ፡ ለ
አፍራሲክሙ፡ ወ
ዝንቱ፡ እክል፡ ዘአ
ቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ውእቱ፡ ወይቤ
ሎሙ፡ ሚላዕሊነ፡ ዘ
መኑ፡ ይኩን፡ ወወ
ሀቡ፡ ለአፍራሲሆ
ሙ። ወሶበ፡ ወሀብ
ዎሙ፡ ዐበዩ፡ በሊዐ፡
ወአሐሱ፡ ርእሶሙ

The Thirty-first Miracle. A bird snatches a mass of thread from a woman, and afterwards restores it in the sight of all the people.

(*See chapter XXXI*).

CHAPTER XXX.

THE MIRACLE OF THE CATTLE WHICH SPAKE.

(Fol. 217*b*. 1) THE THIRTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen (see Plate CLI).

Moreover there was another man who dwelt in DABRA LÎBÂNÔS, and he had a disease in his hand, and his cattle said unto him, "Go thou "to our father TAKLA HÂYMÂNÔT, and thou shalt be made whole." Now these [beasts] which have no understanding, and the mouths of which are moved by muzzle and bridle, had knowledge of the miracles of our father TAKLA (Fol. 217*b*. 2) HÂYMÂNÔT, and by means of these creatures which have no understanding GOD gave understanding to that man, and [what they had said] came to pass ...... not only afar off but near (Fol. 217*b*. 3) in our city ...... May his prayer preserve his servant TAKLA HÂYMÂNÔT for ever and ever! Amen [Page 131].

CHAPTER XXXI.

THE MIRACLE OF THE VULTURE AND THE THREAD.

THE THIRTY-FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen (see Plate CLII).

And it came to pass in the country of (Fol. 218*a*. 1) GĔRÂRYÂ that whilst a certain woman was walking across the market-place, and carrying some thread[1] which she was going to sell, a vulture came and snatched

[1] Probably some woven garment.

ከመ፡ዘይብሉ፡ንሕ
ነ፡ኢንበልዕ፨ወ
ሶበ፡ርእዩ፡ዘንተ፡
ተአምረ፡ዐቢየ፡ይ
ቤልዎ፡ዐቀብቱ፡ሀ
ገር፤ወአፍራስ፡ሥ
ራየ፡ገብረ፡ዝንቱ፡
ብእሲ፡ከመ፡ኢይ
ብልዑ፡አፍራሲነ፤
ወይቤሎሙ፡እን
ስ፡ኢኮንኩ፡መሠ
ርየ፨ቀዳሚ፡ነገር
ኩክሙ፡ኵሎ፨ወ
እምዝ፡አምጽኡ፡እ
ክለ፡ካልአ፨ወሶበ፡
ርእዩዎ፡እምርሑ
ቅ፡አኀዙ፡ይዕምቁ፡
ምድረ፤ወነሐቀ፡ከ
መ፡ዘይብሉ፡ዕንቋ
ዕ፡እንቋዕ፡ሶቤሃ፡በ
ልዕዎ፡ፍጡነ፨ጸሎ
ቱ፡ወበረከቱ፡የሀ
ሉ፡ምስለ፡ፍቁሩ፡
ተክለ፡ሃይማኖት፡
ለዓለመ፡ዓለም፡አ፨

፴፪፡ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይማኖ
ት፡ጸሎቱ፡ወበረከ
ቱ፡የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
ም፡አሜን፨ወካማ
ሁ፡በካልእትኒ፡አሀ
ጉር፡እምአክለ፡አቡ
ነ፡ዘወሀብዎ፡በቀለ
ከመ፡ይብላዕ፡ዐቢየ
በሊዐ፤ዕፁብ፡ግብሩ፡

The Thirty-second Miracle. I. A certain man gives some of the grain which belonged to Takla Hâymânôt to a mule and a horse, but these animals refuse to eat it.

II. Ordinary grain is then given to them, and they eat it with a keen appetite.

(*See chapter XXXII*).

LIBRARY

it out of her hands, and flew up into the sky with it. Now when the woman saw [what had happened] she lifted up her eyes after the bird, and she adjured him, saying, "By my father TAKLA HÂYMÂNÔT, thou shalt "not carry off my thread." And after this the vulture departed a long way from the city whilst all the men in the market were looking after him, and they saw him holding the thread in his claw, and it appeared to them (Fol. 218 *a.* 2) as a white cloud, and he disappeared from their sight. And afterwards, when the sun was about to set, the vulture came back carrying with him the thread, now the men of the market did not see him as they had seen him at the beginning, and he was looking for the woman. And when he did not find her in the place where she had been at first, he flew up above the market-place, and looked about for her, lest some other person should snatch the thread from him. Then, after a time he saw her selling [her wares] in another place (Fol. 218 *a.* 3), and he dropped the thread down over her apparel, as much as to say, "Take thy thread "because of the adjuration wherewith thou didst adjure me." And when the men of the market saw this great miracle they glorified God, and ascribed blessing to our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen, and with all of us children of baptism for ever and ever! Amen.

CHAPTER XXXII.

THE MIRACLE OF THE HORSES AND THE GRAIN WHICH WAS VOWED TO TAKLA HÂYMÂNÔT.

(Fol. 218 *b.* 1) THE THIRTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIII).

Now the people who dwelt in a certain city of the (Fol. 218 *b.* 2)

ለእግዚአብሔር፡
እለ፡እልቦሙ፡ልብ፡
አለበው።ወበእንቲአ
ሆሙ፡ይቤ፡ነቢይ፡
ኢትኩኑ፡ከመ፡ፈረ
ስ፡ወበቅል፡እለ፡አ
ልቦሙ፡ልብ፡ኢሰበ
ወ፡ወዘቈስለ፡ሥ
ጋሁ፡እምብዝኅ፡ደ
ዌሁ፡ዘይትረአዩ፡አ
ዕጹምቲሁ።ወኵ
ሉ፡ዘርእዮ፡ያኀሥ
ጥጥ፡ሥጋሁ፡ኪያ
ሁኒ፡ፈወሶ፡አቡነ፡
ተክለ፡ሃይማኖት፡
ፊዋሲ፨ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨

፴፫ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማኖ
ት፡ጸሎቱ፡ወበረከ
ቱ፡የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
ም፡አሜን፨ወኮነ፡በ
ምድረ፡ከተታ፡ተ
በሀሉ፡በበይናቲሆ
ሙ፡ሰብአ፡ይእቲ፡
ሀገር፡ኀው፡ንግበር፡
ተዝካረ፡አቡነ፡ተ
ክለ፡ሃይማኖት፡ወ
ተጋባሬ፡ኢንግበ
ር፡በዕለተ፡ዕረፍቱ፡
ወነበሩ፡በዝንቱ፡
ምክር፡ኵሎሙ።ወ
መንፈቆሙ፡ፈጸ
ሙ፡በከመ፡ተናገሩ፡
ወመንፈቆሙ፡ወዐ
ሉ፡ውስተ፡ገራህቶ

The Thirty-third Miracle. Takla Hâymânôt heals a man whose body is covered with sores by means of his cross.

(*See chapter XXXIII*).

country of GĔRÂRYÂ were in the habit of gathering themselves together at the season of harvest in a certain house, that they might celebrate the commemoration of our father TAKLA HÂYMÂNÔT (Fol. 218 *b.* 3). And it happened one day that there were present with them certain soldiers of the king in the eating chamber of our father, and they took out some of the food which they were eating to their horses. Then the master of the house said unto them, "Do not [this thing], O my masters, and give not "ye this food to your horses, for this is the food of our father TAKLA "HÂYMÂNÔT." And they said unto him, "What is there upon us to prevent "this taking place?" And they gave the food to their horses. Now when they had given the food to the horses, the animals refused to eat it, and they turned aside their heads, (Fol. 219 *a.* 1) as much as to say, "We will "not eat it." And when they saw this great miracle the keepers of the city and of the horses said, "This man hath worked magic, so that our horses "may not eat;" but the master of the house said unto them, "I am not a "magician, and I told you the whole matter before it happened." Then they brought out another kind of food, and when the horses saw it some distance off, they began to paw the ground and to whinny, as much as to say, 'Excellent, excellent'; and they ate it up straightway. May his prayer (Fol. 219 *a.* 2) and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXIII.

THE MIRACLE OF THE MULE WHO REFUSED TO EAT TAKLA HÂYMÂNÔT'S GRAIN.

(Fol. 219 *a.* 3) THE THIRTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIV).

ሙ፡እንዘ፡ይትጌበ
ሩ፨ወበጊዜ፡ዘየዓ
ፅዱ፡መጽአ፡ዝና
ም፡ዐቢይ፨ወወረ
ደ፡እብን፡በረድ፡ኅ
በ፡እለ፡ተገብሩ፡በ
ዕለተ፡ተዝካሩ፡ዘ
ውእቱ፡አመ፳ወ
፬ለነሐሴ፡ወሶረየ፡
እክለ፡ገራውሀ፡መ
ሬተ፡ከመ፡ዘኢበቁ
ለ፡ላዕሌሁ፡ምንት
ኒ፨ወለእለ፡ገብሩ፡
በዐለ፡ሊለየ፡እብነ፡
በረድ፨ወለእለኒ፡ኮ
ነ፡ምድርሙ፡ማእ
ከለ፡እለ፡ሠዓሩ፡በ
ማዕከል፡አትረፎ፨
ወፈለጠ፡ምድር
ሙ፡ከመ፡እንተ፡ይ
ፈልጥ፡ናሳዊ፡አባግ

ዐ፡እምዓጣሊ፡ዘአ
መዝሶ፡ተአምሮ፡
ብዙኃ፡ውእቱ፡ዘ
ተገብረ፡በበሀገሩ፡

ዘኢይትኌለቍ✠ጸ
ሎቱ፡ወበረከቱ፡የ
ሀሉ፡ምስለ፡ፍቁሩ፡
ተክለ፡ሃይማኖት፡ አ✠

፴፭ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበረ
ከቱ፡የሀሉ፡ምስለ፡
ፍቁሩ፡ተክለ፡ሃይ

ማኖት፡ለዓለመ፡ዓለ
ም፡አሜን፨ወኮነ፡በ
አሐቲ፡ሀገር፡በዕለ
ተ፡ተዝካሩ፡ለአቡነ፡
ተክለ፡ሃይማኖት፡

The Thirty-fourth Miracle. Certain men are warned not to attempt to reap on the day of Takla Hâymânôt's commemoration, but some of them persist in doing so, and a hail storm comes and washes away all the wheat they have cut, and beats the standing corn into the earth.

(*See chapter XXXIV*).

And similarly in another city they gave of the grain belonging to our father to a certain mule, in order that he might eat a full meal, but the matter was grievous to GOD, Who hath taught us that such animals have no understanding, for (Fol. 219 *b.* 1) the Prophet saith concerning them, "Be ye not like unto the horse and mule which are without "understanding."[1] And our father the holy man TAKLA HÂYMÂNÔT, the healer, also healed a man whose body was full of sores by reason of the severity of his disease, (Fol. 219 *b.* 2) and whose bones protruded through his skin, and everyone saw that his whole body was a mass of corruption. May the prayer and blessing [of our father] be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXIV.

THE MIRACLE OF THE HAIL STORM.

(Fol. 219 *b.* 3) THE THIRTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLV).

And it came to pass that the men of the city of KATATÂ said among themselves, "Come ye, and let us celebrate the commemoration of our "father TAKLA HÂYMÂNÔT, and we will perform no labours whatsoever "in the fields on the day on which he went to his rest;" and they were all of one mind in this matter. Now one half of the men did even as they had agreed to do, but the other half passed the day in their fields working (Fol. 220 *a.* 1). And it came to pass that at the time when they went out to reap their harvest a mighty rain-storm came, and hailstones fell upon the lands of those who had worked in their fields on the day of the

[1] Psalm xxxii. 9.

እንተ፡ ዲእቲ፡ ዕለተ፡
ዕረፍቱ፡ ወዐለ፡ ፩
ብእሲ፡ ውስተ፡ ማ
ኅረስ። ወበይእቲ፡
ዕለት፡ ቀተለ፡ እስዋ
ሬሁ፡ እብን፡ በረድ፡
ወሐፀባ፡ ለይእቲ፡
ገራህት፡ ከመ፡ ፃሕ
ል፡ ዘተሐፅበ፨ ወከ
ማሁ፡ ካዕበ፡ በካል
እትኒ፡ ሀገር፡ ፩ብእ
ሲ፡ ወዐለ፡ እንዘ፡ ይ
ጸሐይይ፡ ገራህቶ፡
መንፈቀ፡ ኃሕየየ።
ወመንፈቁ፡ ተርፈ፡
በይእቲ፡ ዕለት፡ ለእ
ንተ፡ ኢሐየያ፡ ደም
ሰሳ፡ እብነ፡ በረድ፨
ወይእዜኒ፡ ኦፍቁ
ራንየ፡ የሀበነ፡ እግ
ዚአብሔር፡ ፩ል

በ፡ ከመ፡ ናብዕሳ፡ ለ
ይእቲ፡ ዕለት፡ በተ
ጠናቅቆ፡ ነጺረነ፡
ዘወረደ፡ መቅሠፍ

ተ፡ ሳዕለ፡ ካልአኒነ፡
ጸሎቱ፡ ወበረከቱ፡
የሀሉ፡ ምስለ፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፨

፴፮ ተአምሪሁ፡ ለ
አቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረ
ከቱ፡ የሀሉ፡ ምስለ፡
ፍቁሩ፡ ተክለ፡ ሃይ

ማኖት ለዓለመ፡ ዓለ
ም፡ አሜን፨ ወኮነ፡
በምድረ፡ ከተታ፡ በ
ዕለተ፡ ተዝካሩ፡ ለ
አቡነ፡ ተክለ፡ ሃይማ

The Thirty-fifth Miracle. Certain men are warned not to plough on the Saint's day, but having persisted in doing so, a violent storm of hail comes, and the oxen are slain, and the earth is washed out of the furrows.

(*See chapter XXXV*).

commemoration of our father, which is the twenty-fourth day of NAHASÊ, and they beat down the standing corn into the furrows of the fields in such a manner that none of it would ever grow again, but the hailstones made a distinction between the fields of those who had kept the feast of our father. Now the lands of these men were situated in the midst of those of the men who had not kept the feast, and though they were in the very middle of them the hailstones spared them, and their fields were separated as distinctly as the sheep are separated from the goats by the shepherd. (Fol. 220*a*. 2) Now very many miracles of this kind were performed in each city of this district, and they were innumerable. (Fol. 220*a*. 3) May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen.

CHAPTER XXXV.

THE MIRACLE OF THE HAIL STORM.

THE THIRTY-FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVI).

And it came to pass in a certain city that on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 220*b*. 1) which is the day whereon he went to his rest, a certain man went forth into the fields and passed the day in ploughing, and on that very day the hailstones killed his oxen, and the rain washed the fields bare of earth, like a platter which hath been washed. And again from another city a man went out to pass the day [of the commemoration of our father] in weeding his fields; he weeded one half of them, but the other half he left unweeded that day because the hailstones destroyed the half of the crop which he had weeded. And now, O my beloved, may God give us a heart (Fol. 220*b*. 2) to

ረ፡እምይእቲ፡ዕለት፡
ሰብአ፡ሀገር፡አብ
ሉ፡ዕለተ፡ዕረፍቱ፡
ጸሎቱ፡ወበረከቱ፡
የሀሉ፡ምስለ፡ፍቁ
ሩ፡ተክለ፡ሃይማኖ
ት፡ለዓለም፡አሜ
ን፨ ፨ ፨

፴፮፡ተአምሪሁ፡
ለአቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለመ፡
ዓለም፡አሜን፨ወኮ
ነ፡በምድረ፡ከተታ፡
በዕለተ፡ተዝካሩ፡
ለአቡነ፡ተክለ፡ሃይ
ማኖት፡እንበሩ፡ቀሱ
ተ፡ቅብዓ፡ንጊጉ፡
ምክለ፡ቆሱተ፡ማየ፡
ጸሎት፡ልፁቀ፨ወ
አመ፡ያበርሁ፡ጎደ
ኑ፡እንዘ፡ይቀድሑ፡
እማየ፡ጸሎት፨ወ
እሙንቱስ፡ይመስ
ሉሙ፡ከመ፡ዘይቀ
ድሑ፡እምቀሱተ፡
ንጊጉ፨ወሶበ፡ጸብ
ሐ፡ተረክበ፡ውእቱ፡
ማየ፡ጸሎት፡ከመ፡
ፈጸምዎ፡በእብር
ሆ፡ወለቀሱተ፡ንጊ
ጉ፡ከመ፡ኢቀድሕ
ዎ፨ጸሎቱ፡ወበረክ
ቱ፡የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
ም፡አሜን፨ ፨

The Thirty-sixth Miracle. Takla Hâymânôt appears to a husbandman, and advises him not to do any work in the fields on the day of his commemoration.

(See chapter XXXVI).

keep that day as a festival with scrupulous care and attention, and to keep in mind the punishments which (Fol. 220*b*. 3) descended on other folk. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXVI.

THE MIRACLE OF THE BROKEN PLOUGH.

THE THIRTY-SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVII).

And it came to pass in the country of KATATÂ, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 221*a*. 1) that a certain husband-man took up his plough to go and work in his fields, and as he was going our father TAKLA HÂYMÂNÔT met him on the road as he was entering into the city. And our father said unto him, "Where "goest thou, O ploughman?" [And the man made answer, "I go] to "plough my fields." Then our father said unto him, "If thou ploughest "this day thou wilt gain no reward, [Page 133] and if thou forbearest to "plough thou wilt suffer no loss; get thee back into thy house." And the ploughman said unto him, "Master, when the men of my house shall say unto me, (Fol. 221*a*. 2) Why hast thou returned? let me be able to tell "them thy name. Who art thou?" And our father TAKLA HÂYMÂNÔT said unto him, "I am he whose festival of passing to rest is celebrated "this day;" and having said these words unto him he disappeared. So the ploughman turned back, and wondered, and held his peace. And he went into a church and found the priests offering up incense and illuminating the building with lamps, and he asked them, saying, "For whom are "ye lighting up the church in this fashion?" (Fol. 221*a*. 3) And they said

፴፯ ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበረ
ከቱ፡የሀሉ፡ምስለ፡
ፍቁሩ፡ተክለ፡ሃይ
ማኖት፡ለዓለመ፡ዓ
ለም፡አሜን። ወሀ
ነ፡በምድረ፡እንደ፡

ጣብጦን፡በዕለተ፡
ተዝካሩ፡ለአቡነ፡
እንዘ፡ያበርህ፡ንሂ
ጉ፡እምቀሡተ፡ኅ
ይሉ። ወዘተርፈ፡በ
በንስቲት፡አስተ
ጋብኡ፡እምነ፡ሰዋ
ስው፡በውእቱ፡ቀሱ

ት፡ዘእምጽእዎ፡
ወመልእ። ከምዑ፡
ፍቁራኒየ፡ተአምረ፡
አቡከሙ፡ዘትፈቅ
ዱ፡ስሚዐ፡ለማየ፡ጸ
ሉት። ከመ፡ረሰዮ፡
ቅብዐ፡ወለቀሱተ፡
ንሂጉ፡ከመ፡ረሰዮ፡
ምሉዐ። ወበእንተ
ዝ፡ንሰብሖ፡ለእግ
ዚአብሔር፡እም
ላክነ፡ርቱዓ። ጸሎ
ቱ፡ወበረከቱ፡የሀ
ሉ፡ምስለ፡ፍቁሩ፡
ተክለ፡ሃይማኖት፡
ለዓለመ፡ዓለም፡
አሜን። ወምስለ፡
ኵልነ፡ውሉደ፡ጥ
ምቀት፡ለዓለመ፡
ዓለም፡አሜን። ወ
አሜን፡ለይኩን፡ለይ።

The Thirty-seventh Miracle. How the water in a woman's water pot was turned into the finest olive oil.
(*See chapter XXXVII*).

unto him, "Knowest thou not that this is the day of the death of our father "TAKLA HÂYMÂNÔT?" Then he said unto them, "In the times which are "past I knew it not, but I heard it this very day from his own mouth as "he was coming into the city. I was going out to plough, and I met him "this very day on [my] way [to the fields]. And he said unto me, 'If "'thou dost plough thou wilt reap no benefit, and if thou dost not, thou "'wilt suffer no loss. Get thee back into thy house'." Now from that day whereon they heard this great and wonderful thing (Fol. 221*b*. 1) the men of the city observed the day of the death of our father as a festival. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXVII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OIL.

(Fol. 221*b*. 2) THE THIRTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVIII).

And it came to pass in the country of KATATÂ, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 221*b*. 3) that the people placed an earthenware oil jar which was empty side by side with one containing the water of prayer. And as soon as they had to light the lamps the priests came and drew out some of the water of prayer, but thought as they did so that they were drawing from the empty oil vessel; and when the day dawned the vessel with the water of prayer in it was found to have been emptied for lighting the lamps, whilst the empty oil vessel remained untouched. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.

OOOO:

፴፰ ተአምሪሁ፡ ለ
አቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረ
ከቱ፡ የሀሉ፡ ምስለ፡
ፍቁሩ፡ ተክለ፡ ሃይማ
ኖት፡ ለዓለመ፡ ዓለ
ም፡ አሜን ። ወኮነ፡ በ
ምድረ፡ እንጐት፡ ይ
ገብሩ፡ ተዝካሮ፡ ለ
አቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ወይጠብሑ፡
አልህምተ፡ ወጠሊ
ወደሞርሀ፡ ኵሉ፡ ዘ
ከመ፡ ረከበ፡ ባዕሉ፡
ዘከመ፡ ብዕሉ ። ወነ
ዳይ፡ ዘከመ፡ ንዴቱ
ወበእንተ፡ ዝ፡ ሖረ
ት፡ አሐቲ፡ ብእሲ
ት ። ከመ፡ ትሣየጥ፡
ውስተ፡ ምሥያጥ፡
ወተሣየጠት፡ ዶ
ርሆ፡ ለተዝካረ፡ አ
ቡነ ። ወበዕለት፡ ዘ
ተሣየጠቶ፡ ንሥ
አ፡ ዖፌ፡ አውስት ።
ወሶበ፡ ንሥአ፡ አም
ሐለቶ፡ እንዘ፡ ትብ
ል፡ በአቡነ፡ ተክለ፡
ሃይማኖት፡ ኢትብ
ልዖ፡ ለዶሮ፡ ሆየ፡ ዘ
ተሣየጥኩዎ፡ ከ
መ፡ እግድሉ፡ ለተ
ዝካረ፡ ዚአሁ ። ወ
እምድኅረ፡ ዝንቱ፡
በሳምንት፡ ዕለት፡
በዕለተ፡ ተዝካሩ፡
ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ረከብዎ፡

The Thirty-eighth Miracle. Takla Hâymânôt causes an oil jar, which was almost empty, to become full of oil.

(*See chapter XXXVIII*).

ለጾርሆ፡በመድ
ረክ፡ቤተ፡ክርስቲ
ያን፡እንዘ፡ይቀውም
ል፡ጸጕረ፡አክና

ፊሁ። ጸሎቱ፡
ወበረከቱ፡የሀሉ፡
ምስለ፡ፍቁሩ፡ተ
ክለ፡ሃይማኖት፡ ሉ።

፴፱ ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ም

ስለ፡ፍቁሩ፡ተክለ
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን።
ወኮነ፡በምድረ፡ሙ

ገር፡ዓታቤ፡በቅሉ፡
አምጽአ፡በቅሎ፡አ
መ፡ያስቲ፡ማየ፡ወ
ሀለወት፡አሐቲ፡ብ
እሲት፡በታሕቲሁ፡
እንዘ፡ትቀድሕ፡ማ
የ። ወትቤሎ፡እስ
ከ፡እቀድሕ፡ተዓገ
ሡኒ፡ወኢታስቲ፡በቅ
ለከ፡ወዐበየ። ወሶ
ቤሃ፡አምሐለቶ፡በ
አቡነ፡ተክለ፡ሃይማ
ኖት። ወሶበ፡ሰም
ዐ፡በቅል፡ቃለ፡መሐ
ላ፡ዐበየ፡ሰትየ። ወ
ኦሐሰ፡ርእሶ፡ከመ፡
ዘይብል፡ኢይትከሀ
ለኒ፡በእንተ፡ዘሰማ
ዕኩ፡መሐላ፡ወእኂ
ዘ፡አቶሁ፡ዓታቤ፡በ
ቅል፡ከመ፡ያስትዮ፡

The Thirty-ninth Miracle. A vulture carries off a cock which had been vowed to Takla Hâymânôt, but on being adjured in the saint's name restores the bird.

(*See chapter XXXIX*).

CHAPTER XXXVIII.

THE MIRACLE OF THE EMPTY OIL JAR.

(Fol. 222*a*. 1) THE THIRTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIX).

And it came to pass in the country of 'ENDAGBĔṬÔN (Fol. 222*a*. 2) that the priests, when it was time for lighting the lamp, on the day of the commemoration of our father, came and found the oil jar well-nigh empty; but the very small quantity which remained on the sides of the jar they collected into the vessel which they had brought, and so filled [the lamp] (Fol. 222*a*. 3). Hearken, O ye my beloved, who love to listen to the story of a miracle of your father, who turned the water of prayer into oil, and made an empty vessel to be a full one. Therefore let us praise the LORD our righteous GOD. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. And with all of us who are children of baptism, for ever and ever! Amen. And Amen. So be it. So be it.

CHAPTER XXXIX.

THE MIRACLE OF THE VULTURE AND THE COCK.

(Fol. 222*b*. 1) THE THIRTY-NINTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLX).

And it came to pass in the country of 'ANGÔT (Fol. 222*b*. 2) that the people were about to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and they slew oxen, and goats, and chickens, every man

ወረገጸ፡በእንተ፡ዘ
ኢ.ስምዐ፡ቃለ፡መ
ሐላ፨ወእምዝ፡ተ
ከዕዋ፡ከመ፡ያስቲ፡
ወወረደ፡ኀበ፡ታሕ
ተ፡ብእሲት፡እሚሃ፡

አትየ፡በጕጕዓ፨
ጸሎቱ፡ወበረከቱ፡
የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓ
ለም፡አሜን፨ ፨

፵፩ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማኖ
ት፡ጸሎቱ፡ወበረከ
ቱ፡የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
ም፡አሜን፨ወኮነ፡
በምድረ፡ሙገር፡
፩ብእሲ፡ፀዊር፡
መዐረ፡ቦአ፡ማእከ
ለ፡ዝርእት፡ወእም
ሐሎ፡በዐለ፡እክል፡
በጺሎተ፡አቡነ፡ተ
ክለ፡ሃይማኖት፡ወይ
ቤሎ፡ውእቱ፡ብእ
ሲ፡ምንት፡ኵሉ፡ጊ
ዜ፡ዘትብለኒ፡ተክ
ለ፡ሃይማኖት፡እን
ብየ፡ኢቤለከ፨ወከ
መዝ፡ብሂሎ፡ሰበ፡
አንሥአ፡ምሥገረ፡

The Fortieth Miracle. A mule which has been brought to the water refuses to drink on being adjured by a woman in the name of Takla Hâymânôt.

(*See chapter XL*).

according to what he found [in his house], the rich man [Page 134] according to his riches, and the poor man according to his poverty (Fol. 222 *b*. 3). For this reason a certain woman went to the market to buy [something], and she bought a cock for the commemoration of our father. And on the very day on which she bought him a vulture carried him off, and whilst he was carrying off the bird she adjured him, saying, "By our father "TAKLA HÂYMÂNÔT, thou shalt not eat my cock which I have bought to "offer up at the commemoration of the saint." And it came to pass on the eighth day after this, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, she found (Fol. 223 *a*. 1) the cock in the porch of the church picking vermin out of his wings. (Fol. 223 *a*. 2) May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT! Amen.

CHAPTER XL.

THE MIRACLE OF THE MULE WHO REFUSED TO DRINK AND TO DEFILE THE STREAM.

THE FORTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXI).

And there was in the country of MÛGAR (Fol. 223 *a*. 3) a certain muleteer who brought his mule to drink water [at a stream], and there was, a little lower down, a woman who was drawing water therefrom; and she said to him, "Wait a little, and do not let thy mule drink until I have filled "my water pot," but the man was a fool [and paid no heed to her request]. Then straightway she adjured him by our father TAKLA HÂYMÂNÔT, and immediately the mule heard the words of the adjuration he refused to drink, and he turned aside his head as much as to say, "I cannot drink, because "I have heard the adjuration of the woman." Then the muleteer took hold

እግር፡ከመ፡እሑ
ር፡ማእከለ፡እክል፡
አዝርእት፡ትዓቅ
ፊ፡እግር፡ወተሰብ
ረ፡መዐር፤ወውእ
ተ፡ጊዜ፡መጽኡ፡አ
ንህብት፡ወነደፍዎ
ወከልእዎ፡ከመ፡ኢ
ያንሥእ፡መዐረ፡በ
እንተ፡ዘኢሰምዐ፡
ቃለ፡መሐላ፤ወአው
ፅእዎ፡ዕራቆ፡በጕ
ጕዓ፡እንዘ፡ይነድፍ
ዎ፡ወሚጥዎ፡ኀበ፡
ዘመጽአ፡ፍናቲ።ወ
ኢወሀብዎ፡ይሑር፡
ማእከለ፡እክል፡ዘ
ርእት፤ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስለ፡
ፍቁሩ፡ተክለ፡ሃይማ
ኖት፡ ለዓ።ዓለ።አ።

፵፩ ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበረ
ከቱ፡የሀሉ፡ምስለ፡
ፍቁሩ፡ተክለ፡ሃይ
ማኖት፡ለዓለመ፡ዓለ
ም፡አሜን፤ወኮነ፡በ
ምድረ፡ሙግር፡ብእ
ሒት፡መካኑ፡ለአቡ

ነ፡ተክለ፡ሃይማኖት፡
እንተ፡ትሰመይ፡ደኅ፡
ወበዕለተ፡ተዝካሩ፡
መጽአት፡አሐቲ፡ብ
እሲት፡መጻጕዕት።
ከመ፡ትክአል፡ምጽ
ዋተ።ወእንዘ፡ክሰ
ዳ፡ምስለ፡አብራኪ
ሃ።ወኢይትከሀላ፡ት

The Forty-first Miracle. A man goes to work in the fields against the advice of the Saint, but his shears break, and he is stung severely by a swarm of bees.

(*See chapter XLI*).

of his mouth that he might make him drink, (Fol. 223*b*. 1) whereupon the mule kicked him because he had not listened to the adjuration of the woman. Then the man got on the back of the mule so that he might make him drink, and the animal went to a place on the river bank which was below the woman, and then (Fol. 223*b*. 2) he drank eagerly. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XLI.

THE MIRACLE OF THE BROKEN PLOUGH AND THE MAN WHO WAS STUNG BY BEES.

(Fol. 223*b*. 3) THE FORTY-FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

Now there was a certain man in the country of MÛGAR who was carrying his plough, and he wanted to pass in among the growing crops with it; and the master of the crops adjured him not to do so by the prayer of our father TAKLA HÂYMÂNÔT. Then the man said unto him, "Why is it that thou art always talking to me of TAKLA HÂYMÂNÔT? "I tell thee that I do not wish [to hear of him]." And having said these words to him he took up the rope work (Fol. 224*a*. 1) that he might go on among the standing crops, but his foot was caught in the ropes, and he tripped up and the plough was broken. And at that very moment the bees came, and drove him away, and prevented him from taking up his [broken] plough, because he had not listened to the words of the adjuration [of the farmer]. And the bees made the man to go out naked and in haste, and they drove him along, and forced him back to the place on the road from which he had come, and they did not let him go

ት መየዋ፡ይምና፡
ወጽግማ፨ወማየኒ
ኢትስቲ፡በጽዋዕ፡
ዘእንበለ፡በጸሕል፤
ወእንዘ፡ትስቲ፡እኅ
ዘ፡ከሳዱ፡አቡነ፡ተክ
ለ፡ሃይማኖት፡ወሰ
ሰሐባ፡እንተ፡ድኅሬ
ሃ፡በእድ፡ኅብእት፤
ወአስተራትዓ፨ወ
ሶቤሃ፡ከልሀት፡በዐ
ቢይ፡ቃል፡እንዘ፡ትብ
ል፤ወተናቀዋ፡ኵሉ፡
ኢእጽምትየ፡እደ፡
ብእሲ፡ኅብእት፡ሰ
ሐበተኒ፡እንተ፡ድኅ
ራየ፨ወከመዝ፡ብሂ
ላ፡ትንሥእት፡ወቆ
መት፡በእገሪሃ፡ርቱ
ዓ፤ወሀለወት፡እስከ
ይእዜ፡እንዘ፡ትነብ
ር፡ዘከመ፡ፈወሰ፡እ
ግዚአብሔር፡በእ
ደ፡አቡነ፡ተክለ፡ሃይ
ማኖት ።ጸሎቱ፡ወ
በረከቱ፡የሀሉ፡ም
ስለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨

፵፪ ተአምሪሁ፡ለአ
ቡነ፡ተክለ፡ሃይማኖ
ት፡ጸሎቱ፡ወበረከ
ቱ፡የሀሉ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት ለዓለመ፡ዓለ
ም፡አሜን፨ወኮነ፡በ
ምድረ፡ሙገር፡አኅ
ዝዋ፡ለአሐቲ፡ብእ
ሲት፡መበለት፡ከመ

The Forty-second Miracle. Takla Hâymânôt heals a deformed woman, who straightway stands upright.

(*See chapter XLII*).

in among the standing crops. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XLII.

THE MIRACLE OF THE HEALING OF THE PARALYTIC WOMAN.

(Fol. 224 *a*. 2) THE FORTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

And there was in the country of MÛGAR a certain place where there was a shrine of our father (Fol. 224 *a*. 3) TAKLA HÂYMÂNÔT, and it was that which was called DAGÔ, and on the day of his commemoration a woman who was a paralytic came there to beg for alms; now her head and neck were bent down to her knees, and she was unable (Fol. 224 *b*. 1) to turn either to the right or to the left. [Page 135] Now she could not drink water from out of a cup, but only from a plate, and as she was drinking, our father TAKLA HÂYMÂNÔT laid hold upon her head and neck, and drew them back behind her with an unseen hand, and her body was made straight. And immediately she cried out with a loud voice, saying, "All "my bones gave forth a sound [when] the hidden hand of a man drew "my head and neck backwards behind me;" and having said these words she rose and stood upright on her feet in a straight position, and she remaineth until this present as she was (Fol. 224 *b*. 2) when God healed her by the hand of our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

ሬ፡ውእቱ፡ዘይትወ
ሀብ፡ጠጠ፨ወእ
ምድኅረ፡ዝንቱ፡ወ
ረደ፡ሳዕለ፡እሙን
ቱ፡ሳእካን፤ዐቢይ፡
መቅሠፍት፡እም
ኀበ፡እግዚአብሔ
ር፡ወቀሠፎሙ፡ኀ
ጉሥ፡ወነሥአ፡ኵ

ሎ፡ንዋዮሙ፨ወነ
በሩ፡እንዘ፡ይብሉ፡
ዘንተ፡ኵሉ፡ዘአምጽ
አ፡ሳዕሌነ፡አቡነ፡ተ
ክለ፡ሃይማኖት፡በ
እንተ፡እሳቲቱ፡እን
ከቶ፡ጸሎቱ፡ይዕቀ
ቦ፡ለገብሩ፡ተክለ
ሃይማኖት፡ለዓ፨

፵፫ተአምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡ምስ
ለ፡ፍቁሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሜን፨
ወኮነ፡በምድረ፡ሙ
ገር፡ብእሲ፡ስንኢ
ት፡፩ብእሲ፡እንዘ፡
ይገብር፡እትወቶ፡
እምሐቅል፡ተፅዕ
ኑ፡ሳዕሊሁ፡ነምር፤
ወአምሐሉ፡እንዘ፡
ይብል፡በእገሌ፡ወ
እገሌ፡ትንሥእ፡እ
ምሳዕሊየ፤ወኢት
ብልዐኒ፡ወዐበዮ፡
ትንሥኦተ፨መይቤ
ሎ፡በአቡነ፡ተክለ፡
ሃይማኖት፡ትንሥ

The Forty-third Miracle. Two men beat a woman with rods, but when she calls upon the name of Takla Hâymânôt the rods break into pieces.

(*See chapter XLIII*).

CHAPTER XLIII.

THE MIRACLE OF THE WOMAN AND THE BROKEN RODS.

(Fol. 224*b*. 3) THE FORTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXII).

And it came to pass in the country of MÛGAR that the people seized a certain woman who was a widow, (Fol. 225*a*. 1) in order to make her to contribute to the work of the building of the church, and she said unto them, "I have no means whatsoever which I can devote [to the work], "for I am a poor woman;" then the soldiers commanded men to punish her and to beat her with many stripes. And she said unto them, "Ye "shall not do this to me, and ye shall not make me to stand up without "[my] clothes on, and this I swear by our father TAKLA HÂYMÂNÔT, who "worketh miracles." And it came to pass that when the envoys heard her mention the name of the worker of miracles as her father, they said unto her, "If thy father would appear to us (Fol. 225*a*. 2) as a worker of "miracles let him deliver thee from this punishment speedily." And she said unto them, "How is it possible for him to come quickly, for he is "fatigued? How is it possible for him to come quickly, for my father hath "no foot? How is it possible for him to walk quickly, for I have heard "that my father hath broken one leg?" Now when she had said these words unto them the soldiers laid her down on the ground that they might beat her, and the rods [wherewith they beat her broke into] several pieces. And when they saw this wonderful thing the envoys said unto her, (Fol. 225*a*. 3) "Is it thus then? Thy father is indeed one who maketh haste "and runneth." And the woman said unto them, "How can my father "be one who maketh haste and runneth, seeing that his leg is broken?" Then they let go their hold on the woman, and she departed. And the

The Forty-fourth Miracle. I. A panther which had attacked a man, being adjured in the name of Takla Hâymânôt, departs into the desert.

II. The man, being beaten by the command of the governor, who wishes him to desist from the observance of the saint's day, cries to Takla Hâymânôt, and the rods are straightway broken in pieces.

(*See chapter XLIV*).

men of MÛGAR seized the woman again, and she said unto them, "Have "patience with me until my husband cometh, but if he cometh not "my father TAKLA HÂYMÂNÔT is greater than ye are, and he shall "deliver me from this punishment." Then they said unto her, "Speak "now so that he may deliver thee." And straightway they seized her, and began to beat her, whereupon the rods which were being used to beat her (Fol. 225*b*. 1) were broken in pieces. And after these things a great punishment came upon these soldiers from GOD, and the king had them beaten with stripes, and he confiscated all their (Fol. 225*b*. 2) possessions, and they were saying continually, "All these things hath our "father TAKLA HÂYMÂNÔT brought upon us because of this woman." May his prayer protect his servant TAKLA HÂYMÂNÔT! Amen.

CHAPTER XLIV.

THE MIRACLE OF THE MAN AND THE PANTHER.

(Fol. 225*b*. 3) THE FORTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXIII).

And there was a certain man in the country of MÛGAR, in the neighbourhood of SANKHÂʿA, who was journeying homewards from his fields when a panther leaped upon his back, and he adjured the animal by such and such a person, saying, "Get thee off my back, and do not eat me," but the panther refused to remove itself from him. Then the man said, "By TAKLA HÂYMÂNÔT, remove thyself (Fol. 226*a*. 1) from my back," whereupon the animal became frightened straightway, and came down from off him quickly. Now the wild beast continued to dog the man's steps, and when the man saw that he was doing so, he adjured him again by our father TAKLA HÂYMÂNÔT, saying, "Thou shalt not follow me, and

"thou shalt not draw nigh unto me;" and when the panther heard these words he turned aside to his lair. And when the man [Page 136] saw this great miracle, he celebrated the commemoration of our father TAKLA HÂYMÂNÔT each month, and because of this the people dragged him (Fol. 226*a.* 2) into the presence of the governor of SANKHÂ'A so that he might make him to desist from his custom. Then the governor commanded them to beat him with rods, and when they did so, the rods became cut into pieces. Now when the governor of SANKHÂ'A saw this wonderful thing, he gave orders that the man should do as he pleased in future, for he said, "I am unable to fight against GOD;" so the man continueth to celebrate the commemoration of our father until this day. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT (Fol. 226*a.* 3) for ever and ever! Amen.

HERE FINISH AND COME TO AN END THE FORTY-FOUR [MIRACLES] OF OUR FATHER TAKLA HÂYMÂNÔT. [MAY] HIS PRAYER [AND BLESSING] BE WITH US! And we have made the number of them to be forty-four in accordance with the number of the generations of the pilgrim, which we have counted and make to be forty-four; and if we had not done this we could have written down a very much larger number of his miracles. And now may this our father TAKLA HÂYMÂNÔT, whom we love, keep us at every hour, and throughout each day for ever and ever! Amen.

(Fol. 226*b.* 1) Here endeth the BOOK OF THE MIRACLES OF OUR FATHER TAKLA HÂYMÂNÔT, the Apostle of ETHIOPIA, which shall be read on the day of his conception, which is the twenty-fourth day of the month MAGÂBÎT,[1] which precedeth the month MÎYÂZYÂ. May his intercession be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

[1] *I. e.*, March 20.

And may thorns and weeds not sprout and grow up in the furrows of the field of our hearts, and may the wild pig not trample upon our pearl, (Fol. 226 *b.* 2) and may our faith be conceived in orthodoxy, and may it deliver his beloved TAKLA HÂYMÂNÔT from the evil of the Robber (*i. e.*, the Devil). And, moreover, let us all say with one accord, "Glory be unto "the LORD our GOD, and the Workman,[1] for ever and ever! Amen. Halle-"lujah. May his prayer and blessing come to us, and may his unspeak-"able help protect us, and may his intercession compass us round about! "And together with the scribe may he have mercy upon us who are "gathered together in this holy church (Fol. 226 *b.* 3) for ever and ever! "Amen. And Amen. So be it! So be it!"

O my father TAKLA HÂYMÂNÔT, curse thou me not because of the omissions which I have made, but correct thou them by thy words. May GOD pardon unto you your transgressions. Amen.

Now at the end [of the book] there was [written] another miracle which I desire to read [to you]; let it not pass you by.

THE FLOOD WHICH WAS STOPPED BY A MIRACLE.

(Fol. 227 *b.* 1) A miracle of our father the holy man TAKLA HÂYMÂNÔT, the chief of the Fathers like ANTHONY, the head of the monks, who was girt about with wings like the angels, who understood mysteries like the PROPHETS, who preached the GOSPEL like the APOSTLES, and who was a witness of righteousness like the MARTYRS. May his prayer and his blessing be with all the children of baptism, and may he preserve

[1] *I. e.*, the Worker of miracles.

his servant TAKLA HÂYMÂNÔT from the second death for ever and ever! Amen.

O ye children of Christians who love our father in your hearts, and who are bound together with the rope of the orthodox faith, come ye and look upon the work which was wrought by our father, the holy man TAKLA HÂYMÂNÔT, the worker (Fol. 227 *b.* 2) of miracles, who wrought wonderful things on the earth. Now the manner in which he wrought his miracles was thus:—

There was a certain righteous and God-fearing man who dwelt in the district of MÛLÂDÛ, in the country of ʾAMḤARÂ, and he loved our father the holy man TAKLA HÂYMÂNÔT with all his mind, from his earliest childhood even to his mature age, and he ceased not to celebrate his commemoration each year on the twenty-fourth day of the month TAKHSHÂSH, which was his birthday, and on the twelfth day of GENBÔT, which was the day of the translation of his body, and on the twenty-fourth day of NAHASÊ, which was the day of his holy death, and he gave the hungry food to eat in abundance, and he gave drink (Fol. 227 *b.* 3) in abundance to those who were athirst, and he clothed the naked. Now he was not in the habit of making a festival for the great folk of the city, but for those who were poor and in want, for he remembered the words of the GOSPEL[1], which said, "When thou makest a feast and spreadest a meal, thou shalt "invite thereto the poor and the needy, and thou shalt not invite thine own "friends, and familiar folk, and the sojourner in thine house, and thy com-"panion, for they are able to invite thee in return, and thou shalt have no "reward with them." And after these poor folk had eaten and [Page 137] were filled, this man would invite the priests of the sanctuary of our father, the holy man, TAKLA HÂYMÂNÔT, and all the various kinds of great men of the city to celebrate with him a feast with honour (Fol. 228 *a.* 1) and with

[1] St. Luke xiv. 12—14.

joy, for they were wont to make as much preparation for the festival of the holy man TAKLA HÂYMÂNÔT as for the festival of the holy RESURRECTION of our REDEEMER CHRIST, to Whom be glory! Now we have been obliged to delay and to speak concerning the excellence of this man, which was boundless, but we will now turn to the subject of the miracles and wonderful deeds of our father, the holy man TAKLA HÂYMÂNÔT.

Now a spring of water welled up in the house of this man who was about to keep the feast of the holy man, and it filled the whole house, from the bottom to the top, and the rise of the water was so great and so strong that it was found to be impossible to discover any trace of the furniture, and the grain, and the other necessary articles which were in the house.[1] (Fol. 228 *a*.2) And when the master of the house saw the flood of water, and saw that his possessions were being destroyed, he was exceedingly sad and sorrowful in his heart, and he said, "My sorrow is not for "my possessions, but lest the celebration of the festival of my father TAKLA "HÂYMÂNÔT should be prevented, for it is his grace which hath preserved "me both soul and body." Then his menservants, and maidservants, and those who were with him said unto him, "Let us bring vessels of earthen-"ware and bale out the water, so that thy possessions may not be destroyed." And when the man heard their words he rebuked them, and said unto them, "(Fol. 228 *a*. 3) My father the holy man TAKLA HÂYMÂNÔT knoweth "how to deliver [me] both soul and body. Bring ye some water of prayer "and let us sprinkle it about, for he will make his power to work on my "behalf. As for you, there is no strength in you." And they said unto him, "We consent," and they went and brought the water of prayer of our father the holy man TAKLA HÂYMÂNÔT; and when the men of his house saw the boldness of his mind, they laughed in the conceit of their

[1] In the text these words follow:—"In the reign of king ÎYÔ'AS DENGEL and the martyr, who "finished his testimony in patience;" they appear to be out of place here.

intelligence, and they said . . . . "If water be added unto water will "it not be made more? Will it decrease [in the house] or fill [it]?"

Now these foolish men did not remember the words of the BOOK which say, "If ye have in you faith (Fol. 228*b*. 1) as large as a grain of "mustard seed, and ye say to this mountain, Remove thyself, it shall remove "itself for you."[1] Then the master of the house said unto his servants, "Let us sprinkle the water about, and then we will shut the doors of my "house, and ye shall not look any longer [at the water to-day], but to-"morrow we will look at it [again];" and they did even as he had commanded them, but his words were hard for them to understand, and even to the man himself they appeared difficult to comprehend, [but he said], "Behold, our father the holy man TAKLA HÂYMÂNÔT hath spoken."

And on the following morning he rose up from his bed and opened the doors of his house, and he looked everywhere, but he could find of the water no trace whatsoever which was as large as a drop of dew, and nothing except dry dust. And he said, "Well did I know the power of "my father the holy man (Fol. 228*b*. 2) TAKLA HÂYMÂNÔT, and also that "he could deliver me from everything of which I am afraid." And when the king and his nobles heard of these things they marvelled at the power of our father the holy man TAKLA HÂYMÂNÔT, and they said, "GOD "[worketh] wonderful things by His saints;" and this story was heard throughout all countries. And after these things the man committed to his son the duty of celebrating the festival of the holy man—now by the grace of baptism he was called TAKLA HÂYMÂNÔT—so that there might be no cessation in the observance of the festival of our father the holy man TAKLA HÂYMÂNÔT, and more than to all his other children did he commit the duty to his daughter WALATTA DENGEL. And he had the history of his contending written down (Fol. 228*b*. 3) [at the cost of] much

[1] St. Matthew xvii. 20.

money, and he gave it to the shrine of our father TAKLA HÂYMÂNÔT, which was called the "place of his bone", and which was built by the king of kings ÎYÂSÛ, so that it might be a memorial from generation to generation. Observe then, O Christian people, that the power of our father the holy man TAKLA HÂYMÂNÔT dwelleth upon those who love him. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

Salutation to thee, O TAKLA HÂYMÂNÔT, who didst find Paradise
in the midst of the desert.
Thou hadst nothing to eat therein, O father, and thou hadst
To dwell with thee no Eve, who was taken from Adam's bone, and
Without and within thou wast a solitary dweller. (Fol. 229 *a.* 1)
Through thy water of prayer do thou make to appear coolness and
refreshing of water throughout the world.

THE MIRACLE OF THE WOMAN WHO WAS HEALED OF HER DISEASE.

A MIRACLE OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved [handmaiden] WALATTA TAKLA HÂYMÂNÔT for ever and ever! Amen.

Hearken ye with your spiritual ears, which sin hath stopped up, to [the words of] the book, and after [the following miracle] hath been recited they will be deafened thereby, O holy and blessed ladies of DABRA LÎBÂNÔS! [Here beginneth] the miracle of the water of prayer of our father the holy man [Page 138] TAKLA HÂYMÂNÔT, who was the envoy of our LADY MARY, the God-bearer, and the envoy of the most high kings who were not created [in material form], and whose pre-eminence is remote from the eyes of the men who have been created [in material form], and from the other kinds of beings of the spirit, that is to say, the

angels of high heaven. Now he wrought a mighty deed of power in respect of [the disease] which was in the loins of this woman WALATTA TAKLA HÂYMÂNÔT, even as that which was wrought in respect of the sickness which was in HEZEKIAH, and which he removed through his own prayer (Fol. 229 *a*. 2) and through the anxious care of the chief [prophet] ISAIAH, and the sign of the mercy of Him that said, "My NAME is the "Compassionate and the Merciful", was made known to man by the turning back of brightness of the sun on the dial.

And now, understand ye the matter of the coming of the holy man into the house of this woman one night, at the season of the second watch. And our father the holy man TAKLA HÂYMÂNÔT appeared above her bedside and he sat down by her in the form of a young man, now he was most beautiful to look upon, and the words of his tongue said, "O my sister, "(Fol. 229 *a*. 3) perform thou an act of salvation with the water of prayer "on thy loins." Then this woman WALATTA TAKLA HÂYMÂNÔT woke up from her slumber, and when she had heard these words she was filled with great perturbation, and said, "What is [the meaning] of these words?" And having fallen asleep a second time TAKLA HÂYMÂNÔT came unto her quickly on the wings of an angel, and commanded her straitly, saying, "O my sister, perform an act of salvation with the water of prayer on thy "loins." (Fol. 229 *b*. 1) And having heard the words of his LORD which said, "Be not ashamed, and hesitate not," she told the matter to her servants even as our father the holy man TAKLA HÂYMÂNÔT had commanded her. Then she sent two messengers to the holy church wherein the contending of our father the holy man TAKLA HÂYMÂNÔT had taken place, and when the two messengers had arrived therein, in the most bitter grief and with abundant sobs and tears they prayed the prayer of the contending of our father the holy man TAKLA HÂYMÂNÔT over pure water, which they then took to the woman WALATTA TAKLA HÂYMÂNÔT. And for three days she drank the water and bathed her whole body therein, and

on the third day she was healed of her sickness, and she became perfectly sound and well, and she was even as she had been in former times.

And on the fourth day after these things had taken place she departed into a far country, and she was strong and vigorous in her appearance, and was like unto a young man who is full of strength. Then the members of her household and all her friends rejoiced exceedingly in her recovery; (Fol. 229 *b*. 2) now for three months her sickness had been exceedingly sore, but in half a month she was able to strip off her apparel of black sorrow through the honourable bones of TAKLA HÂYMÂNÔT, and to cast it aside. And having heard this story, tell ye it unto him that shall come from afar and from near, so that every man shall declare it, and shall not be able to keep silence with [his] tongue. May his prayer and his blessing be with his beloved WALATTA TAKLA HÂYMÂNÔT, and with all of us who have heard [this miracle] for ever and ever! Amen.

He hath made manifest the mark of the mercy [shewn to] thee after [thy] rebuke had passed away, for TAKLA HÂYMÂNÔT hath made to blossom in thee a seed.

THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HÂYMÂNÔT.

[Page 139] (Fol. 230 *a*. 1) IN THE NAME OF THE HOLY TRINITY—THREE NAMES WHICH ARE SEPARATED INTO THREE IN PRAISE (?) BUT ARE UNITED IN GODHEAD, AND ARE INSEPARABLY CONNECTED IN ONE BOND, [WITH] ONE WILL, WITHOUT DIVISION AND DISTINCTION,—BEHOLD WE WRITE THE BOOK WHICH IS CALLED THE "RICHES OF KINGS," WHICH WAS FOUND IN THE HAND OF OUR FATHER, WHOSE NAME IS HONOURABLE, OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT, WHO IS THE EQUAL OF THE ANGELS, WHO WAS PRE-EMINENT IN MIGHTY WORKS, WHO NEVER TURNED HIS BACK IN FLIGHT BEFORE THE TROUBLING OF THE EVIL ONES, AND WHO HAD THE HABIT OF THE SPIRITS. MAY HIS PRAYER AND HIS BLESSING DELIVER US FROM DANGER FOR EVER AND EVER! AMEN.

There was a certain king who had risen up from among the kings of ZAGUÊ and who was called Z'ĔLMAKNÛN, (Fol. 230 *a*. 2) and the kingdom of him and of those kings who reigned with him [lasted] three hundred and seventy-two years; and concerning him and their kingdom arose the following reasons for his speaking. Now when GOD was angry with the house of DAVID, He gave the kingdom of DAVID unto these kings of

ZAGUÊ. And it came to pass that whilst this man Z'ĔLMAKNÛN was living thus, his cock rose up and crowed in the house, saying, "Whosoever shall "eat me shall become king of and inherit the kingdom of DAVID, (Fol. "230 *a.* 3) and shall have sovereignty for ever; and [this] kingdom shall "not pass away to any other man." In this manner did the cock continue to crow for a space of three months, but none knew the interpretation of the cock-crow, neither among the nobles of Z'ĔLMAKNÛN, nor among his friends the priests, nor among those who were skilled in the knowledge of books, nor any man except the king himself. Then fear laid hold upon Z'ĔLMAKNÛN.

And whilst he was in this state of fear our father TAKLA HÂYMÂNÔT came, and he entered into the king's palace in great majesty, and the men of his house told the king concerning (Fol. 230 *b.* 1) the coming of our father TAKLA HÂYMÂNÔT, and they said unto him, "A monk hath gone "into thy palace, and the grace of his form is great; his face is awe-inspiring, "and his whole appearance maketh one to quake, and thou mayest declare "to him all the sorrow of thy heart." And when they had spoken unto him these words, he answered and said unto the men of his house, "Where "is this monk concerning whom thou hast told me 'he hath gone into thy "'palace'?" Then they answered and said unto him, "Behold, he is in the "chamber of the angel who is thy might." And having heard the answer which the men of his house had spoken, Z'ĔLMAKNÛN the king rose up, together with his soldiers, and his princes, and his judges, and went to the place wherein was our father TAKLA HÂYMÂNÔT, and he cast himself down before him and saluted his feet and his hands. Then our father TAKLA HÂYMÂNÔT rose up quickly (Fol. 230 *b.* 2), and he lifted up the king, and welcomed him with joy and gladness, and they sat down together; and they made the company to withdraw from their presence so that they might be able to narrate their affairs each to the other, and to hold converse together.

And the king Z'ĔLMAKNÛN made known to him the matter of the cock-crow, and [asked for] the interpretation of his words, and he said, "I was "lying on my couch at midnight, and I was awakened from my slumber "suddenly by hearing the crowing of a cock, and the words of his inter-"pretation thereof, but the others did not hear it. O my father, inform "me completely concerning this matter, for I am wholly unable to interpret "this thing by myself. What is the occasion for these words? And what "will be the result of the utterance of the speech of the bird?" Now when the king Z'ĔLMAKNÛN hath [thus] spoken to the saint with humble words, our father TAKLA HÂYMÂNÔT answered and said unto him, "The matter "concerning which thou hast asked me is a difficult one, so difficult indeed "is it that there hath never been any like unto it before, and there shall "never be any like unto it in times to come." (Fol. 230*b*. 3) Now when he had held his peace for the space of an hour, and had remained in a state of great astonishment and wonder over the matter, he opened his mouth and said unto him, "Hearken, and I will speak unto thee [Page 140] "concerning that matter about which thou hast spoken unto me. Rise up, "seize the cock, kill and eat him, according to the words of the voice of "the bird, which said, 'Whosoever slayeth me, the kingdom shall not "'depart from his house, and he shall reign for ever'."

Then straightway the king Z'ĔLMAKNÛN rose up and went into his palace, and he called to a certain handmaiden whose name was DALÎ-BÂWÎT, now she was the most honourable of all his handmaidens, and he said unto her, "Rise up, seize that cock, and kill him so that I may "eat him quickly, and let not any other woman draw nigh to that cock, "but prepare him privily, and let him not be seen by anyone, for the "mystery which belongeth to him is a hidden one." And when the king had said these words unto her, she rose up quickly, and seized the cock and killed him, and she put inside him (Fol. 231*a*. 1) a great many sweet-scented herbs so as to make the bird smell sweet, and she threw the

head of the cock into the fire[-place] as she was in the habit of doing [with the heads of birds].

Now at that time there lived a certain youth whose name was YAKÛNÔ ʾAMLÂK, who was chosen from his mother's womb to inherit the throne of DAVID his father. And GOD remembered the oath which he had sworn to DAVID, saying, "I will make to be builded thy throne for "generation after generation. And if thy children forsake My law, and do "not walk in My judgments, or if they defile My ordinances and do not "keep My commandments, I will visit with the rod their sins, and with "punishment their transgressions; but I will not withhold My loving-kind-"ness from them, and I will not do violence to My righteousness, and I "will not defile My covenant,"[1] &c.

But let us return to the former matter. Now this youth continued in the service of king Z'ĔLMAKNÛN, and there fell to him the work of cutting grass for the king's mules, and sometimes it was his duty to feed the horses with grain, and sometimes to carry sword and spear and to go before the king. And this youth YAKÛNÔ ʾAMLÂK found the head of the cock which the woman (Fol. 231*a*. 2) had left by the fire-place, and he took it and ate it, and it filled his belly, and it made him an exalted person and so mighty a man that he was superior to every other man of might, and it made his face to shine like the light of the sun, and his majesty filled all the other servants of the king with awe, and all the people feared him, and they marvelled at him, and they loved him exceedingly, and they placed him in their hearts, and they recognized that the grace of GOD was upon him, and they said, "What is the thing which hath come upon "this young man?"

Let us return once more to the subject of this history. Now when the king Z'ĔLMAKNÛN did not find the head of the cock among the food

[1] Psalm lxxxix. 27—34.

in the dish, he was greatly disturbed, and he was sad, and was much moved, and he wept exceedingly, and he walked round and round on the ground. Then he rose up and departed with his soldiers to our father TAKLA HÂYMÂNÔT, and when they had met together they made the company to withdraw from their presence as they had done before. And when they were left by themselves the king told our father TAKLA HÂYMÂNÔT about the head of the cock which was missing [from the dish], saying, "I did as thou didst command me, and as thou didst counsel me, "but the woman threw away the head of the cock, and I was unable to "find it where she had (Fol. 231 *a*. 3) thrown it, because she thought that "I should not eat the head of the cock. Then was I greatly astonished "and dismayed, and behold, I have now come to tell thee the cause of the "destruction of the cock's head, O my father; help thou me so far as thou "art able to do, and give thou me counsel. For in thee there is the power "of GOD, and thy power hath might and it shall have dominion, even as "said JAMES the APOSTLE, the brother of our LORD."

Now when the king Z'ĔLMAKNÛN had said these words to our father TAKLA HÂYMÂNÔT, and when the blessed and mighty man, the giant our father, had heard these words from the mouth of the king, he rose up, and with his eyes fixed upon heaven he prayed for him a long time, and said, "O GOD, the LORD of lords, the GOD of gods, and KING of kings, hearken "thou unto my prayer and my petition, O Thou Who didst hear the "prayer of all the PROPHETS, and of the APOSTLES, and righteous men, "and martyrs, and virgins, and monks, and the prayer of the watching "angels, and the prayer of the LADY of all of us sinners, thou Image ". . . . . thou Store-house of petitions, reject Thou not me, "Thy sinful servant, because of my transgression, and reveal Thou (Fol. "231 *b*. 1) to this man the matter of the disappearance of the head" [Page 141].

Now when our father TAKLA HÂYMÂNÔT had prayed this prayer, an angel came unto him from heaven, and the angel of GOD said unto

him, "Do not pray on behalf of this king of ZAGUÊ, for the multitude of "days, even the space of three hundred and seventy-two years, which I "have given unto him, is sufficient for him, and he is unworthy, saith the "LORD, therefore cease thou to pray [for him]. And moreover, this day "have I brought the kingdom of GOD to YAKÛNÔ 'AMLÂK, the son of "DAVID, and to his seed for ever. And the bringing of the kingdom to "him shall not be the kingdom only, but it shall be accompanied by a horn "of oil, according to the ordinances of the kings who were his fathers, and "by the fame of having been anointed with unguents, that is to say, with frank-"incense, and myrrh, and cinnamon, and sweet scents, and mandragoras, "and the water of nuts, and apples, and the fruit of the grape, which thou "shalt prepare and shalt pound together, and shalt pour into a cup. And "then thou shalt take three handfuls of incense, and shalt go into the house "of the sanctuary of God, and thou shalt cense the ark (*tâbôt*) of the LAW "of GOD for three weeks of days. And when thou goest (Fol. 231*b*. 2) "forth from this house of the sanctuary, take thou some dry incense in thy "hand, and having mixed it with water pour it into the vessel containing "the unguents, and recite over it some of the words of DAVID, namely, "'Why have [the heathen] gathered together', 'How have [my enemies] "'multiplied', 'When I called upon Him', 'He will hear thee', 'O God, in "'Thy strength oppress them', 'God hath heard us', '[My heart] is boiling "'over', 'O Lord, have mercy upon me according to Thy great compassion', "'Let God arise', 'Look Thou', 'O Lord, Thy judgment', 'Shew Thy mercy', "'O Lord, incline Thine ear', 'I will praise Thy mercy', 'The Lord is king', "'The nations are dismayed', 'Hear me, O Lord', 'I will lift up my prayer "'to Thee.' And out of the [BOOKS of the] PROPHETS [thou shalt] recite "the Prayer of HANNAH, and the Prayer of our LADY MARY, and the "Prayer of ZECHARIAH, and the Canticle, and five WEDDÂSÊ of our LADY "MARY, together with the 'Gates of Light', and the Prayer of the Gospel. "And when thou hast prayed these twenty-one prayers quickly this oil of

"kings shall boil, and then thou shalt take YAKÛNÔ 'AMLÂK, and anoint "him with thy hand, so that he may be king over all kings, and that he "alone may reign over the whole world. And not all the kings who shall "reign after him shall (Fol. 231 *b*. 3) be anointed with this oil, but only "those who are of the seed of JACOB, the righteous man, and him that "shall arise after the seed of JACOB as king in the days of the seven thou-"sand, two hundred, and sixtieth year of the world, and the days of the "years of him that shall thus rule as king shall be three and forty years. "And unto thee shall YAKÛNÔ 'AMLÂK give from his kingdom a man who "shall be unto thee as a son (*or*, servant); and if there be any who shall "act deceitfully against this ordinance of thine, and shall attempt to inherit "the kingdom, he shall be accursed. And behold, I have revealed the "secret things of God to thee, and do thou hesitate not, but anoint YAKÛNÔ "'AMLÂK king."

And when the angel of God had said these things unto him, he went up into heaven, and our father TAKLA HÂYMÂNÔT, of honourable name, having heard these words from the mouth of the angel, anointed YAKÛNÔ 'AMLÂK king, and sent him off to the war.

THE LIFE OF TAKLA HÂYMÂNÔT.

THE VERSION OF WÂLDEBBÂ.

THE LIFE OF TAKLA HÂYMÂNÔT.[1]

TRANSLATION.

[Page 8] In the NAME of the HOLY TRINITY, One GOD, Who hath hung out the heavens like a canopy, and hath made firm the earth on the back of the sea! To Him be praise from the mouth of every being who hath been created, for ever and ever! Amen.

Behold the history of the life of our father TAKLA HÂYMÂNÔT. The country wherein he was born was ʾAMḤARÂ, which is called BÂḤR ḲAGÂ, and his family was [called] ḤARB GÂSÊ. From this place there set out a man whose name was YADLÂ for the country of SÊWÂ, and he came to ṢELÂLES, and took up his abode in the land of ZÂRÂRÊ. And he begot ḤEYWATNA BAṢYÔN. ḤEYWATNA BAṢYÔN begot BAKUERA ṢĔYÔN. BAKUERA ṢĔYÔN begot ḤEZB ḲADASA. And ḤEZB ḲADASA begot BERHÂN MASḲAL, who begot MASḲAL BĔNA, who begot ḤEYWATNA BĔNA; and ḤEYWATNA BĔNA begot ṢAGÂ ZAʾAB, the father of TAKLA HÂYMÂNÔT. Now this man feared God, and he married a woman whose name was ʾEGZÎʾĔ ḤARAYÂ; and they were both righteous, but they had no children, and because of this they grieved. And they gave alms to the poor, and

[1] For the Ethiopic text and an Italian translation see *Il Gadla Takla Hâymânôt*, by CONTI ROSSINI CARLO, Rome, 1896.

they celebrated the commemoration of MICHAEL, and this they continued to do for many years; and they entreated God to give them children.

Now whilst they were living in this manner, there rose up a certain man of the kingdom of ZÂGÂYA whose name was MATALÔMÊ, and he came to ṢELÂLES, and slew the Christians, and carried them off into captivity. And a certain horseman wished to kill ṢAGÂ ZAʾAB, but he fled straightway, and went into [a lake of] water, and remained [there for] three days; his wife, however, they carried off captive. And GOD brought ṢAGÂ ZAʾAB forth out of the water, and told him of the son which should be born to him, and that his wife should be brought back from her captivity. And when those who had carried off the woman saw her, they marvelled at the beauty of her appearance, and they told their master, saying, "Among the captives there is a [Page 9] woman of beautiful "appearance, and she must be thy wife." And he said unto them, "Bring "her [hither]," and they did immediately, even as he had commanded; and when he had looked upon the beauty of her form, he commanded them to take care of her, and to give her whatsoever she desired. Now that holy woman neither ate nor drank, and she besought God and Saint Michael to deliver her from living with the man of iniquity. And when MATALÔMÊ arrived in his city he wished to marry her, but when he commanded them to bring her [to him] GOD sent His angel at the third hour, and he plucked her from among those who were leading her [to MATALÔMÊ], and by the ninth hour he had brought her into her city and taken her into her own house. Now the distance which the angel had brought her [in six hours] was equal to a journey of twelve days. And the angel said unto the holy and blessed woman ʾEGZÎʾE ḤARAYÂ, "Thou shalt bring forth "a son, who shall be blessed like JOHN, who baptized the Deity, and who "preached repentance, and who saved the souls of many by his doctrine." Then the angel, having said these words unto her, disappeared from her straightway.

And it came to pass on that day that, whilst ṢAGÂ ZA'AB was in the church offering up incense, certain people told the husband of the woman that his wife had come, and as soon as he had ended [his service] he came to his house, and when he saw her he rejoiced and gave praise to his God. And he asked her questions about everything, and she told him how the angel had plucked her away, and how he had spoken to her concerning a son; and they rejoiced together, and praised GOD for having brought them together again.

And it came to pass that after a few days his wife conceived, and she bore to him our father the holy man, and his kinsfolk rejoiced on the day of his birth, which was the twenty-fourth of TÂḤSHÂSH; and they made a feast for the poor, and they called the child FESḤÂNA ṢĔYÔN, for God had made them to rejoice by his birth. Now his Christian name was ZARA YÔḤANNES. And three days after he was born, he stood up and blessed God, and said, "Holy, Holy, Holy is the Living GOD Who "dieth not."

And it came to pass one year (*or,* four years) after he was born that there came a famine into their country, and his father and his mother were sorrowful because they had nothing to give away on the day of the festival of MICHAEL. And his mother said unto the child, "O light of mine "eyes, behold, I have not the means to celebrate the festival of MICHAEL, "who gave thee to me, and I cannot observe his commemoration;" and as his mother said these words she wept. Then the child made a sign with his hand towards a vessel wherein was a little flour, but his mother was wroth with him; and when he urged her further she brought forward the vessel, and immediately the child touched it with his hand it was filled with flour which he began to pour out, and when he had divided it, the flour filled twelve baskets [Page 10]. And again, when he touched the flask of oil it filled every vessel in the house; and those who saw these things rejoiced and marvelled. O thou child, who art as joyful as wine,

and whose wonderful deeds are sweet as incense, thou worker of wonders, after many contendings, and exceedingly long fasts, there shall be done by thee what is done by the saints! And thou, being but a child four years old, wast held worthy to work miracles! May thy prayer and the strength of thy might be with us! Amen.

And after the child had grown up a little they instructed him in doctrine, and he fulfilled the law of the Church, and was appointed deacon; and when he had become a young man, he was appointed priest. And he was mighty in his word and deed, and he was exceedingly diligent in the service of the Church by night and by day, and he fulfilled his ministrations in a holy manner, and there was no thought whatsoever of this world in him. Now whilst he was living in this wise the [people of the] cities which were afar off heard the rumour of him, and they came to be blessed by him, and they brought their sick folk to him, and they were healed in the Name of our LORD JESUS CHRIST; and seeing his miracles, many of the people forsook their worship of idols.

And the people told him that there were idols in the city of KATÂTÂ, and that some men bowed down before a tree, and some before the sun, and some before the river, and that some of them practised divination. And when our father the holy man heard this, he went to the city of KATÂTÂ that he might teach them, and make them to cease from the worship of idols. And when he had come there, he began to teach them the worship of God, but as soon as they heard from him the words of a new [doctrine] they were wroth with him and wished to kill him. Now our father was patient in order that he might convert them to the faith in the Trinity, and he said unto them, "What do ye worship?" And they said unto him, "We worship a large tree." And he said unto them, "I "pray you to shew it to me." And when the holy man had come to the tree, the Satan who was therein cried out and said unto the men, "Why "have ye brought a man who is an alien to my religion?" Now when

they heard these words, they turned round to stone the blessed and holy man TAKLA HÂYMÂNÔT, and they drove him away from them; and he betook himself to a distance, and prayed to God, and when he had made an end of his prayer, he said, "I command thee, O tree, to be pulled up "by thy roots, in the Name of JESUS CHRIST." Now when the tree heard the Name of JESUS CHRIST, it was uprooted, and it went and drew nigh to the place where was the holy man of God, who worked miracles like the Apostles. And the men saw that as the tree was going along, it scattered stones from its roots, and that Satan was shrieking out above it as he fled from before the face of this man; and the holy man TAKLA HÂYMÂNÔT went in front, and the tree followed [Page II] behind him, and slew three hundred men as it went. And our father punished Satan, and he fled, and those who saw this believed and were baptized in the Name of our LORD JESUS CHRIST. Then our father ordered them to cut down the tree, and whilst they were doing so the governor of KATÂTÂ came, and on seeing the holy man he became wroth; and as the tree was being hacked at, a splinter of wood flew up, and struck the governor in his eyes and blinded him, and he cried out to our father and asked him to heal him. And our father had compassion upon him, and touched him, saying, "May CHRIST heal thee," and straightway He healed him. And he raised to life those who had died through the hurling of the stones [by the tree] by the NAME of our LORD JESUS CHRIST, now they were three hundred in number—and he baptized them all, saying, "In the NAME of the FATHER, "and of the SON, and of the HOLY SPIRIT." And with the wood [of that tree] he built a church, and he dwelt with them for a long time and made them strong in the life-giving worship [of CHRIST] and in the faith of the TRINITY, and he continued to work many miracles.

And MATALÔMÊ came again to that country, and he slew very many people with the edge of the sword, and he carried off the people into captivity, and the holy man also went with him, being prepared to endure

martyrdom. Now when our father TAKLA HÂYMÂNÔT had arrived in the country of DÂMÔT he found there a certain governor of a city whose name was ḲÂRÂRA WEDEM, and he held converse with him concerning the faith, and the grace of his words entered into his heart, and he taught him the faith of the Trinity, and caused him to forsake the service of idols, and he baptized him in the Name of Christ, and gave him the name of GABRA WÂḤAD. And he also taught the multitudes, and turned their hearts to the faith of our LORD JESUS CHRIST; may his prayer, and his blessing, and the gracious power of his preaching be with us! Amen.

And it came to pass that a certain woman saw him holding a book in his hand, now he was reading in it, and she said unto him, "What is "this book which is in thy hand?" And our father said unto her, "It is "the BOOK OF THE LAW of my GOD;" and she said unto him, "Is thy "GOD greater than mine?" And straightway his heart was inflamed with the fire of the faith, and he said unto her, "Yea, my God is greater than "thine, for He is the Creator of the whole world, and He killeth and "maketh alive, He maketh [men] to be poor and to be rich, and His "existence never had a beginning." And she departed and forthwith told MATALÔMÊ everything which our father had said unto her, and straightway he commanded [his servants] to bring him into his presence, and they set him before him. Then MATALÔMÊ asked him questions concerning his coming, and concerning those who had been carried off into captivity with him, and he asked him also why he held the gods in contempt; and our father said unto him, "Because they are polluted." Now when MATALÔMÊ heard how he hated his gods, in anger he commanded [his servants] to bind him in fetters. And the people told MATALÔMÊ also how our father had made KAFAR WEDEM to cease from the worship of the gods, and he commanded them to bring him to him [Page 12].

And it came to pass that when he had come into his presence MATALÔMÊ was exceedingly angry, and he commanded them to throw

the two men into a basket and to hurl them down a steep precipice, which was called ṬAMA GERÂR; thereupon six of his guards threw them [into a basket], and then hurled them down the precipice, but before they could touch the earth, the angel of God bore them up and carried them to MATALÔMÊ before the guards came to him. And when he saw this he was sad, and he said, "They have taken bribes, and have let them escape "in safety." Then he commanded twelve men to seize our father and GABRA WEDEM, and the six guards also, and to put the eight of them into one basket, and to close [the mouth thereof] with the moist skin of an ox; [and when they had done this] they cast them down the precipice, and the angel of God seized them as he had done before, and laid them before MATALÔMÊ. Now when he saw this, he was angry with our father TAKLA HÂYMÂNÔT, and he commanded them to put a cord round his neck, and to hang him to a tree. And as a man was hanging him, the tree bowed itself and set our father on the ground, and he who was pulling the rope was choked, and died. And MATALÔMÊ commanded them to put our father TAKLA HÂYMÂNÔT in fetters, and the soldiers who were companions of him that was dead besought our father to make him to live [again]. Then he said unto them, "Do ye believe in my God?" and they said unto him, "We do believe;" and he said unto them, "Bring him "hither to me quickly." And our father prayed, and when he had ended his prayer, he took the dead man by his hand, and said unto him, "In "the NAME of our LORD JESUS CHRIST, arise," and having risen up, the dead man bowed low before our father. Then those who were there cried out, and said unto him, "There is no GOD but this HOLY ONE Who is "thy GOD, and we believe in Him." And MATALÔMÊ commanded them to kill those who believed, and they did so, and he ordered them to put our father TAKLA HÂYMÂNÔT in fetters.

Then MATALÔMÊ gathered together the soothsayers, and took counsel with them how he should act, and the soothsayers said unto him,

"Command that the people collect wood, and make a fire, and we will "enter therein first, and he shall come in after us; if he conquer us, follow "him, and if we conquer him we will kill him." And the people did this, and when the soothsayers had come they leaped into the middle of the fire, and our father prayed with [all] his power that God would make manifest His wonderful deeds; and immediately he had made a sign over the water in the NAME of the HOLY TRINITY, he looked up, saying, "Let "GOD arise, and let His enemies be scattered,"[1] and before the words were ended in his mouth, the soothsayers were burned up, and consumed, and become ashes. Then this blessed and holy worker of miracles, the man who preached like the APOSTLES, the man who bore testimony and was the companion of the martyrs, our father ABBÂ TAKLA HÂYMÂNÔT, sang psalms in the midst of the blazing fire, and he sang twelve psalms of David, and then went forth from the fire without the smell thereof being upon him. And when MATALÔMÊ saw him, he believed, together with his hosts, and he commanded them to dance about and to cry out, "The "staff[2] hath conquered, and the soothsayers have been vanquished." Then MATALÔMÊ said unto our father [Page 13], "Baptize me in [the Name of] "thy God," and he baptized him in the Name of our LORD JESUS CHRIST; and he built many churches, and he made all the people of DÂMÔT to believe by the sweetness of his doctrine. May his prayer and blessing be with us all! Amen.

And it came to pass that, whilst our father was living during the days of fasting in the desert which is called ZĔBÂ FATAN, our LORD JESUS CHRIST came unto him in the glory of His kingdom, which is meet for His adorable PERSON, and He said unto him, "Peace be unto thee, O "My beloved, henceforward thy name shall be TAKLA HÂYMÂNÔT; behold,

---

[1] Psalm lxviii. 1.

[2] Probably in allusion to the materials of which the fire was made.

"I have named thee with a new name, even as I have named ABRAHAM "My friend, and I will make thee to be a father unto many, and as thou "hast fasted for My NAME's sake, so will I reward thee abundantly for "My NAME's sake in My kingdom. And now, depart thou to other cities, "and preach unto them in My Name, and I will be with thee continually." Then the holy man said unto Him, "O my GOD, be Thou with me in "every place whithersoever I go;" and our LORD answered and said unto him, "My peace be with thee," and having said this unto him, the LORD went up [from him] with glory.

Then this holy man went to the country of SHÊWÂ, and strengthened the men of KATÂTÂ with his doctrine, and after a few days he returned again to the land of DÂMÔT; and as he was journeying along he went up the mountain which is called WÎFÂT, and he found [there] an altar of the gods, and he rooted up the altar, and slew a serpent, and he made the men of the city to believe in the NAME of our LORD.

Then he departed from that place, and came to the land of ṢĔGÂGÂ, and rooted up therein the place where divination was practised; and he departed from that place and came again to the country of DÂMÔT, and he found the people thereof firm [in the faith], even as he had taught them, and he tarried with them for a few days, teaching them and working many miracles. After this he returned to the country of SHÊWÂ, and dwelt there, teaching them. May his prayer and the deliverance of the power of his teaching be with us! Amen. And our father once again meditated taking the yoke of the monastic life upon him, and he departed to the country of ʾANGÔT, and he arrived at LAKE ḤAYḲ, near the Monastery of SAINT STEPHEN the Proto-martyr. And he found our father SAINT ÎYASÛS MÔʾA, and he held converse with him about the ascetic life, and the Saint said unto him, "Dwell here a little, O my son." Then our father ÎYASÛS MÔʾA put on him the garb of the ascetic life, and he dwelt with him and ministered unto him for nine years; then, having been blessed

by his master, our father ABBÂ ÎYASÛS MÔʿA, he set out for the country of TĔGRÂY, and he arrived at the Monastery of DÂMMÔ, the Monastery of ABBÂ ʾARAGÂWÎ, and he received there the hood and garb of the Monastery of DÂMMÔ. And in the country of TĔGRÂY he turned many to the monastic life, and he built monasteries wherein they offered up the reasonable OFFERING of the LAMB, and until this day they are called after his name, for he was the father of all the victorious monks who have made their names to be renowned throughout ETHIOPIA [Page 14]. As it is said in the Psalm, "He hath spread abroad his branches unto the "sea, and his roots unto the streams of water,"[1] even so did our father ABBÂ TAKLA HÂYMÂNÔT his branches from sea to sea, and his fruits were like unto the cedars of LEBANON;[2] for our father TAKLA HÂYMÂNÔT was born of a noble house, and he begot noble children who were as numerous as the stars of heaven, whose light was as that of the sun, and whose purity was as that of the pearl, from the border of the land of DÂMÔT and SHÊWÂ even unto that of the land of TĔGRÂY. And his children were filled and nourished from the table of their father TAKLA HÂYMÂNÔT with the flour of wheat, that is to say, with doctrine old and new. May his prayer and his supplication deliver us from the death of sin and error! Amen.

After this our father dwelt in the land of TĔGRÂY, and by the command of God he returned to the country of SHÊWÂ; and as he was on his way thither he came to LAKE ḤAYḲ, to the place where was his teacher ABBÂ ÎYASÛS MÔʾA. And it came to pass that when they had met, our father ÎYASÛS MÔʾA said unto him, "O my son, what is this which "is on thy head, and which is on thy neck? Where didst thou find [them]?" And he told him how he was perfect in the laws of the monastic life, and how he had adopted the rule according to the Monastery of DÂMMÔ; and

[1] Psalm lxxx. 11. [2] Psalm xcii. 12.

he also told him how he had begotten monks in the country of TĔGRÂY. Then ABBÂ ÎYASÛS MÔ'A said unto him, "Explain to me what this rule "is, so that I may see if it be good." And our father TAKLA HÂYMÂNÔT said unto him, "O ABBÂ, how is it possible for me to give thee this, seeing "that thou art my father?" Then ABBÂ ÎYASÛS MÔ'A said unto him, "Thou art my son, but in this thing be thou to me a father;" and as he urged him, ABBÂ TAKLA HÂYMÂNÔT gave unto his father ABBÂ ÎYASÛS MÔ'A the cowl and the garb, and thus they made agreement together. May their prayer be with us! Amen.

And after a few days our father ÎYASÛS MÔ'A said unto him, "Depart "to the country of SHÊWÂ, for it is the command of GOD that thou "must go there;" and when he heard this he agreed to do so with humility. So he departed and came to the country of WAYLAḲÂ, and from there he passed over to MÛGAR, and he went up into a mighty mountain which was called KUÂ'ÂT, where there was an altar of devils, and Satan used to appear there; and he dwelt there for a few days and fasted and prayed. And immediately Satan observed the praying of this holy man, and how it was about to drive him away, he departed and fled, saying, "Woe be "to me! Alas! Whither shall I go from this man?" And when our father heard him, he cursed him so that he might never return to that place. And our father TAKLA HÂYMÂNÔT rose up and went to ZĔMÂ, and he heard of a certain man there who was a magician, and he enquired of him concerning his [method of] work; and the magician [Page 15] told him how he performed it. And having heard him, our father commanded them to give him some food which was prohibited, and he ate it immediately; and our father marvelled. Then the magician said unto our father, "Hearken "unto what I shall say unto thee. One day the being whom I worship "said unto me, I am going to GUAZÂM, for there is coming a man whose "form shall be thus, and whose apparel shall be thus, and he shall take "thee from me." And when our father TAKLA HÂYMÂNÔT heard him,

he glorified God, and baptized the magician, and he taught him the law of our LORD JESUS CHRIST. May his prayer be with us! Amen.

And he departed from this place to GERÂRYÂ, and he came to a man who was the governor as he was sitting in council; and when the governor saw him, he said, "What similitude is this?" Then some of them said, "This is a man," but others said, "It is not," and others said, "This "must be he of whose report we have heard in ZĔMÂ and in MÛGÂR." Then straightway, by the command of GOD, the governor rose up and embraced our father, who blessed him, for he knew in his spirit that he was to be a son to him. And the governor asked our father to come into his house, and he tarried there for that night, and spake to him of righteousness; and the governor hearkened to his words with joy, and he entreated him to dwell with him, and the governor became perfect in the faith of Christ. And one day he told our father that there was there a certain man who worked enchantments, and who dwelt under a tree and lived by a great rock. Then our father rose up, and as soon as he had come there, he cried out, saying, "In the NAME of the FATHER, and the SON, and the "HOLY SPIRIT, One GOD!" And as soon as the man of error heard these words, the diviner forsook his habitation and fled. And we saw the habitation of this man when it was despoiled of the object of iron and brass from which he was wont to eat and to drink; and of the vessels of iron they made the hooks by which the altar canopy was suspended when the church was built.

Then the governor took our father TAKLA HÂYMÂNÔT to a great rock, and he dwelt therein by himself with fasting and with prayer; and the governor used to visit him, for he had been begotten by him in the faith, and our father called his name ZAMÎKÂÊL. And one day ZAMÎKÂÊL told our father that there was a magician in ZĔMÂ, and our father rose up and departed thither, and when the magician knew of his coming, he forsook his wife and fled; and our father took her, and made her a

believer in the NAME of CHRIST, and she became a believer. And again the governor took him into a mountain where was a cedar tree which could be seen a long way off, and the people who lived there used to worship it; and the governor, having come to cut it down, commanded his soldiers, and they cut it down. And whilst they were cutting it down, more than three hundred serpents came out of it, and they killed the people who were there; and after them there came out a mighty serpent, which was of a golden colour, and which had two awful horns, [Page 16] and was exceedingly terrible, and when those who were there saw it they took to flight. Then our father said unto them, "My children, be not "afraid, and be not of little faith;" and after our father TAKLA HÂYMÂNÔT had said these things, he did not take up a sword, or a spear, or a staff wherewith to smite it to death, or a stone wherewith to crush it, but he turned towards the monster, and made the sign of the CROSS over it in the NAME of JESUS CHRIST, and it became like a fish which hath been cast up by the waters, and they laid it in the sun, so feeble was its strength. And a certain God-fearing woman took up a staff, and beat upon its head therewith, and it died straightway. Blessed be God Who wrought the miracle by the hand of His saints. Then the peoples believed in our LORD, and our father confirmed their hearts in the faith, and he built them a church out of the wood of that tree in the name of MICHAEL. May his prayer and blessing be with us! Amen.

And one day the people were gathered together in the church, and our father came to burn incense therein, and whilst the offering to be burned was in his hand, Satan came in the form of a fire, and he began to fight with him, and he took the form in his eyes of one who was about to thrust an arrow into him and to crush him with a stone. Now our father TAKLA HÂYMÂNÔT was not in any way disturbed by this thing, but his prayer, which was like unto the smoke of his incense, went up before the MOST HIGH, and straightway Satan was put to shame, and he

was vanquished, and was scattered in the form of smoke. And when this man, our father, the new apostle, the preacher of repentance like John, the beloved one of Jesus, the follower of the doctrine of Peter, the sweet of tongue like PAUL, who had renounced the pleasure of this world, and was arrayed in the purity of the angels, and was sealed with the Holy Spirit, when, I say, this man our father TAKLA HÂYMÂNÔT wished to depart, he gathered together those who believed, and exhorted them with the word of God to be strong in the right faith. And once again the governor told him of the existence of an altar of devils, and our holy father said unto him, "O my son, bring me thither;" and the governor said, "I will "do so." And when, by the will of God, he came [there], he found the people worshipping stocks and stones, and having overthrown the altar, he taught them the faith of the TRINITY; then he departed from that place, and many men set him off upon his way, and the governor accompanied him and set him on his way in peace.

And as he was going on his way, a certain blind man heard the noise of the people, and he asked those who were leading him, "Is it the "governor of this country, or of another?" And they said unto him, "It "is not the governor of this country, for he is a fearer of GOD." Now whilst they were talking to him, our father TAKLA HÂYMÂNÔT arrived, and straightway that blind man worshipped him, [Page 17] and said unto him, "Heal me by thy prayer." And when the holy man heard him, he had compassion upon him, and he said unto him, "For how many days "hast thou not had thy sight?" And the blind man said unto him, "It is "five and twenty years since I have seen the sun." Then our father said unto him, "Dost thou believe in God?" And the blind man said unto him, "Yea, I believe." And the aged man said, "Speak, so that I may "hear from thee [what thy faith is]." And the blind man said, "I believe "in one LORD GOD, the Sustainer of the whole world." Thereupon our father prayed to his God, saying, "As Thou hast given the light to this

"blind man, so let there be born to me the gift of light, for Thou art the "Merciful One, O Lord, and to Thee be glory for ever;" and having said these words unto him, he made over him the sign of the HOLY CROSS in the NAME of our LORD JESUS CHRIST, and the blind man received his sight straightway. And those who were there believed in our LORD, and our father baptized them in the NAME of the FATHER, SON, and HOLY GHOST, One GOD, and he remained with them a few days teaching them the religion of faith. May his prayer and the sweet words of his doctrine be with us! Amen. And once again as our holy father was going forth, a multitude of men followed him, and the governor also went with them; and our father said unto him, "Get thee back to thy habitation," but the governor refused, saying unto him, "I will not leave thee alone." Then our father said unto him, "O my son, it is not right for thee to dwell with "me; go to thy house as I tell thee;" and the governor said unto him, "Thy will be done, O my father, but bless thou me." And our father blessed him and his son, and he said unto him, "May He in Whom thou "hast believed make thee a chosen vessel;" so the governor departed even as our father had said to him.

And our father TAKLA HÂYMÂNÔT asked the people of the city if there was [near] a desert wherein no man lived, and they said unto him, "There is a desert [here] the like of which existeth not;" and he said unto them, "Blessed be GOD! I beseech you to shew it unto me." And they went with him, and immediately he saw that desert he loved it, and he found [therein] exceedingly good caves and hollows, but water was a long way off. And his disciples said unto him, "The place is good, but water "is a long way off." Then our father said unto his sons, "Trouble not ye "yourselves concerning the water, for the GOD Whom we serve is able "to give it unto us." And our father TAKLA HÂYMÂNÔT prayed, saying, "O my GOD, the LORD of Lords, and KING of kings, Who didst hearken "unto the prayer of SAMSON when he was thirsty, and didst give him to

"drink out of the jaw-bone of an ass, and to Thy people ISRAEL also when "Thou didst make to spring up twelve wells for the Twelve Tribes of "JACOB Thy holy one and didst make the people to drink therefrom, "grant Thou at this present a little water to Thy servants who serve Thee, "for Thou art our GOD." And whilst he was saying these words, he heard a voice above his head [Page 18] which said, "Thy prayer hath "been heard, O servant of GOD, pronounce a blessing before the rock "which is before thy face, and the water shall gush forth." Then straightway he made the sign of the blessed CROSS [over the rock], pronouncing as he did so the NAME of CHRIST, and the rock was split asunder immediately, and there flowed forth therefrom water which was exceedingly clear and sweet. And this man whose name was sweet, TAKLA HÂYMÂNÔT, gave praise unto God, and his disciples rejoiced with him; and he remained there fasting for five days at a time, but on the Sabbath day and on the first day of the week he used to eat of the wild fruit which he found on the trees and of the herbs which grew wild in the desert.

And when Satan saw the life of labour which he lived patiently, he cried out from the top of the hill above the place where the abode of the old man was, saying, "Come forth from my habitation, and if thou dost "refuse to do so I will roll down upon thee a mighty stone, and I will kill "thee with thy sons." Now when our father heard this, he was in no wise afraid of the threatenings of the Enemy, for he was clothed with the HOLY GHOST, but his disciples were afraid, and they said unto him, "O father, "let us depart from this place, so that this Deceiver may not wage war "against us." And the old man said unto them, "This creature possesseth "no strength whatsoever, for dominion and strength belong unto our "God. Have ye never heard that which the Prophet of GOD saith, 'He "'shall give me light and He shall deliver me; what then can make me "'to be afraid? GOD is the confidence of my life, what then can terrify

"'me? Mine enemies are exhausted and have fallen, and even though a "'whole company make war upon me my heart shall not make me to be "'afraid, for I have put my trust in Him'."[1] Thus he exhorted them with many passages from the Scriptures, and made their hearts to be strong in our LORD JESUS CHRIST. Then he closed the door of his cell, and entreated his GOD with vows, and with fasting, and with much prayer that He would enable him to put to shame the Adversary.

And whilst he was living under these vows, he heard a voice which said, "O My beloved, to-morrow, at the season of the third hour, that "Evil One, the Enemy of righteousness shall come unto thee in the form "of a young man;" and on the morrow, at the time of which the voice had told him, the Evil One came, and when he had arrived at the threshold of the door he said, according to the custom of the monks, "'AWĔ-"GLÔSÔN 'AWĔGSÔN,"[2] twice. And our father having made the sign of the CROSS before his face, said unto him, "Who art thou?" And this spirit of falsehood said unto him, "I am the judge of all cities." And the old man said unto him, "What wantest thou in this desert?" Then Satan said unto him, "I am a judge, but those over whom I have rule have de-"parted, and I am left alone, and I have therefore come to this desert, "being ashamed to dwell in the city by myself, lest those who were subject "unto me make a mock of me." Then our holy father, who was well acquainted with his guile, said, "How is it possible for thee to dwell in this "desert seeing that there is nothing for thee to eat therein? We who live "here subsist on wild fruits, but thou art not able to bear [Page 19] the "fast of the desert with the monks." And Satan, who was in the form of a young man, said unto him, "I am trained in all this matter, and am "accustomed both to be filled with food and to do without it; therefore "have no anxiety on my account. Come now, let us depart together, and

[1] Psalm xxvii. 1—3.

[2] አውግሎሰን ፡ አውግሰን ፡

"I will shew thee a place which is remote from men, and which con-"taineth many trees, and caves and hollows in the ground; the country is "spacious and suitable for crops, and the water is plentiful and is well "adapted for watering them. And I will be under thine authority, and I "will bear thy government, for I am a young man."

And whilst Satan was conversing with him in this wise, our father went into his cell to pray, and he began to say, "O Lord, have regard "unto my help, O LORD, make haste to help me;"[1] and he prayed this prayer even to the end thereof. Then straightway the father of lies became enraged by the might of the power of the prayer of the man of GOD, and he was filled with the mad desire to choke our father, and he opened his mouth, and there came forth from his throat as it were flames of fire which terrified [those who saw them]. And straightway the help of our God had regard unto the holy old man, and as soon as he had made the sign of the honourable Cross, and had called upon the Name of Christ, Satan was immediately scattered, even as is chaff before the face of the wind. Then our father heard the impotent creature weeping and saying, "Behold, "woe is me, for this man hath entreated me grievously. Formerly when "I was dwelling in the tree this man came to me, and, calling upon the "Name of his God, drove me out therefrom; next he carried off out of my "hand those who used to worship me. Then he ordered them to cut "down the tree wherein I was wont to dwell, and having been vanquished "I departed, being greatly grieved because he had made me to forsake "my habitation. And having found other peoples who were yoked to me "with all my law, whom I loved, and whilst I was rejoicing with my "children, this old man mine enemy came, and as soon as I saw him I "was moved, and especially so when he pronounced the Name of his "God, of Whom I am afraid, and I am unable to bear it, and I fled from

[1] Psalm xxii. 19.

"the place, for I was falling down and rising up again because of the terror "which was caused to me through the pronouncing of the NAME. And, "moreover, when I had come into my habitation, he took away my seat "from me, and he made my house to be a dwelling for the NAME of his "GOD, and he carried off as spoil that which was mine by making the "sign of the Cross with the cross which is in his hand, and He Whom he "serveth bringeth power nigh [to him]. Then I found him in this place, "and when I wished to terrify him, he pronounced the NAME of CHRIST, "and straightway my heart was poured out like water, and the sign which "he made with his hand drove me away, and I became too feeble to kill "the old man. And [now] I will go that I may find a resting-place for "my fatigue."

And our father the holy man TAKLA HÂYMÂNÔT rejoiced in hearing of the discomfiture of Satan, and he glorified GOD; and he called unto his disciples and told them how he had witnessed the overthrow of Satan, and how he had heard him lamenting because he had been overthrown. And when his sons heard this, [Page 20] they rejoiced exceedingly, and they glorified God, saying, "Blessed be GOD our LORD Who hath de-"livered us out of the hand of our enemy! To Him be praise for ever and "ever! Amen."

And after this our father continued with his sons in fasting and prayer, and in the service of his GOD. Now three panthers used to come and lie down at his feet, and they used to prowl about in the desert and hunt for other wild animals for food, and having caught them they would take them and bring them to our father, the prophet of the MOST HIGH, ABBÂ TAKLA HÂYMÂNÔT, and lay them down at his feet. And when the three panthers were eating together, and two of them would steal away the food of the third, our father would take the meat out of the mouths of the two stronger animals and give it to the panther which his companions had overcome. And when his disciples saw this, they marvelled, and they said unto him,

"Father, we are afraid of these panthers;" and the blessed man said unto them, "If we keep the commandments of God we shall be able to keep "them in awe [of us], and they will become as gentle as lambs before "the servants of CHRIST; but if we are the servants of sin, we shall be "afraid of them, and shall tremble at the hearing of the sound of them." And when his disciples heard these things, they marvelled, and they glorified God; may His prayer and blessing be with us! Amen.

And again, on a certain day, the disciples of our father told him that a certain nun was sick, and he enquired of them the causes of her illness; and they said unto him, "Whensoever she goeth to draw water she cometh "back ill, but we do not know what hath happened to her." Then the blessed man our father, the worker of wonders, said unto them, "Bring "ye her here to me," and they brought her to him, and the holy man of God saw straightway that her heart had lost its power, and he commanded those who had brought her to him to leave her there. And immediately he began to say a psalm of DAVID, and after that the GOSPEL [for the day], and he made the sign of the HOLY CROSS over [some] water, saying, "In the NAME of the FATHER, and of the SON, and of the HOLY "GHOST," and he ordered them to baptize her therein. And when they had baptized her, the being who had made her ill appeared trembling, and our father said unto him, "Whence comest thou? What is thy work "that thou [thus] makest to be ill the handmaiden of CHRIST?" And he who had caused her to be ill said unto our father, "Master, I cannot "describe it, for my strength hath left me, but thy holiness will make me "to declare it; hearken unto me, O master. The place where I lived was "near the water, and wheresoever there was a sick person, and when I "saw thy daughter drawing water, I seized her immediately, and I imagined "that I should have dominion over her. And when thou didst make the "sign of the CROSS over her, and didst call upon the NAME of CHRIST, "the might of His NAME oppressed me, and separated me from her, and

"it made me to melt like wax, and I lost my senses, and I became one "who trembled, even as thou seest me [Page 21] as I stand before thee, "and I am fettered by the chain of thy prayer." And our father said unto him, "Depart thou to thy habitation, and do not cause illness to come "upon the servants of CHRIST;" and the young man said unto him, "O "my lord, whither can I go when I have left thee, O thou who bringest "to nought the strength of the mighty? Nay, let me take refuge in thy "holiness so that I may become a minister and servant of thine." And as soon as our father heard his words he knew that he spake through the Holy Ghost, and he made over him the sign of the CROSS three times, whereupon his madness was restrained, and trembling left him, and straightway he baptized him in the NAME of the FATHER, and the SON, and the HOLY SPIRIT. Then immediately afterwards his face shone and was joyful, and he sealed him with the oil of faith, and called his name ZAḤARAYÔ KRĔSTÔS; and after a few days he made him a monk, and the man pleased GOD, and he continued to minister unto the brethren who were monks in the commandment of his teacher, until he died and entered into everlasting life by the power of this blessed and chosen man, our father TAKLA HÂYMÂNÔT, the worker of miracles. May the blessing of his prayer be with us! Amen.

And it came to pass that, when the men who dwelt in the cities which were afar off heard the rumour of him, they came to our father TAKLA HÂYMÂNÔT and received the yoke of the monastic life from his hand, and they dwelt with our father the holy man, and they bound themselves to their GOD with a good heart, in fasting and in prayer with great zeal. Now when our father ABBÂ TAKLA HÂYMÂNÔT saw that there gathered together to him many of those who served God, he made for them a monastery where they were in the desert, and he built a church in the name of our LADY MARY. Then the brethren said unto their father, "O "father, behold thou seest that [thy] sons have become many through thy

"holy prayer, and that the produce of the trees which are in the desert "diminisheth, and that it is insufficient for the food of the brethren, therefore "we desire to cultivate the ground." And their father the old man said unto them, "It is good, O my children, but let it be in the fear of God;" and having obtained authority from their holy father they began to sow seed, but they employed neither oxen nor any other cattle, and they toiled with their own hands, for there was none who murmured among them, for they all agreed together in the fellowship of the HOLY SPIRIT, and they chose one man from among themselves, and appointed him to minister unto the business of the monastery. May their prayer be with us! Amen.

And again hearken, O fathers, and brethren, and monks, there were women who dwelt together with the monks, and they went out to work together with the men in the fields, and they came back [with them]; and they were not separated from each other at the table, for men and women sat down to eat in one company. And moreover, a man and a woman would sleep together in one bed, [Page 22] even as a child [sleepeth] with his mother, and when they rose up to pray [during the night], if the man rose up first he would call the woman to prayer, and similarly the woman would call the man to prayer [if she rose first]; for they had no thought concerning what was in the earth, and they thought nothing but heavenly thoughts, for Satan was bound by the might of the prayer of our father, the blessed man, whose counsel was good, MÂR TAKLA HÂYMÂNÔT. And the arm of their father, who was renowned for his works, the doer of wonderful things, protected them in purity. May his prayer and blessing be with us! Amen.

And it came to pass that whilst they were [living] the life of angels there came unto our father the holy old man the Angel of GOD, and he said unto him, "Choose out from among thy sons twelve men who shall instruct souls, and send them one by one into twelve great cities, so that they may preach to the [people thereof], and may make them to believe

"in the NAME of the TRINITY, for there are many who have no knowledge "of the NAME of the LORD;" and when the old man heard the words of the angel, he said, "Let God's will be done." Then our father chose out twelve men of learning and understanding, and sent them to twelve cities, and said unto them, "My children, God hath chosen you to teach His "NAME to those people who know Him not, and when ye have come to "the cities whereto the HOLY SPIRIT hath sent you, cast forth the net of "the Gospel into the sea of the world, and teach them the law of faith, "and pilot them into the port of salvation; and now, O my children, depart, "and the God of peace be with you! Amen." And having received the blessing of the righteous and blessed man, our father ABBÂ TAKLA HÂYMÂNÔT, they departed each on his own way. May their blessing and prayer come to us! Amen.

And again it came to pass on a certain day that the steward of the monastery sent a brother to another place, and as he was going along the road he found there a woman whose heart was sorrowful, and she had a child at her breast. And he said unto her, "Wherefore do I see "thee sad?" And she said unto him, "Yea, I am sad." Then the brother said unto her, "What hath happened to thee?" And the woman said unto him, "I am unfortunate of days. Formerly I was a barren woman, "but after a long period of waiting and delay, the compassion of God "visited me, and I got this child, which is now in my bosom, now this "happened two years ago, but he is deaf and dumb, and for this reason "I am sorrowful." Then the monk said unto her, "Wait thou here until "the day whereon I shall return, so that I may take thee to my teacher, "and may God give healing to thy son by the prayer of my father;" and having said these words he departed on his way. And when that monk returned, he found the woman there with her child, and straightway she departed with him. And when they had arrived at the monastery, the monk left the woman outside, and he went alone and came unto the old

man, and bowed down before him, and embraced his hands, [Page 23] and his feet; and our father said unto him, "Art thou well, O my son?" And he said, "Through thy prayer I am well, O father. Now whilst I "was journeying on my way, I found a woman who was weeping, and "she was carrying a child at her breast, and having enquired of her she "told me what had befallen her in the matter of her child; and I have "brought her unto thee that mayest heal her child for her, and she is now "at the gates of the monastery." Then our father, the blessed man, the worker of miracles, said unto him, "Go and call her," and the monk brought her to the court of the abode of our father, and he said unto her, "Stand "thou here, for it is the habitation of my father." And the old man said unto that brother, "Go and take the child from her, and give him to me;" and the monk did as his master had told him. Then our father TAKLA HÂYMÂNÔT, who was adorned with holiness, having prayed to his GOD took some water over which he had prayed, and sprinkled it in the face of the child, and his mouth was opened immediately. And our father said unto him, "Art thou well, O child?" and the child said in a hesitating manner, "I saw a man of foul appearance who came toward my head, "and he took hold of my head, and straightway I found it difficult to speak, "and I became dumb. And as we were coming along, when [the monk] "made us to come to the gates of the monastery, I heard that man saying, "'Is not this the monastery of the monk who put me to shame, and who "'drove me forth from the cities and from the deserts? I will not come "'to him and so he shall not be able to brand me with the mark of his "'hand';" and having said these words he departed. Now when our father had heard the child speak thus, he ascribed glory to his God. And the sickness left the child, and he recovered from his dumbness, and the holy man sent him and his mother away that they might go to their home in peace. May the prayer and blessing of this our father ABBÂ TAKLA HÂYMÂNÔT be with all those who have heard [these things]! Amen. And Amen.

ccccc

And whilst our father was in his habitation on that day, there came unto him a voice from heaven which said, "Peace be unto thee, O man "of GOD! There shall come unto thee a certain man, who belongeth to "noble folk, and whose name is ʾABÊL, the son of ZÊB DAKHÂR, and he "is the descendant of a great tribe. And thou shalt receive him with "righteousness because he is a man chosen by God." And a few days afterwards ʾABÊL came to our father ABBÂ TAKLA HÂYMÂNÔT, and the monks found him sitting at the gates of the monastery, and they embraced him, and enquired of him concerning his coming, and he said unto them, "Tell ye our father concerning me" (*i. e.*, concerning my arrival). And when the brethren had departed they told our father ABBÂ TAKLA HÂYMÂNÔT, who said unto them, "Bring ye him hither to me," for he knew by the HOLY SPIRIT that it was the man on account of whom the HOLY SPIRIT had made His appearance to him. And ʾABÊL came to the place where our father was, and he bowed low and embraced his hands and his feet, and our father ABBÂ TAKLA HÂYMÂNÔT asked ʾABÊL concerning his coming, [Page 24] and ʾABÊL told him all his mind, and how he had come [to enquire] concerning the monastic life. And our father answered, "How canst thou bear the yoke of the self-denial of the monastic life? For "thou art a nobleman, and canst thou reject the world and the golden mark "of thy rank which is on thy neck? Canst thou cast aside thy costly "apparel and array thyself in garments of rags, or even ox-skin?" And the nobleman said unto him, "Thy prayer will enable me to do all this;" and when the holy man heard that his words were good he allowed him to mingle with and to live among the brethren, and after a few days he made him a monk, and on the same day he took the garb of holiness. And when he had come to his habitation, he said unto his companion, "Perform an act of love on my account, O my brother, and do not force "me to eat this night;" and his companion said unto him, "Do according "to thy desire." And on the second day he acted in like manner, and on

the third day also he refused to eat. Then the brethren went and told our father TAKLA HÂYMÂNÔT, and our father called 'ABÊL his son, and said unto him, "O my son, make thou thyself like unto thy brethren in "every respect, and give up thine abstinence, and partake of food with "the brethren at eventide;" and 'ABÊL said unto him, "Good, O father, "nevertheless from this time forward my food shall be that which the "desert beareth, for I have sworn that I will not taste food [which hath "been prepared by hand]." Now our father knew that it was through the Holy Spirit that he had set aside his counsel. And 'ABÊL dwelt at the feet of his teacher leading a life of the sternest and most strenuous contending, and after a time he said to his teacher, "O Abbâ, I would "depart into the desert;" and his teacher said unto him, "Depart then, O "my son," and he blessed him and sent him away according to his desire. So 'ABÊL departed, and he strove by means of fasting, and prayer, and wanderings over the deserts until he was fit to hear the sounds of the angels of heaven, and until he was able to shed tears during his prayers. Now he never tasted food which had been prepared by hand from the time when he received the garb of the angels. And after he had fought a long and strenuous fight this blessed man 'ABÊL departed from this world, and entered into the kingdom of heaven. May his prayer make us to arrive there! Amen.

Then our father TAKLA HÂYMÂNÔT gathered together all his sons, and he began to lay down rules for their life, and he said unto them, "O "my sons, it is not through being called "monk" that a man will enter into "the kingdom of heaven, but by the rejection of the world. O my children, "desire ye not eagerly meat and raiment, but before everything seek "ye the righteousness and the kingdom of CHRIST, and all these things "shall be added unto you. O my children, observe ye fasting and prayer, "and eat ye nothing wherefrom blood goeth, and especially have ye "love each towards the other; keep ye these things as a deposit which

"hath been committed to you." And on that day he exhorted them, with many [words] from the Scriptures, to keep their souls from the lust of the world. And his sons said unto him, "O our father, let thy prayer "aid us to keep pure and to do that which is good;" then he blessed them, and gave unto them the salutation [Page 25] of peace. May his prayer and blessing be with us! Amen.

And after he had preached and had made many cities to believe, he delivered the souls of men, even whilst they inflicted punishment upon him like a martyr, for by reason of his preaching they considered him to be an Apostle. And when his strength had been worn out through excessive preaching, he undertook a work of great severity, and he went into his cell, and blocked up the door thereof with a stone, and he stood there for seven years, until his legs swelled by reason of the torture of the pain of standing up, and at length one foot came away and was separated from his body.

And whilst he was in this state, our LORD JESUS CHRIST came to him in great glory, and said unto him, "Peace be unto thee, O My chosen "one TAKLA HÂYMÂNÔT, fear thou not, for I will be with thee in thy weak-"ness in this place wherein, for My sake, thou hast stood upright until thy "foot hath become separated from thy body, and in the heavens I will give "unto thee that which the eye hath not seen nor the ear heard. Whosoever "shall build a shrine for thee, or shall celebrate thy commemoration, "whether it be in much or in little, or who shall call his son by thy name, "or shall invoke thee, or shall write down an account of thy labour and "fatigue, or shall receive thee for My sake with a pure heart, I will grant "to thee that [those who do these things] shall be children in My kingdom. "And since thou didst not taste water for four years because of [thy] "love for Me, I will give to drink freely from the fountain of life in the "kingdom of heaven all those who have loved thee and who have believed "in thy prayer." And when He had said these things unto him, our Lord

gave him the salutation of peace and went up into heaven with great glory. Then because of [his] exhaustion there was no sound whatsoever in him, for his body was dried up like the grass of summer. Now when his children were unable [to hear] the voice of their father the old man, they spake unto him through the window, and they wept; but when our father heard the voice of his children, he answered them with a weary voice. Then, as soon as they heard his voice, they said unto him, "O Abbâ, "when we could not hear any sound coming from thee as in times past, "we came here." And the old man called one of them and commanded him to come in, and when he had opened the door he went in, and when that brother looked at him, and saw that one of his feet was not on him he wept with a bitter weeping. Now the old man had dried and shrivelled up in the place where he stood, and there was on him no trace of flesh whatsoever, and as for his various members it was impossible to say where they were, for they had withered and dried up into the bones. Then straightway the holy man commanded his son to take up the foot which had become separated from him, and to go to his brethren therewith—now the name of this brother was ʾELSÂʿA, who was held worthy to be the heir of the throne after our father,—and having taken up the foot of his father which had been separated [from his body], he went to his brethren and gave it unto them. Now when the brethren and monks saw [this], their hearts were troubled, and they wept, and they all saluted it; and they brought a cloth, and they wrapped it up therein, [Page 26] and they placed it in a marble coffer, and set it in a beautiful place to rest. May his prayer and blessing be with his son, our father TAKLA ÎYÂSÛ, and with all [our] hearers! Amen.

And it came to pass that when the departure of the soul of our father, our holy and blessed ABBÂ TAKLA HÂYMÂNÔT, from his body drew nigh, our LORD JESUS CHRIST came unto him a second time in great glory, and spake unto him, and gave him the salutation of peace, and our

father bowed down before Him. Then our REDEEMER said unto him, "O My chosen one, I have come to take thee up with Me into My holy "city, for which thou hast toiled, and I will perform for thee any desire "whatsoever for which thy heart craveth." And he said unto Him, "O "GOD, my Father, if I have found grace before Thee, do Thou bless my "children;" and the REDEEMER said unto him, "With My blessing, where-"with the Twelve Sons of Jacob were blessed, blessed shall they be, and "no adversary shall gain the mastery over them. And the names of each "and all of them shall be heard in all cities, and they shall pervade all "the regions of the world like the flower of the desert." And in addition to all these things He made a covenant with His servant at great length. Then straightway our father, the honourable old man, wept, and as He made himself to rest above his head our Lord said unto him, "What hath "happened to thee, O My beloved?" And our father, the holy man, said unto Him, "I am afraid of the time of the departure of my soul from its "body." Then our Lord, to Whom be glory, said unto him, "Fear thou "not, for I will be with thee. And I will send My ANGELS, and My PRO-"PHETS, and My APOSTLES, and all My SAINTS, to come to meet thee. "And I, and My FATHER, the Merciful, and My HOLY SPIRIT will rejoice "in thy coming to Us with great honour." And after our LORD had said these things unto him, He went up into heaven in great glory.

And it came to pass that when he was nigh unto death, our father gathered together all the brethren, and he exhorted them concerning the salvation of their souls, and especially admonished them to love their companions as themselves. And his children said unto our father, "Loose "everything which thou hast fettered by the word (*or,* voice);" and our father said, "Let everything which hath been fettered by my word (*or,* "voice) be unloosed." Then straightway, by reason of these words, all the wild beasts and serpents which had remained bound by the mouth of the holy man were loosed, and they were sent away to lay waste the fields,

and trees, and plants, which were cultivated by the brethren. Now the quantity of broad beans which were destroyed in the tillage of the brethren alone amounted to three hundred bushels, which had been planted. And those who cultivated the fields and plants of the brethren and monks made loud lamentation, and then they told our father everything, and how the wild beasts had ravaged their grounds. [Page 27] Then our father said unto them, "Go ye, and call them in my voice (*or,* with my word)," and they did as he had commanded them, and they called them in his voice, and all the wild beasts which had laid waste the fields came to our father as he had commanded them, and he said unto them, "Why do ye invade "the tilled lands of the saints? ye shall not depart from your custom;" and when our father the holy man had said these words unto them, he sent them away into their desert, and from that same day they remained there, even as he had commanded them. And again our father said unto them, "Ye shall not oppress those animals, for they dwelt in this desert long before "we did, and ye shall not exterminate them; but have ye no anxiety, O "my children, for they shall not damage the results of your labours." In this wise did our father exhort his children.

And when they heard his wonderful [words] they marvelled that the power of death and life had been given to the tongue of our father TAKLA HÂYMÂNÔT, even as it had been given to MOSES. Hearken ye, moreover, O our fathers, for he was a prophet, like the prophets, who knew everything which was going to take place; and he was a preacher of the NAME of the TRINITY among the wicked like the APOSTLES; and he was the bearer of toil like the MARTYRS; and he completed the labour of his contending like our Fathers ANTHONY, and MACARIUS, the stars. And this man our father TAKLA HÂYMÂNÔT was like ABRAHAM the son of TÂRÂ, the friend of GOD, whose name was formerly ABRÂM, and to whom, when GOD loved him, He gave the name of ABRAHAM, for our father's name by which he was formerly known to his father and mother was FESHḤÂ

ṢĔYÔN, and the priest also called him ZARA YÔḤANNES. And our LORD said unto him with His holy mouth, "Henceforward thy name shall not be "ZARA YÔḤANNES, but TAKLA HÂYMÂNÔT;" this was the new name which our LORD JESUS CHRIST gave to the blessed and chosen man TAKLA HÂYMÂNÔT. Glory be unto our GOD Who giveth honour unto those who love Him for ever and ever! Amen.

And now let us return to our former subject of discourse. And it came to pass that when he was worn out through the toil of his strenuous strife, he gathered together the brethren, and he gave unto them 'ELSÂ'A (ELIJAH) that he might be unto them a father in place of himself, and they all consented to the words of their father. Then having become exhausted he held his peace, and he emitted a beautiful odour, and as the brethren were all standing round him, his body expanded, and he delivered up his soul into the hand of his Creator in peace. Then straightway his soul ascended into heaven with great honour and glory, and the PROPHETS, and the APOSTLES, and all the angels received it, and they brought it into the heavenly JERUSALEM, the city of the great KING, with great joy; and as the angels were bearing his soul up to heaven, many of his children heard their hymns. And as for his honourable body, they made it ready for burial with great pomp and ceremony, and they laid it in a new coffin, and buried it in the church with great honour and glory, and with singing. Then straightway there was much lamentation and crying, and the report of his death was heard in all the country of ETHIOPIA, and there was great wailing and grief, for the pillar of pearl which was planted in the midst [Page 28] of ETHIOPIA had fallen, and he disappeared into the heart of the earth like his fathers. Now it was not the monks only who made lamentation for him, but the governors and judges, and every one, both small and great, and male and female, wept for him, and those whom he had converted and who, during his lifetime had scourged him whilst he taught them, believed after [his death] and held him as their father and

mother. His preaching was like unto that of our fathers the APOSTLES. His grace was far richer (*or,* more abundant) after he was dead than when he was in this life of the flesh, and from sea to sea his fruit filled [the country], and it increased from morning to morning, and the works which were produced by his own hands, and by those of his sons, and by those of his sons' sons multiplied after his death. May he not separate us from himself in his prayer, and may he make us to participate in his joy, that is to say, the writer, and him that had the book written, and the readers thereof, and the interpreters thereof, and those who hear it read, for ever and ever! Amen and Amen.

Thanksgiving be to the FATHER, and to the SON, and to the HOLY SPIRIT, One GOD. [Here begin] the miracles and wonders which God wrought by the prayer of our father TAKLA HÂYMÂNÔT, the blessed one, the wonderful star which rose in our country, through the following of whom we have arrived at the Sun of righteousness, that is to say, JESUS CHRIST our LORD, to Whom be praise and glorifying, Who chose this man, for ever and ever. Amen.

THE FIRST MIRACLE.

Three days before the death of our blessed father ELSÂʿA, the son of the sister of this holy man died, now his name was GABRA MASḲAL, and he was a monk and a deacon, and his spiritual excellence was exceedingly fair; and they made him ready for burial, and they buried him. And after the ending of the prayer for the dead he moved, and they opened his grave-clothes, and asked him what had happened to him. And he said unto them, "I died, even as ye saw, and they set me in the "presence of God. And from that place they took me into the inheritance "of our father TAKLA HÂYMÂNÔT, and I saw him with mine own eyes in "great and indescribable honour. And for brightness there is nothing which

"may be compared with it, neither the sun nor the lightning, and a voice "spake unto me, saying, 'Go, say to my sons, ELSÂʿA, who was appointed "'[over you] in my stead, shall come to me, and PHILIP shall sit on the "'throne in his stead.' And of some of the monks he declared the names "of each one of those who shall depart this life, and the day of his depar-"ture in due order. Thus spake the lord of righteousness, and I myself "rose up whilst he was speaking." And GABRA MASḲAL, having made an end of his message, died. Now after three months [had passed] that which he spake was fulfilled, and his disciples did as he had commanded them, and they appointed PHILIP in the stead of ELSÂʿA, and he was perfect in the life of spiritual excellence, even as were the Fathers who preceded him. In his day came affliction and persecution, and at length he died. May his blessing come to us! Amen.

And after him our father HEZEKIAH was appointed [archimandrite], [Page 29] and he was a man who led a strenuous life. And our father TAKLA HÂYMÂNÔT appeared unto him in a vision by night, [and said], "The time for the translation of my bones hath arrived, according to the "will of God; therefore fulfil thou it, and carry away my bones, in order "that thou mayest obtain my blessing;" then he disappeared from him. Then our father HEZEKIAH gathered together many people, and they began to remove the bones of the righteous man, and they made a festival on that day. And as they were bearing along the body of our father TAKLA HÂYMÂNÔT with praise, and with singing, and with loud cries of joy, the people trampled upon a certain man and broke his leg, but when they made the man to touch the bones of our father the holy man, they healed him straightway, and all those who saw this glorified GOD. And it came to pass that, when they had brought the dead body of our father into the holy church, his cell fell into ruins.

And after many years, when YESḤAḲ the beloved of GOD was reigning, the king was pleased to hearken to the history of the blessed

man TAKLA HÂYMÂNÔT, and he ordered a church to be built with great honour, and, when the building was completed, to remove his body thither; and multitudes of sick folk gathered together there, and on that day a mighty miracle was made manifest through touching his grave. And a certain paralytic came who was unable to see the sky, and he sat with his back bent, and he could not drink water from a pot, but only out of a flat plate, and he could not lift up his head, and he continued in very sore pain for many days. And on that day, having embraced the coffin of our father TAKLA HÂYMÂNÔT, he made supplications unto God and for the intercession of our holy father, and straightway his bones gave forth a sound, and he was healed and stood upright, and he walked to his house and blessed the GOD of mercy, and there was in him no trace of sickness whatsoever until the day of his death, and the multitudes who saw the miracle marvelled.

And a certain woman who was a widow came there; now she was in great pain, and she could not be healed because the source of her illness was unknown; and when she sat down they would prepare four supports so that she might not fall on the ground; and her eyes were sightless, and every one who saw her marvelled at the serious tribulations which she endured in all parts of her body. And on the day when they were removing the body of our father, she heard of the miracle which he had wrought, and she asked the people to give her some of the dust from inside the grave wherein the brethren had laid him, as something which would be advantageous to her and as a blessing; and also a piece of the hem of the apparel in which they had wrapped him before burial, and they gave them to her. And immediately she touched the piece of the cloth which had been cut off from the funeral apparel she was healed through the intercession of the holy man, and by the purity and holiness which adorned the apparel of our father ABBÂ TAKLA HÂYMÂNÔT. And in like manner he will heal all of us who are the children of baptism by the writer of his

history, and by him that had it written, and by the readers thereof, and by those who hearken thereunto, for ever and ever. [Page 30] Amen. And Amen. And with our father TAKLA ÎYÂSÛS who had this blessed book of his contendings written, and the history of his father, may he divide his grade, with all his children who were brought forth through him and by the word of his mouth, and with all the pilgrims whom Christ hath bought with the blood of His side, for ever and ever. Amen. And Amen. And remember me the scribe TAKLA ṢĔYÔN, the wretched one, the son of ABBÂ SÂMÛÊL, of the desert of WÂLDEBBÂ, and forget me not, nor my father TAKLA ÎYÂSÛS, nor my brother PETER, nor TAKLA SHELÛS, nor PÂWLÔS, nor SHEREṢ-MARYÂM, O pilgrims, our fathers, forget us not for ever and ever. Amen. And Amen. Through the Body and Blood of CHRIST, and through MARY OUR LADY, and by CALVARY, and by GOLGOTHA, we have confidence that our LORD will have mercy upon us for ever and ever. Amen.

INDEX.

Aaron, brother of Moses, 4
Aaron, a priest 134
Abbâ Adkhânî 218
Abbâ 'Afdê 12
Abbâ 'Alêf 12
Abbâ Anthony 188, 189
Abbâ 'Aragâwî, or Michael, 12, 177, 189
Abbâ 'Arayâna Sagâhu 193
Abbâ Baṣalôta Mîkâ'êl 155
Abbâ Benjamin 52
Abbâ Elisha 218
Abbâ Eustathius 218
Abbâ Garîmâ 12
Abbâ Gêrlôs 52, 53, 68, 69
Abbâ Gûbbâ 12
Abbâ Honorius 218
Abbâ Îyâsûs Mô'a 167, 170 171
Abbâ Jesus 218
Abbâ Joseph 189
Abbâ Krĕstôs Bêzâna 189, 218
Abbâ Krĕstôs Mô'a 218
Abba Lîḳânôs 12
Abbâ Macarius 187, 189
Abbâ Madkhanînâ 'Ĕgzî'ĕ 189
Abbâ Mark 218
Abbâ Masḳal Mô'a 218
Abbâ Matthias 189
Abbâ Michael, Archbishop of Alexandria, 183, 184, 187
Abbâ Mîzân 189
Abbâ Pachomius 189
Abbâ Panṭalêwôn 12
Abbâ Phil-Ammon 189
Abbâ (*or*, Abbûna) Philip 216, 218
Abbâ Salâma, introducer of Christianity into Ethiopia, 6, 7, 8, 11, 12, 133
Abbâ Ṣehmâ 12
Abbâ Simon 218
Abbâ Tasfa Ḥĕdân 218
Abbâ Tasfe Shalûse 218
Abbâ Thaddaeus 218
Abbâ Theodore 189
Abbâ Thomas 218
Abbâ Yadlâ 9
Abbâ Yamʿatâ 12
Abbâ Yatbârak 218
Abbâ Yôḥannî 178, 180, 187, 189, 206, 207
Abbâ Zênâ 218
'Abbâwî 294
'Abêl 378, 379
'Abêmêlêk 4
Abiathar 4
Abimelech 4, 27
Abiram 15, 104
'Abna Ḥakîm 4
Abraham 3, 5, 15, 362, 383
'Abralyûs 11
'Abrêhâ 8, 9
'Abrehâm 3
'Abyâtâr 4
Acts of the Apostles 201
Adam, the first man, 3, 4, 13, 14, 86, 87, 205, 312, 343
'Adâmô 83, 108, 109, 111
'Adkhânî of Dâmôt 218, 258
'Adlemakôs 251
'Adônâya 237
Adowa 12
Adreaz 12
'Afde, Abbâ 12
'Agba'a Ṣĕyôn 74
'Agdûr 11
'Aglĕbûl 11
'Akabîna 'Ĕgzî'ĕ 10
'Akîn 6
'Akrôsyâ 91
'Aksûm 5, 11, founded 12
'Aksûmâya 10
Al-'Adam 203
'Al'amêdâ 12, 177
'Al-'Âzâr 4
'Alêf (Alêp), Abbâ 12, 177
Alexander the soldier 280
Alexandria 52, 183, 238
'Ambûsha 197
'Amda Masḳal 234
'Amḥara 8, 9, 21, 52, 54, 144, 148, 149, 158, 160, 164, 165, 168, 190, 237, 296, 297, 298, 299, 301, 302, 321, 322, 340, 354
'Amînâdâb 5
Ammonius 229
Amos 201
Amram 4
'Anbasa Weddem 13
Andrew the priest 134
Andrew of Dabra Lîbânôs 277, 278
Andrew of Ledya 322
'Angôt 8, 309, 332, 362

'Anôrêwôs 258, 260, 261
'Ansât 307, 308
Anthony, Saint, the Great, 188, 189, 229, 262, 339, 383
Antichrist 202
'Apdê, Abbâ 177
Apes, devils in form of, 100
Apocalypse 202
Apostles, the Twelve, 72, 81, 143, 179, 223; twelve priests named after 134
Apostles, the Seventy-two, 81
Apostles, Fast of, 92
'Aragâwî, Abbâ, or Michael, 12, 177, 189, 363; Monastery of, 178
'Arâm 5
'Arayâna Sagâhû 186, 190, 193
'Arfêd 12
'Arbĕhâ 11, 12, 83, 133
Ark, the, 5
'Armâkha 13
Arpaksed 3
Arphaxad 3, 5
Arsenius 229
'Asbâ rocks, 197
'Aṣbeḥa 8, 9, 11, 12, 83
'Aṣbô 237
Ascension, the, 7
'Asfâ-Mâhel 12
'Asfâh 74
'Asfĕha 12
'Aṣka Lêwî 9
'Asguômguêm 13
'Astara'ayô, Festival of, 259
Athanasius, Archbishop of Jerusalem 8
Aubsyo 10
August 231
'Awĕsya 11
'Awsâbyôs 10
'Awṭĕṭ 11
'Ayzûr 13
Azarias 4, 5, 6
'Azâryâs 4, 5, 14, 15
Azyâgue 6

Ba'amîn Krĕstôs 91
Babnûdâ (Paphnuti) 229
Babylon 27, 322
Bagdûr 10
Bag'û 6
Bâḥar 'Asgad 11, 74
Bâḥar 'Eklâ 13
Baḥr 'Aḳem 200
Baḥr Ḳagâ 9, 354
Baḳuera Ṣĕyôn 10, 354
Balance of hearts 185
Baptism, 7, 12; received by 615, 387 persons, 91; by 102,099 persons 132; by 3000 persons 192
Barâked 10
Baryâ 142
Baṣalôta Masḳal 165
Baṣalôta Mîkâ'êl 148, 149, 155, 157, 158, 159, 160, 161, 162, 164, 165, 166, 168
Basâya, Abbâ 229
Basenda, Abbâ 229
Baskets of torture 115
Basset, M. René 5, 10, 11, 12, 13, 74
Basyô 11
Bath, a measure, 156
Bawarês 11
Bawâwĕl 11
Bâzên 6, 11
Beḥzâ, Monastery of, 12
Benjamin, Abbâ 52
Benjamin, son of Dar'â 'Asgad, 91
Bêrâ, Mount 216
Berḥâna Masḳal 10, 14, 354
Bêt 'Amḥara 9
Bîlât 101
Boaz 5
Bôêz 5
Book of Chronicles 15
Book of Life 224
Book of the Prophets 72
Book of Psalms 72; Commentary on, 12
Books of the Apostles 137, 175
Books of the Church 51, 206
Books of Kings 15
Books of the Law 5
Books of Moses 11, 15
Books of the Prophets 137, 175

Cainan 3, 4, 5
Calvary 388
Candace 7
Canons of the Fathers 15
Canticles, the Fifteen, 219
Carlo, Conti Rossini, 10
Chariot of light 146, 150
Christianity introduced 11
Circumcision 7
Constantine 12
Corinthians 202
Country of the Free 8
Cretans 202
Cross, sign of, used to work miracles, 96, 97, 106, 110, 190, 197, 209, 213, 214, 216, 281, 368, 369, 370, 371, 373, 374
Cyril, Bishop, 52, 68, 314

Dâbôt 195
Dabra Dâmô 12
Dabra Lîbânôs 75, 273, 275, 276, 277, 282, 284, 301, 324, 325, 343
Dabra Quenâṣel 12
Dâdâ 190
Dagô 335
Dâgue, Monastery of, 182
Daka Madabâya 6
Dammô 363
Dâmô, founded by Gabra Masḳal 12
Dâmô, Mount, 176, 177, 180, 187, 189, 237, 273
Dâmôt 21, 31, 33, 39, 93, 107, 110, 131, 132, 135, 137, 141, 142, 207, 236, 237, 258, 269, 273, 314, 359, 361, 362, 363
Daniel the Prophet 27, 201
Dar'â Asgad 88, blinded 89, healed 90
Dar'az 12
David 5, 164, 232, 254, 347, 349, 351, 361, 373
Dawârô 8, 205
Dâwent 9
Deddem 13
Deg'azân 13
Degna Mîkâ'êl 13
Degnâzân 9, 10, 13
Delna'ad 10, 13, 74
Dembe 258
Dembî 318
Dove = Holy Ghost 91

Eber 3, 5
Ebôr 3

’Ĕbna Ḥakîm 5, 10, 74
’Ĕbnî Ḥakîm 13
’Edêgen 91
’Edem ’Asgad 74
Eden 144
Egypt 4, 6, 12, 27, 81, 177
Egyptians 231
’Egzê-Mahar 6
’Egzî’abeḥêr 97, 109, 129
’Ĕgzî’ĕ Ḥârayâ, mother of Takla Hâymânôt, 16, 17, 26–29, 32–36, 39, 40, 42, 44, 45, 48, 55, 61, 64, 69, 70, death of 71, 147, 273, 355
’Ekla Wedem 13
Ela-Adobâ 12
Ela-Asfĕḥa 12
’Êlalyôn 11
Eleazar 4
Elisabeth 16
Elisha, Abbâ, 218, 230, 234, 235, 237, 263
’Êlsâ‘a 381, 384—386
’Enâr‘at 258
’Enâre’et 101
Enbaram 4, 6, 7, 8, 14
’Endagbĕṭôn 332
Enoch 3, 4, 201
Enos 3, 4
’Ĕnsedsetê 96
Ephesians 202
’Eskender (Alexander) 280
’Esḳêṭĕs 184
’Eslândanê 29, 130
Eslandani 21
Esrôm 5
Ethiopia 5, 6, 7, 8, 11, 12, 133, 178, 184, 185, 189, 207, 239, 269, 312, 314, 338, 363; History of Kings of, 10
Eucharist 7
Eustathius, Abbâ 218
Eve 343
Ezra the Prophet 304

Fast of the Apostles 92
Fĕrê Shanâya 12
Feshḥa Ṣĕyôn 42, 44, 45, 47, 48, 51, 53, 54, 56, 57, 58, 60—62, 67, 109 127, 356, 384
Feshḥa Ṣĕyôn (Matalômê) 141, 144
Forty Days’ Fast 92, 188
Four Beasts 192
Frumentius 7, 8

Gabra Krĕstôs of Dembê 258
Gabra Masḳal, founder of Dâmô, 12
Gabra Masḳal, writer of the Life of Takla Hâymânôt 242, 385, 386
Gabra Waḥad 110, 111, 113, 115, 118, 119, 122, 124, 142, 145, 359
Gabra Wedem 360
Gabriel the Archangel 91, 143, 231
Galilee 6, 81, 185, 267, 269
Gar‘alta 12
Garden of Eden 144
Garîmâ, Abbâ 12, 177
Gates of Light 351
Gêdêwôn 4
Gehenna 219, 251
Genbôt 246, 256, 259, 324, 340
George of Lydda 143
Gerâr 31, 109, 111
Gêrârâ 27
Gerâryâ 195—197, 208, 211, 216, 241, 284, 286, 287, 325, 327, 365
Gêrlôs (Cyril) 52, 68, 69, 314
Germâ ’Asfarê 9, 11
Germâ Sâfar 13
Germâ Sôfar 11
Germâ Sôr 11
Gesha 144, 154
Gêyôn (Nile) 142, 294
Gideon 4
Golgotha 388
Gôyam 294, 306, 321, 322
Guazâm 364
Gûbbâ, Abbâ 12, 177
Guidi, Prof. I., 12
Gûm 13
Guôyân 210, 211

Habakkuk 201
Habta Masḳal 91
Halévy 10
Hallelujah Monastery 177
Ḥandôr 11
Ḥandû 11
Ḥandûr 11
Ḥandys 11
Hannah 351
Ḥarb-Gâsê 9, 354
Ḥarba-Geshê 10
Harlot of Zôrarê 147
Ḥawzên, Mount, 182
Ḥayaḳ 167, 177, 237
Ḥayḳ, Lake, 362, 363
Ḥaywat-bena 14, 16, 354
Ḥaywatna-Ba-Ṣĕyôn 10, 354
Heaven, the Five Kingdoms of, 225, 233
Hendeyda 11
Hênôkh 3
Henôs 3
Hêpâsâ 74
Herod 6
Ḥezb-Ḳadāsa 354
Ḥezba-Ḳades 8, 9
Ḥezba-Bârêk 9
Ḥezba-Ra‘aya 6
Ḥezba-Wâhî 6
Hezekiah, the Abbot, 256, 258, 259, 261, 386
Hezekiah, the king, 344
Holy Mysteries 92, 206
Honorius of Sĕgâyâ 258
Honorius of Wareb 218, 260, 261
Honorius 106
Hosea 201
Hûmâl 142

Idols broken by Takla Hâymânôt 105
Isaac 3, 5
Isaiah, the Prophet, 201, 344
Isaiah, the priest, 134
Israel 4, 6, 10, 13, 37, 45, 74, 75, 268, 308, 369
Ithamar 4
Îyâsû 4
Îyâsûs Mô’a 167, 170, 171, 176, 177, 178, 188, 189, 190, 263, 362, 363, 364
Îyô‘as Dengel 341
Îyûbêd 5

Jacob the Patriarch 3, 4, 5, 222, 352, 382
Jacob, son of ’Asfâh 74
Jairus 139
Jared 3, 4

Jeremiah 65, 246, 314, 322
Jerusalem 4, 5, 7, 8, 81, 183, 186, 187, 193, 225, 232, 233, 239, 267, 322, 384
Jesse 5
Jesus, Abbâ 218
Jews 201
Job, the priest, 134
Joel 201
John, Abbâ 229
John, the Baptist, 201, 246, 248, 254, 269, 314, 355
John, the disciple, 87, 367
John of Khal'at 258
Jonah 92
Jordan 185, 308
Joseph, Abbâ 189
Joseph of 'Enâr'at 258
Joseph of Waya 258
Joshua 4
Judah 5
Judas Iscariot 200, 201

Ḳa'ât 4
Kadesh Barnea 45
Kafar Wedem 108, 113, 115, 123
Kâlêb 12, 281
Ḳanṭôrâr 188
Ḳârâra Wedem 359
Kassala 142
Katatâ 76, 77, 82, 86, 91, 92, 93, 94, 99, 164, 199, 237, 288, 328, 330, 331, 357, 358, 362
Ḳâwĕsṭôs, of Maḥgel, 258
Ḳâynâ 3
Ḳâynân 3
Kel'at 91
Keren 142
Khal'at 258
Khâmsî 12
Khêpadâ 10
Ḳirḳôs 206
Khârayô Krĕstôs 271
Ḳô'ât, Mount, 194
Kohath 4
Korah 104
Krĕstôs Bêzâna 189, 218
Krĕstôs Ḳaṣabâ 277
Krĕstôs Khârayô 200, 203, 277
Krĕstôs Mô'a 218

Kuâ'ât 364
Ḳuêtâ 8

Laksa 284
Lâmeh 3
Lamech 3, 4
Law, the, *i. e.*, the Five Books of Moses 6, 11, 15, 87
Law of Christianity 11
Law of the Christians 191
Law of the Gospel 15
Lazarus 82
Lebanon 363
Leb Dakhrî 9
Ledyâ 322
Lent 92
Letem 13
Levi, Lêwî 4, 6
Levites 4, 6, 7, 9
Liḳânôs, Abbâ, 12, 177
Locusts 201
Lord of Souls 174
Lydda 143

Ma'at, stream of, 86
Macarius, the Great, 187, 189, 229, 383
Madara 12
Madkhanîna' 'Ĕgzî'ĕ 189
Madkhârê 91
Magabît 22, 33, 38, 48, 313
Magicians burned 130
Magdalâ 167
Mahalaleel 3, 4
Maḥasî 11
Maḥgal 91
Maḥgel 258
Maḳdalâ 9
Mâkhbara Wedem 74
Malâlêl 3
Mâlbardî 29, 30, 31, 32, 128, 139
Mamhĕrân, the Twelve, 258, 260
Manzekh 9
Marâ Bêtê 9
Mârat 199
Maraḥ Krĕstôs 278, 280, 281, 307, 319, 324
Mareb 12
Marḥabêtê 258
Mark, Abbâ, 218

Mark, Saint, 184
Marḳôzêwôs 298
Martyrs 179, 223
Mary, the Virgin, 6, 53, 87, 129, 205, 224, 231, 264, 343, 351, 388
Mary-Chapel 319
Masḳal Bena 354
Masḳal Mô'â 189, 218
Matalômê, king of Dâmôt, 21, 22, 25, 30, 32, 33, 34, 35, 109, 113, 114, 115, 118—120, 122, 124—127, 128, 129, 130—133, 136, 138, 269, 355, 358—360
Matthew, the Archbishop, 238
Matthias 189
Mâtûsâlâ 3
Mâtyân of Paṭgâr 258
Melchisedek 216
Mercurius 298
Mêrôn, oil of, 134, 207
Meshasha wine 307
Methuselah 3, 4
Michael, the Archangel, 16, 17, 19, 20—24, 27, 28, 30, 33, 36, 39, 40—45, 48, 52, 54, 56, 63, 64, 69, 70, 71, 78—81, 84, 91, 93, 100, 102, 103, 105, 114, 115, 118, 134, 135, 141, 143, 144, 161, 165, 167, 170, 172, 177, 231, 246, 251, 256, 257, 259, 260, 261, 269, 270, 313, 314, 355, 356, 366
Michael='Aragâwî 177 &c.
Michael of Gesha 144
Michael, Abbâ, 183, 187
Mînâs 9
Miracles of Feshḥa-Ṣĕyôn 49
Miracles of Takla Hâymânôt 266ff.
Mîyâzyâ 338
Mîzân, Abbâ, 189
Monastery of Dâgue 182
Monastery, the Hallelujah 177
Monastery of Ḥawzên 182
Môrât 258
Moses, the Lawgiver, 4, 11, 14, 252, 253, 268, 383
Môtaḳêl (Mutawakkil) 130
Mount of Olives 185
Mûgar 194, 290, 294, 333, 334, 335—337, 364, 365
Mûlâdû 340

Na'ason 5
Nagâsha Zârê 74
Nagda 'Egzî'ĕ 10
Nâgrân 8
Nahasî 321, 329, 340
Nahor 3, 5
Nain 139
Nâkôr 3
Nâlkê 11
Nâtân 4
Nathan 4
Nebuchadnezzar 34
Negshet-Ḥezbâ 9
Nĕwâya Krĕstôs 240
Nile (Geyôn) 142
Nine Saints 12
Noah 3, 4, 5
Nôbâ 8
Nôkha 3
Nôlawî 'Egzî'ĕ 14
Nubia 8
Nuḥassê 2

'Odâ Gôsha 13
'Odâ Sâsa 13
Obed 5
Oil of Mêrôn 207

Pachomius 189, 229
Pakîmôs, Abbâ, 229
Pâlêk 3
Panṭalêwôn, Abbâ, 12, 177, 281
Paraclete 41, 87, 98
Paradise 87, 283, 343; the Fifteen Cities of, 225, 233
Passover 143
Paṭgâr 91, 205, 258
Patriarch, the Twelve, 4
Paul, Saint, 156, 179, 254, 255, 257, 269, 301, 314, 367
Pawle, Abbâ 229
Pâwlôs 388
Peleg 3, 5
Pentecost 259
Perê Menâtôs 7
Peter, the Apostle, 201, 236, 367
Peter, a priest, 134
Peter, a monk, 388
Peter, the Abbot, 242
Peter, the author, 275
Pharaoh 27
Phârês 5
Phil-Ammôn 189
Philemon 322
Philip, the Abbôt, 216, 218, 235, 236, 237, 259, 261, 386
Philippians 202
Pilate 87
Pilpôs, Abbâ, 263
Place of Jesus 136
Place of Takla Hâymânôt 136
Pontius Pilate 227
Pontus 87
Prayer of the Gospel 183
Prayers, the Twenty-one, 351
Priests, the Twenty-four of heaven, 231
Prophets, the Fifteen, 143, 223
Prostrations of Takla Hâymânôt, 3750 by day, 3750 by night, 156; 39,050, and 500,000 per day, 171
Psalms of David 18, 51, 156, 171, 175

Râgwe 3
Rakeb, Festival of, 259
Ramḥaya 11
Rebecca 27
Red Sea 183
Resurrection 137ff.
Reu 3, 5
Riches of Kings, Book of, 346
Rôh 303
Romans 231
Rome 6, 12, 81, 177
Rômyâ 177
Rosweyde 253

Sa'al Dôbâ 12
Sâba 8, 281
Saba 'Asgad 11
Ṣabla Takla 302
Sâdôk 4, 6
Safalyâ 11
Ṣagâ Za'ab 14, 16—18, 20—24, 34—38, 40—42, 44, 45, 48, 52, 55, 56, 60, 64, 69, 71, 147, 269, 273, 313, 355, 356
Sâlâ 3
Saladôbâ 177
Salah 3, 5
Salalesha 99
Salâmâ, Abbâ, 8, 133
Salmon 5
Samên 216
Samên Sagad 196
Samson 368
Samuel, Abbâ, 388
Samuel, of Dar'â 'Asgad 91
Samuel, of Wâlî 276
Samuel, of Wegag 259
Sankhâ'a 337, 338
Sârâ, wife of Abraham, 27
Sârâ='Egzî'ĕ Ḥârâyâ 16
Sarah 16
Sarmât 91
Satâl 101
Satan, in a tree, 177; black, with red hair, 164; in form of an ape 159; in form of a serpent 271
Sawa, a drink, 287
Sayafa 'Ar'âd 11
Sayfa 'Ar'âd 240
Sayfâya 11
Scete Desert 184
Sea of Erythrea 308
Sedengâ 12
Ṣegâgâ 258, 362
Ṣeḥgâ 91
Ṣehmâ, Abbâ, 12, 177
Selâles 354, 355
Ṣĕlâlesha 9, 10, 21, 79, 258
Sêm 3
Senfa 'Ar'ad 11, 74
Sennacherib 268
Sêrôh 3
Serpent, worship of, 12; 60 cubits long, 214; 172 cubits long, 190
Serug 3, 5
Sêt 3, 14
Seth 3, 4
Seven Archangels 175
Sêwâ 354
Ṣĕyôn Gaza 11
Shargâya 11
Shawâ 9, 21, 138, 149, 153, 154, 158, 164, 188, 192, 194, 197, 198, 204, 214, 236, 241, 262, 263, 286, 321
Shem 3, 5
Sheol 87, 105, 117, 140, 166, 201, 217, 252

Shereṣ-Maryâm 388
Shêwâ 68, 75, 81, 96, 112, 362—364
Shoa 75
Shrines of devils uprooted 108
Sîdrâkôs 6, 7
Sign of Christ 107
Sîḥet 184, 185
Simeon 6
Simon, Abbâ, 218
Sînâ 45
Sînôdâ 229
Solomon 4, 5, 41
Stephen, Monastery of, 167, 362
Susanna 27

Tâbôt 68, 91, 133
Tâbôt of Jesus 136
Tâbôt of Mary 198
Tâbôt of the Four Beasts 192
Tacaze 323
Takhshâsh 40, 281, 298, 312, 314, 340
Takla 'Ab-wa-Weled-wa-Manfas Ḳĕdûs 127
Takla Hâymânôt, see *passim*
Takla Îyâsûs 388
Takla Ka'ât 9
Takla Ṣĕyôn 388
Takla Shelûs 388
Takla Waḥad 110
Taḥawâsyâ 10
Talâtem 13
Ṭama Gerâr 360
Tamâryô 195
Tamâyâ 10
Târâ 3, 383
Tasfa Ḥĕdân 205, 206, 218
Tasfa Shalûse 218
Tâzên 177
Tâzênâ 12
Tegrây 363, 364
Tegrâyâ 182
Tegrê 5, 8, 9, 176, 177, 180, 186, 237
Terah 3, 5
Têwôdrôs, Abbâ, 263
Thaddeus of Sĕlâlesha 94, 218, 258
Theodore 189, 263
Thomas, the Apostle, 259
Thomas, Abbâ 134, 218
Thôrâh 6
Three Children, the, 27, 32, 131
Thurible 217
Tiberius 6
Tigrê 12
Timâ 21
Timothy 202
Titus 202
Ṭômâ Gĕrâr 115, 126, 132
Tômâ Ṣĕyôn 11
Tôrâh 87
Translation of body of Takla Hâymânôt 244 ff.
Tree-Satan 77—80
Twenty-four priests, the, 174

Ûr'êl 304

Valley of Mareb 12
Vision of Ṣagâ Za'ab 38

Wagdâ, land of, 91, 199
Wahabna 'Egzî'ĕ 10
Walaḳâ 9, 194
Walatta Dengel 342
Walatta Takla Hâymânôt 343—345
Walatta Waḥad 110
Waldebbâ 353, 388
Wâlî, Desert of, 181, 276
Warab, Wareb, 260, 304, 316, 323,
Warada Daḥaya 11
Warada Meḥrat 14
Warada Nagâsha 11
Waṣna Sagad 12
Waya 258
Waylaḳâ 364
Wayrâgê 101
Weddâsê of Mary 351
Weddem 13
Weddem 'Asfarê 13
Wegag 239
Wîd, river, 101
Wîfât 96, 237, 362
Wings, three pairs, 187
Wolf, devil in form of, 98

Yabrâḳya 210
Yabsa, the Dry Desert 92
Yadlâ 9, 10, 354
Yadfĕnâ 286
Yagnâḥ Masḳal 9
Yahâ 12
Yakatît 256
Yaknâ' Dâwît 9
Yâ'kôb 3
Yakûnô 'Amlâk 13, 74, 75, 348, 349, 351, 352
Yakwêsâ 288
Yamâ 194, 196, 197, 213
Yamatâ, Abbâ, 12, 177
Yared 3, 9, 12
Yâsâya, Abbâ, 229
Yatâmer 4
Yatbârak, Abbâ, 218
Yâtber 91
Yesḥaḳ 3
Yesḥaḳ, king, 386
Yôḥannî 176, 178, 180, 187, 189, 206, 207
Yôḥannes Ḳamâ 263

Za-Mîkâ'êl 12, 365
Za-Handadya 11
Zabagdûr 10
Zabâguĕdâr 8
Zacharias 16, 254
Zadok 4, 5, 6
Zâgâ 52
Zâgâya 355
Zagdûr 10
Zâguê 10, 13, 346, 351
Zaḥarayô Krĕstôs 374
Zakâryâs 14, 307—309
Zâlân 188
Zal'ûl 9
Zârârê 354
Zar'aya 11
Zara Mîkâ'êl 216
Zara Yôḥannes 356, 384
Zara Yûḥânes 14
Zawârê Nebrat 11
Zêb Dakhâr 378
Zebâ Fatan 107, 143, 361
Zechariah 201, 351
Z'ĕlmaknûn 346—350
Zĕmâ 364, 365
Zênâ, Abbâ, 218
Zênâ Marḳôs 199, 258
Zergâz 13
Zêwâ Wangêl 277
Zion 9, 183, 267, 268
Zôḥa River 192
Zôrarê 10, 15, 21, 23, 44, 92, 147

PASSAGES
QUOTED FROM THE HOLY SCRIPTURES.

Genesis Page
i. 28. 62
xii. 19. 27
xx. 14. 27
xxvi. 11. 27

Job
viii. 20, 21. 41

Psalm
vi. 5. 19
xviii. 2. 197
xviii. 17. 197
xxii. 9. 246
xxii. 10. 246
xxii. 19. 371
xxv. 7. 275
xxvii. 1—3. 370
xxvii. 8, 9, 11. 75
xxxii. 9. 328
xl. 17. 275
lxx. 5. 275
lxviii. 1. 361
lxxiii. 9. 249
lxxx. 11. 363
lxxxix. 27—34. 349
xci. 3. 222
xcii. 12. 363
cxviii. 8. 254
cxxxii. 4. 222
cxlv. 10. 198
cxlix. 2. 268

Proverbs
iv. 18. 170

Proverbs Page
vi. 4, 5. 222
x. 7. 273

Isaiah
vii. 18, 20. 201
lxiv. 4. 249
lxix. 9—12. 201

Jeremiah
i. 5. 246

Daniel
i. 12. 32
iii. 26. 27
iv. 22, 23. 34
vi. 23. 27
vii. 3. 201

Hosea
xiii. 7, 8. 201

Joel
i. 4. 201

Habakkuk
ii. 5. 201

Zechariah
v. 9. 201

Ecclesiasticus
xliv. 1. 270
l. 8. 268

II Esdras
iv. 40. 304

Susanna
v. 57. 27

St. Matthew
iii. 2. . . . . 73, 194

St. Matthew Page
iii. 7. . . . . 201, 254
vi. 24. 136
vi. 25. 54
x. 42. 270
xiii. 31. 78
xiv. 8. 269
xvi. 23. 200
xvi. 24, 25. 172
xvii. 20. 342
xviii. 22. 149
xx. 28. 156
xxv. 34. 249
xxv. 35. . . . . 59, 270

St. Mark
i. 15. 73
viii. 34. 172
viii. 36, 37. 73
x. 45. 156

St. Luke
vi. 26. 167
ix. 23. 172
ix. 62. 172
xii. 22, 29. 55
xiv. 12—14. 340
xvi. 13. 136

St. John
i. 5. 221
vi. 70. 200
viii. 44. 201
xii. 25. 73
xii. 26. 172

Acts of the Apostles Page
viii. 27. 7
ix. 3, 4. 301
x. 11. 12. 201
xiii. 10. 202

Romans
i. 17. 254
xiii. 1. 269
xiv. 20—25. 255

I Corinthians
ii. 9. 249
iii. 16. 314
vii. 33. 300
x. 24. 156
xiii. 2—13. 179

I Corinthians Page
xv. 32. 202

II Corinthians
xiii. 1. 242

Galatians
iii. 11. 254
v. 22. 179
v. 26. 167

Ephesians
iv. 30. 314

Philippians
ii. 7. 156
iii. 2. 202
iii. 13. 179

II Timothy Page
iv. 17. 202

Titus
i. 12. 202

Hebrew
iii. 12. 254
x. 38. 254
xi. 6. 254

Revelation
xii. 3. 202
xii. 16. 299
xvii. 3. 202
xx. 10. 202
xxii. 15. 202

THE LIFE AND WORKS OF TAKLA HAYMÂNÔT.

ገድለ፡ ተክለ፡ ሃይማኖት፡ ዘቅዱስ፡ መድኃኔ፡ ዓለም።

።

። ዘእሑድ ።

።

(Fol. 9a. 1.) በስመ፡ እግዚአብሔር፡ ሥሉስ፡ በኢተሌልዮ፤ ወዋሕድ፡ በኢተፋልዮ፡ ክዱን፡ መለኮት፡ እምተሐልዮ። ወኅሩመ፡ ሥልጣን፡ እምተመኳስዮ። ኅቡረ፡ መንግሥት፡ በኢተባርዮ፡ ወዕሩየ፡ አካል፡ ዘበተአይዮ። ዘሎቱ፡ ለባሕቲቱ፡ ይደሉ፡ ሰጊድ፡ ወተጋንዮ፡ ንጽሕፍ፡ ገድለ፡ ጻማሁ፡ ለአቡነ፡ ቅዱስ፡ ብፁዓዊ፡ ተክለ፡ አብ። ተክለ፡ ወልድ። ተክለ፡ (Fol. 9a. 2.) መንፈስ፡ ቅዱስ፡ ዘውእቱ፡ አባ፡ ተክለ፡ ሃይማኖት፤ ፀዋሬ፡ ስመ፡ ሥላሴ፡ ዘይትነበብ፡ አመ፡ ፳ወ፬ለነሐሴ። ኃይለ፡ ጸሎቱ፡ ያድኅነነ፡ እምዝልጋሴ። ወያሰስል፡ እምሀገርነ፡ ድምሳሴ፡ ሊተኒ፡ ለወልዱ፡ ወፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ዘኮንኩ፡ ጊጉየ፡ ወአባሴ። እምነ፡ ብእሲ፡ ብሉይ፡ ያልብሰኒ፡ ሐዲሰ፡ ብእሲ፡ ለዓለመ፡ ዓለም፡ አሚን።

CHAPTER I.

መዕራፍ፡ ፩። ንቀድም፡ በረድኤ (Fol. 9a. 3.) ተ፡ እግዚአብሔር፡ መጽሐፈ፡ ልደቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወልደ፡ እግዚአብሔር፡ በጸጋ፡ ወወልደ፡ አዳም፡ በሥጋ። አዳም፡ ወለዶ፡ ለሴት። ወሴት፡ ወለዶ፡ ለሄኖስ፡ ወሄኖስ፡ ወለዶ፡ ለቃይናን፡ ወቃይናን፡ ወለዶ፡ ለመላልኤል፤ ወመላልኤል፡ ወለዶ፡ ለያሬድ። ወያሬድ፡ ወለዶ፡ ለሄኖክ፡ ወሄኖክ፡ ወለዶ፡ ለማቱሳላ። ወማቱሳላ፡ ወለዶ፡ ለላሜህ። ወሳሜህ፡ ወለዶ፡ (Fol. 9b. 1.) ለኖኅ፡ ትውልድ፡ ፲። ወኖኅ፡ ወለዶ፡ ለሴም። ወሴም፡ ወለዶ፡ ለአርፋክስድ፡ ወአርፋክስድ፡ ወለዶ፡ ለቃይናን። ወቃይናን፡ ወለዶ፡ ለሳላ። ወሳላ፡ ወለዶ፡ ለኤቦር። ወኤቦር፡ ወለዶ፡ ለፋሌቅ፡ ወፋሌቅ፡ ወለዶ፡ ለራግው። ወራግው፡ ወለዶ፡ ለሴሮሕ። ወሴሮሕ፡ ወለዶ፡ ለናኮር። ወናኮር፡ ወለዶ፡ ለታራ፡ ትውልድ፡ ፳። ወታሬ፡ ወ[ለዶ፡ ለ]አብርሃም። ወአብርሃም፡ ወለዶ፡ ለይስሐቅ። ወይስሐ (Fol. 9b. 2.) ቅ፡ ወለዶ፡ ለያዕቆብ። ወያዕቆብ፡ ወለዶ፡ ለሌዊ፡ ወለ፲ወ፩አኃዊሁ፡ ዘውእቶሙ፡ አርእስተ፡ አበው። ወሌዊ፡ ወለዶ ለቀዓት። ወቀዐት፡ ወለዶ፡ ለእንበረም። ወእንበረም፡ ወለዶሙ፡ ለሙሴ፡ መስፍን፡ ወለአሮን፡ ካህን። ወበመዋዕሊሆሙ፡ ወፅኡ፡ እስራኤል፡ እምግብጽ። ወአሮን፡ ወለዶ፡ ለይታምር። ወይታምር፡ ወለዶ፡ ለጌዴዎን። ወጌዲዎን፡ ወለዶ፡ ለአልዓዛር። ትው (Fol. 9b. 3.) ልድ፡ ፴። ወአልዓዛር፡ ወለዶ፡ ለአቢሜሌክ። ወአቢሜሌክ፡ ወለዶ፡ ለናታን። ወናታን፡ ወለዶ፡ ለአብያታር። ወአብያታር፡ ወለዶ፡ ለሳዶቅ።

CHAPTER II.

ምዕራፍ : ፪ ። ወኮነ : ጥንተ : ሙላዱ : ለዝንቱ : ቅዱስ : አቡነ : ተክለ : ሃይማኖት : ሀገረ : ኢየሩሳሌም : እምደወል ፤ ፍል[ጥ]ት : ዘፈለጣ : ኢያሱ : መስፍን : ከመ : ትኩን : ክፍለ : ለሌዋውያን ። ወይእቲ : ክፍሉ : ለሳዶቅ : ካ (Fol. 10 a. 1.) ህን : ወልደ : አብያታር : ብመዋዕለ : ሰሎሞን : ንጉሥ ፤ ወሳዶቅ : ወለዶ : ለአዛርያስ ። ዘውእቱ : ፺ወ፰ትውልድ : እምአዳም ፤ ወሰሎሞን : ወለዶ : ለዕብነ : ሐኪም ፤ ዘበትርጓሜሁ : ወልደ : ጠቢብ ። ዘውእቱ : ፺ወ፯ትውልድ : እምአዳም ። አዳም : ወለዶ : ለሴት ። ወሴት : ወለዶ : ለሄኖክ : ወሄኖክ : ወለዶ : ለቃይናን ። ወቃይናን : ወለዶ : ለመላልኤል ። ወመላልኤል : ወለዶ : ለያሬድ ። ወ (Fol. 10 a. 2.) ያሬድ : ወለዶ : ለሄኖክ ። ወሄኖክ : ወለዶ : ለማቱ ፡ ሳላ ። ወማቱሳላ : ወለዶ : ለላሜህ ። ወላሜህ : ወለዶ : ለኖኅ : ትውልድ : ፲ ። ወኖኅ : ወለዶ : ለሴም ። ወሴም : ወለዶ : ለአርፋክስድ ። ወአርፋክስድ : ወለዶ : ለቃይናን ። ወቃይናን : ወለዶ : ለሳላ ። ወሳላ : ወለዶ : ለኤቦር ። ወኤቦር : ወለዶ : ለፋሌቅ ። ወፋሌቅ : ወለዶ : ለራግው ። ወራግው : ወለዶ : ለሴሮሕ ። ወሴሮኅ : ወለዶ : ለናኮር ። ወናኮ (Fol. 10 a. 3.) ር : ወለዶ : ለታራ : ትውልድ : ፳ ። ወታራ : ወለዶ : ለአብርሃም ። ወአብርሃም : ወለዶ : ለይስሐቅ ። ወይስሐቅ : ወለዶ : ለያዕቆብ ፤ ወያዕቆብ : ወለዶ : ለይሁዳ : ወይሁዳ : ወለዶ : ለፋሬስ ። ወፋሬስ : ወለዶ : ለኤስሮም ። ወኤስሮም : ወለዶ : ለአራም ፤ ወአራም : ወለዶ : ለአሚናዳብ ። ወአሚናዳብ : ወለዶ : ለነአሶን ። ወነአሶን : ወለዶ : ለሰልሞን ። ትውልድ : ፴ ። ወሰልሞን : ወለዶ : ለቦኤዝ ። ወቦኤ (Fol. 10 b. 1.) ዝ : ወለዶ : ለኢዮቤድ ። ወኢዮቤድ : ወለዶ : ለዕሴይ ። ወዕሴይ : ወለዶ : ለዳዊት : ንጉሥ ። ወዳዊት : ወለዶ : ለሰሎሞን ። ወሰሎሞን : ወለዶ : ለእብነ : ሐኪም ። ትውልድ : ፺ወ፯ ። እምአዳም ።

CHAPTER III.

ምዕራፍ : ፫ ። ወአንገሦ : ሰሎሞን : ለወልዱ : ዕብነ : ሐኪም ። ወፈነዎ : ብሔረ : ኢትዮጵያ : ከመ : ይንግሥ : ላዕለ : ኵሉ : በሐውርቲሃ ። ወለወልደ : ሳዶቅሂ : አዛርያስ : ፈነዎ : ምስሌሁ (Fol. 10 b. 2.) ከመ : ይኩን : ካህነ : ከመ : አቡሁ ። ወወፅኡ : ፪ሆሙ : ኅቡረ : እምኢየሩሳሌም : ምስለ : ብዙኅ : ሐግ : ወሥርሃት ፤ ጽዮንሂ : ታቦተ : አምላክ : እስራኤል : ወፅአት : ምስሌሆሙ : ብሔረ : ኢትዮጵያ ። ወዲበ : ኵሉ : ንዋያ : ወመጋብርቲሃ : ስሉጥ ፤ ውእቱ : አዛርያስ : በከመ : ሕጎሙ : ለአበዊሁ : ሌዋውያን ፤ ወበጽሑ : ፪ሆሙ : ምድረ : ትግሬእንተ : ይእቲ : አኵሱም ። ወነበሮሙ : (Fol. 10 b. 3.) ውስቴታ : ኅዳጠ : መዋዕለ : አውሰበ : አዛርያስ : ወለተ : ፩እምክቡራን : ሀገር : እለ : ይብልዎሙ : ደቀ : መደባይ ፤ ወወለደ : ወልደ : ወሰመዩ : ስሞ : ሳዶቅ : በስመ : አቡሁ ። ወካልእ : ስሙ : እግዚእ : መሐር ። ወሳዶቅ : ወለዶ : ለሌዊ ፤ ወሌዊ : ወለዶ : ለሕዝበ : ረአይ : ዘውእቱ : በግዕ ። ወሕዝበ : ረአይ : ወለዶ : ለሕዝበ : ዋሂ ። ወሕዝበ : ዋሂ : ወለዶ : ለአኪን : ትውልድ : ፵ ። ወነበሩ : እሉ : ከህና (Fol. 11 a. 1.) ት : እንዘ : ይሜህሩ : ሕገ : ኦሪቶሙ ፤ ለኵሎሙ : ሰብአ : ኢትዮጵያ ። እለ : ይትጋብኡ : ኅበ : ንጉሥ : በከመ : ግብሮሙ : ለክህናት : ደብተራ : ወእስከ : አሜሃ : ኢተወልደ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወበ፲፻ወ፰፻ወ፸፪ዓመት : እምፀዓተ : እስራኤል : እምግብጽ ። እንዘ : ጢባርዮስ : ንጉሠ : ሮሜ ። ወእንዘ : ሄሮድስ : ንጉሠ : ገሊላ ። ወእንዘ : ባዜን : ንጉሠ : ኢትዮጵያ : ወአኪን : ካህን : በ (Fol. 11 a. 2.) ውስቴታ ። አሜሃ : ተወልደ : እግዚእነ : ኢየሱስ : ክርስቶስ : ዘለዘከሮቱ : ይደሉ : ሰጊድ ። ልደተ : ሥጋዊተ : እ

ምቅድስት ፡ ድንግል ። ማርያም ፡ በቤተ ፡ ልሔም ፡ ዘይሁዳ ፡ ንግበእ ፡ ኀበ ፡ ነገርነ ፡ ዘቀዳሚ ። ወአኪን ፡ ካህእ ፡ ወለዶ ፡ ለስምዖን ። ወስምዖን ፡ ወለዶ ፡ ለእንበረም ፡ ዘበመዋዕሊሁ ፡ ወፅአ ፡ አባ ፡ ሰላማ ፤ ከሳቴ ፡ ብርሃን ፡ አመ ፡ መንግሥተ ፡ አዝጓጉ ።

CHAPTER IV.

ምዕራፍ ፡ ፬ ። ወዝ ፡ ውእቱ ፡ ዜናሁ ፡ (Fol. 11a. 3.) ለአባ ፡ ሰላማ ፡ ተብህለ ፡ እምድኅረ ፡ ዐርገ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በ፪፻፺ወ፯ዓመት ፡ መጽአ ፡ ፬ነጋዲ ፡ እምኢየሩሳሌም ፡ ወምስሌሁ ፡ ፪ ደቂቅ ፡ ስሙ ፡ ለ፬ፍሬ ፡ ምናጦስ ። ወለካልኡ ፡ ሲድራኮስ ፡ ወኃደሩ ፡ ውስተ ፡ ቤቱ ፡ ለእንበረም ፡ ካህን ። ወበይእቲ ፡ ሌሊት ፡ ሐመ ፡ ውእቱ ፡ ነጋዲ ፡ ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ ሞተ ፤ ወእሙንቱሰ ፡ ደቂቅ ፡ ልህቁ ፡ በቤቱ ፡ ለእንበረም ። ወአሐተ (Fol. 11b. 1.) ዕለተ ፡ ይቤሎ ፡ ፍሬምናጦስ ፡ ለእንበረም ፤ አእግዚእየ ፡ አንስ ፡ አነክር ፡ ግዕዘክሙ ፡ ለሰብአ ፡ ኢትዮጵያ ፤ እስመ ፡ ግዝረተ ፡ ወእምነተ ፡ ክርስቶስ ፡ ሀሎ ፡ ኀቤክሙ ። ጥምቀትሰ ፡ ወቀሪበ ፡ ቍርባን ፡ ኢሀሎ ። ወይቤሎ ፡ እንበረም ፡ ለፍሬ ፡ ምናጦስ ፡ ግዝረተሰ ፡ አምጽኡ ፡ ለሌዋውያን ፡ አበውየ ። ወእምነተኒ ፡ አምጽአ ፡ ሕፅዋ ፡ ለህንደኬ ፡ ንግሥት ፡ ወለነሚአ ፡ ጥምቀትሰ ፡ ወለቀሪበ ፡ ቍርባንሰ ፡ ኢተፈነ (Fol. 11b. 2.) ወ ፡ ሐዋርያ ፡ ኀቤነ ፤ ባሕቱ ፡ ነዓ ፡ አንተ ፡ ሑር ፡ ኀበ ፡ ሊቀ ፡ ጳጳሳት ፡ ወንሣእ ፤ መባሕተ ፡ እምኔሁ ፡ ከመ ፡ ትኩንነ ፡ ሐዋርያ ። ወይቤሎ ፡ ፍሬ ፡ ምናጦስ ፡ አሆ ፡ ለቃልከ ፡ እግዚእየ ፤ ወወሀቦ ፡ እንበረም ፡ ለፍሬ ፡ ምናጦስ ፡ ወርቀ ፡ ወብሩረ ፤ ከመ ፡ ይኩኖ ፡ ስንቀ ፡ ለፍኖት ። ወሖረ ፡ ፍሬ ፡ ምናጦስ ፡ ኢየሩሳሌም ። ወበጽሐ ፡ ኀበ ፡ ሊቀ ፡ ጳጳሳት ፡ አባ ፡ አትናቴዎስ ። ወነገሮ ፡ ኵሎ ፡ ግዕዘ ፡ ብሔር ። ወሰሚ (Fol. 11b. 3.) ዖ ፡ ሊቀ ፡ ጳጳሳት ፡ ተፈሥሐ ፡ ጥቀ ። ወሤሞ ፡ ሎቱ ፡ ከመ ፡ ይኩን ፡ ጳጳሰ ፡ በኵሉ ፡ ብሔረ ፡ ኢትዮጵያ ፤ ወሰመዮ ፡ ስሞ ፡ ሰላማ ። ዘበትርጓሜሁ ፡ ሰላማዊ ፡ ማዕከለ ፡ እግዚአብሔር ፡ ወሰብእ ፡ ብሂል ፡ ወአስተፋነዎ ፡ በሰላም ።

CHAPTER V.

ምዕራፍ ፡ ፭ ። ወእምዝ ፡ ወፅአ ፡ አባ ፡ ሰላማ ፡ ብሔረ ፡ አግዓዚ ፡ እንተ ፡ ይእቲ ፡ ሀገርነ ፡ ኢትዮጵያ ፤ በመዋዕሊሆሙ ፡ ለአብርሃ ፡ ወአጽብሐ ፡ ነገሥታት ፡ በ፫፻ወ፲ወ፫ዓመት ፡ (Fol. 12a. 1.) እምልደተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወበጽሐ ፡ አባ ፡ ሰላማ ፡ ኀበ ፡ እንበረም ፡ ቅድመ ። ወአጥመቆ ፡ ወሤሞ ፡ ሢመተ ፡ ዲቁና ፡ ወበሳኒታ ፡ ረሰዮ ፡ ቀሲሰ ። ወወለጠ ፡ ስሞ ፡ ወሰመዮ ፡ ሕዝበ ፡ ቀድስ ። ወይቤሎ ፡ አጥምቅ ፡ ኵሎ ፡ ሰብአ ። ወእምታሕቴየ ፡ ይኩን ፡ ሥልጣንከ ፡ ወይበሉከ ፡ ኤጲስ ፡ ቆጶስ ። ወነሚአ ፡ እንበረም ፡ ሥልጣነ ፡ መባሕተ ፡ እምኔሁ ፡ አጥመቀ ፡ ኵሎ ፡ ሰብአ ፤ ወመሀ (Fol. 12a. 2.) ሮሙ ፡ ሃይማኖተ ፡ ክርስቶስ ። ወአሜሃ ፡ ተጠምቁ ፡ ሰብአኖባ ፡ ወሳባ ። ሰብአ ፡ ናግራን ፡ ወትግሬ ፡ ሰብአ ፡ አንጎት ፡ ወአምሐራ ። ሰብአ ፡ ቋታ ፡ ወዘባጕደር ፡ ወኮኑ ፡ ኵሎሙ ፡ ዐቢየ ፡ ክርስቲያነ ፤ በእደዊሁ ፡ ለሕዝበ ፡ ቀድስ ፡ በመዋዕሊሆሙ ፡ ለነገሥት ፡ ኄራን ፡ አርብሃ ፡ ወአጽብሐ ። ወሕዝበ ፡ ቀድስ ፡ ወለዶሙ ፡ ለንግሥት ፡ ሕዝባ ፡ ወለያሬድ ፡ ካህን ። ወንግሥት ፡ ሕዝባ ፡ ወለደቶ ፡ ለሕዝበ ፡ ባርከ ፡ ዘውእቱ ፡ (Fol. 12a. 3.) ልብ ፡ ደኅሪ ፡ እምንጉሥ ፤ ግርማ ፡ አስፈሬ ። ወውእቱ ፡ ሕዝበ ፡ ባርከ ፡ መጽአ ፡ እምትግሬ ። ወነበረ ፡ ብሔረ ፡ ዳውንት ፡ እንተ ፡ ትሰመይ ፡ ባሕር ፡ ቀጋ ። ወነሥአ ፡ ብእሲተ ፡ እምህየ ፤ ወወለደ ፡ ለተክለ ፡ ቀዓት ። ወተክለ ፡ ቀዓት ፡ ነሥአ ፡ ብእሲተ ፡ እምነ ፡ አምሐራ ፡ እንተ ፡ ትሰመይ ፡ መቅደላ ። ወወለደ ፡ ፲ደቂቀ ፡ ወልህቁ ፡ በውስቴታ ። ወእስከ ፡ ይእዜ ፡ ይእቲ ፡ ርስቶሙ ፡ ወይትበሀሉ ፡ በ፺አብያተዝ ፡ ዲያቆናት ፡

(Fol. 12b. 1) ካህናተ ፡ ደብተራ ፡ እሙንቱ ፡ ዘሀገረ ፡
ጽዮን ። ወ፩እምኔሆሙ ፡ ዘስሙ ፡ ዓጽቀ ፡ ሌዊ ፡ ዘአ
ጥመቆሙ ፡ ለሰብአ ፡ ወለቃ ፤ ወለቤተ ፡ አምሐራ ፡
ወለሰብአ ፡ መራ ፡ ቤቴ ፡ ወለመንዝ ። ወውእቱ ፡ ዓ
ጽቀ ፡ ሌዊ ፡ ነሥአ ፡ ብእሲተ ፡ እምሐርብ ፡ ጎሽ ፤ ወ
ወለዶ ፡ ለሐርበ ፡ ጎሽ ። ወሐርበ ፡ ጎሽ ፡ ወለዶ ፡ ለይ
ግናሕ ፡ መስቀል ፡ ወለዶ ፡ ለይቅናዕ ፡ ዳዊት ። ወይ
ቅናዕ ፡ ዳዊት ፡ ወለዶ ፡ ለዘልዑል ፤ ወዘልዑል ፡ ወለ
ዶ ፡ (Fol. 12b. 2.) ለሚናስ ፡ ትውልድ ፡ ፶ ። ወሚናስ ፡
ወለዶ ፡ ለአበ ፡ ይድላ ፤ ዘበትርጓሜሁ ፡ ይሑር ፤ ከ
መ ፡ ይኩን ፡ አበ ፡ ለብሔረ ፡ ሽዋ ፡ ብሂል ። እስመ ፡
መንፈሰ ፡ ትንቢት ፡ ይነብብ ፡ ውስተ ፡ አፉሆሙ ፡ ለ
ሰብአ ፡ አምሐራ ። ወዘተናገሩ ፡ ነገር ፡ ይከውን ፡ በ
ጊዜሁ ፤ ወለአባ ፡ ይድላ ፡ ፈነዎ ፡ ድግናዝን ፡ ንጉሥ ፤
ብሔረ ፡ ሽዋ ፡ ምስለ ፡ ፻ወ፶ካህናት ፡ ክቡራን ፡ ሌዋ
ውያን ፡ እለ ፡ ይነብሩ ፡ በመናብርት ፡ ከመ ፡ ያጥም
ቁ ፡ (Fol. 12b. 3) ኵሎ ፡ ሰብአ ፡ እለ ፡ ይነብሩ ፡ ውስ
ቴታ ፡ ሊቆሙሰ ፡ አባ ፡ ይድላ ፡ ውእቱ ። ወበጺሖ
ሙ ፡ ሽዋ ፡ ነበረ ፡ አባ ፡ ይድላ ፡ ብሔረ ፡ ጽላልሽ ።

ወአጥመቀ ፡ ብዙኃነ ፡ ሰብአ ፡ በውስቴታ ፡ በበ፲፱
ወበበ ፡ ፳፱በአሐቲ ፡ ዕለት ። ወተሐንጸ ፡ አብያተ ፡
ክርስቲያናት ፡ ብዙኃት ፤ በምድረ ፡ ሽዋ ፡ በመዋዕሊ
ሆሙ ፡ ለእሙንቱ ፡ ካህናት ፤ እስመ ፡ ታቦታት ፡ ወ
ንዋየ ፡ ቅድሳት ። ወኵሎን ፡ መጻሕፍተ ፡ (Fol. 13a. 1.)
ቤተ ፡ ክርስቲያን ፡ መጽአ ፡ እምአምሐራ ፡ በትእዛ
ዘ ፡ ድግናዝን ፤ ንጉሥ ፡ ምስለ ፡ እሉ ፡ ካህናት ፤ ወ
ውእቱ ፡ አባ ፡ ይድላ ፡ ኃረየ ፡ ምድረ ፡ እምነ ፡ ጽላል
ሽ ፤ ዘስማ ፡ ዘረሬ ። ወነበረ ፡ ውስቴታ ፡ ወነሥአ ፡
ብእሲተ ፡ እምክቡራነ ፡ ሀገር ፡ ወወለዶ ፡ ለሐርብግ
ሼ ፡ ዘውእቱ ፡ ሕይወትነ ፡ በጽዮን ። ወሕይወትነ ፡
በጽዮን ፡ ወለዶ ፡ ለበኵረ ፡ ጽዮን ፡ ዘውእቱ ፡ ወሀበ
ነ ፡ እግዚእ ፤ ወበኵረ ፡ ጽዮን ፡ ወ (Fol. 13a. 2.) ለዶ ፡
ለሕዝበ ፡ ቀድስ ፡ ዘውእቱ ፡ ነገደ ፡ እግዚእ ። ወሕዝ
በ ፡ ቀድስ ፡ ወለዶ ፡ ለብርሃነ ፡ መስቀል ፡ ዘውእቱ ፡
ዐቃቢነ ፡ እግዚእ ። ወበውእቱ ፡ መዋዕል ፡ አመ ፡
መንግሥቱ ፡ ለድል ፡ ነዓድ ፡ ፈለሰ ፡ መንግሥት ፡ እ
ምእስራኤል ፤ ኀበ ፡ ነገደ ፡ ጌጻየ ፡ ዘውእቶሙ ፡
ዛጔ ።

CHAPTER VI.

ምዕራፍ ፡ ፮ ። ወዝ ፡ ውእቱ ፡ ዜና ፡ ልደቶሙ ፡ ለ
ነገሥታተ ፡ ኢትዮጵያ ፡ ዕብነ ፡ ሃኪም ፡ ወለዶ ፡ ለተ
ማይ ። ወተማይ ፡ ወለዶ ፡ ለዘግዱር ። (Fol. 13a. 3.) ወ
ዘግዱር ፡ ወለዶ ፡ ለአክሱማይ ። ወአክሱማይ ፡ ወለ
ዶ ፡ ለአውሳብዮስ ፡ ትውልድ ፡ ፷ ። ወአውሳብዮስ ፡
ወለዶ ፡ ለተሐዋስያ ። ወተሐዋስያ ፡ ወለዶ ፡ ለአብራ
ልዩስ ። ወአብራልዩስ ፡ ወለዶ ፡ ለወረደ ፡ ፀሐይ ።
ወወረደ ፡ ፀሐይ ፡ ወለዶ ፡ ለሐንዶር ። ወሐንዶር ፡ ወ
ለዶ ፡ ለወረደ ፡ ነጋሽ ፡ ወወረደ ፡ ነጋሽ ፤ ወለዶ ፡ ለአ
ውስያ ። ወአውስያ ፡ ወለዶ ፡ ለኤላልዮን ። ወኤላል
ዮን ፡ ወለዶ ፡ ለቶማ ፡ ጽዮን ። ወቶማ ፡ ጽዮን ፡ ወ
(Fol. 13b. 1.) ለዶ ፡ ለባስዮ ። ወባስዮ ፡ ወለዶ ፡ ለአው
ጥጥ ፡ ትውልድ ፡ ፸ ። ወአውጥጥ ፡ ወለዶ ፡ ለዘዋሬ ፡ ን
ብረት ። ወዘዋሬ ፡ ንብረት ፡ ወለዶ ፡ ለሰይፋይ ። ወሰ
ይፋይ ፡ ወለዶ ፡ ለረምሐይ ። ወረምሐይ ፡ ወለዶ ፡ ለ
ሐንዴ ። ወሐንዴ ፡ ወለዶ ፡ ለሰፌልያ ። ወሰፌልያ ፡

ወለዶ ፡ ለአግልቡል ። ወአግልቡል ፡ ወለዶ ፡ ለበዋ
ውል ። ወበዋውል ፡ ወለዶ ፡ ለበወሬስ ። ወበወሬስ ፡
ወለዶ ፡ ለመሐሴ ፡ ወመሐሴ ፡ ወለዶ ፡ ለናልኬ ፡ ት
ውልድ ፡ ፹ ። (Fol. 13b. 2.) ወናልኬ ፡ ወለዶ ፡ ለባዜ
ን ፡ ዘበመዋዕሊሁ ፡ ተወልደ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፤ ሎቱ ፡ ስብሐት ፡ በ፳ዓመተ ፡ መንግሥ
ቱ ፡ ለዝኩ ፡ ንጉሥ ። ወባዜን ፡ ወለዶ ፡ ለጽንፈ ፡ አ
ርዕድ ። ወጽንፈ ፡ አርዕድ ፡ ወለዶ ፡ ለባሕረ ፡ አስግ
ድ ። ወባሕረ ፡ አስግድ ፡ ወለዶ ፡ ለግርማ ፡ ሶር ። ወ
ግርማሶር ፡ ወለዶ ፡ ለግርማ ፡ ስፈር ። ወግርማ ፡ ስፈ
ር ፡ ወለዶ ፡ ለሠርጓይ ። ወሰርጓይ ፡ ወለዶ ፡ ለዘርአ
ይ ፡ ወዘርአይ ፡ ወለዶ ፡ ለ (Fol. 13b. 3.) ሰብአ ፡ አስግ
ድ ። ወሰብአ ፡ አስግድ ፡ ወለዶ ፡ ለጽዮን ፡ ግዛ ። ወ
ጽዮን ፡ ግዛ ፡ ወለዶ ፡ ለአግዱር ፡ ትውልድ ፡ ፺ ። ወ
አግዱር ፡ ወለዶ ፡ ለሰይፈ ፡ አርዓድ ። ወሰይፈ ፡ አር
እዮ ፡ ወለዶሙ ፡ ለአርብሀ ፡ ወአጽብሐ ፤ ዘበመዋዕ

ሊሆሙ፡ መጽአ፡ ክርስትና ፤ እንዘ፡ ሀለው፡ በአክ
ሱም፡ ዘአምጽአሰ፡ ሕገ፡ ክርስትና ፤ አባ፡ ሰላማ፡
ውእቱ፡ ዜናሁሰ፡ ነገርነ፡ ቅድመ፡ ሕዝበ፡ ኢትዮጵ
ያሰ፡ እስከ፡ አሜሃሰ፡ ቦእለ፡ ሀለው፡ (Fol. 14 a. 1.) በ
ሕገ፡ኦሪት ። ወቦ፡ እለ፡ ነበሩ፡ እንዘ፡ ያመልኩ፡ በ
አርዌ ። ወእምዝ፡ መሀሮሙ፡ አባ፡ ሰላማ ፤ ዜናሁ፡
ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ ፤ ወገብረ፡ ተአምራ
ተ፡ ወመንክራተ፡ በቅድሜሆሙ ። ወእሙንቱኒ፡
አምኑ፡ ወተጠምቁ፡ ጥምቀተ፡ ክርስትና ፤ እምነቶ
ሙሰ፡ ኮነ፡ እምልደተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶ
ስ፡ በ፫፻ወ፵፯ዓመት ። ወሐነጽዋ፡ ለ[አ]ክሱም፡ አርብ
ሃ፡ ወአጽብሐ፡ አርብሀ፡ ወ (Fol. 14 a. 2.) ለዶ፡ ለአስ
ፍሕ፡ ወአስፍሕ፡ ወለዶ፡ ለአርፍድ ፤ ወአርፍድ፡ ወ
ለዶ፡ ለኃሞሴ ፤ ወኃሞሴ፡ ወለዶ፡ ለሰአል፡ ዶባ ። ወ
ሰልአ፡ ዶባ፡ ወለዶ፡ ለአልአሜዳ ። ዘወዕኡ፡ በመን
ግሥቱ፡ ፱ቅዱሳን፡ እምሮምያ፡ ወግብጽ ። ወአስተ
ራትዑ፡ ሃይማኖተ ። ዘውእቶሙ፡ አባ፡ አሌፍ፡ ወ
አባ፡ ጽሕማ ። ወአባ፡ አረጋዊ፡ ዘውእቱ፡ ዘሚካኤ
ል ። ወአባ፡ አፍጼ፡ ወአባ፡ ገሪማ፡ ወአባ፡ ጰንጠሌ
ዎን ። ወአባ፡ ሊቃኖስ፡ ወአባ፡ ጉባ፡ (Fol. 14 a. 3.) ወ
አባ፡ ይምአታ ። እሉ፡ እሙንቱ፡ ከዋክብት፡ ብሩሃ
ን፡ ዘአውከዩ፡ ኵሎ፡ አድያማተ፡ ኢትዮጵያ ። ወ
አልአሜዳ፡ ወለዶ፡ ለታዜና ፤ ወታዜና፡ ወለዶ፡ ለካ
ሌብ፡ ዘሠጠቀ፡ ምድረ ። ወካሌብ፡ ወለዶ፡ ለገብረ፡
መስቀል ፤ ወበመዋዕሊሁ፡ ለዝንቱ፡ ንጉሥ፡ ደረሰ፡
ያሬድ፡ መጽሐፈ፡ መዝሙር ። ወውእቱ፡ ንጉሥ፡
ገብረ፡ መስቀል፡ ሐነፃ፡ ለዳሞ፡ እንተ፡ ይእቲ፡ መካ
ነ፡ አረጋዊ፡ አቡነ ። ትውልድ፡ ፹፯ ። ወገብ (Fol. 14 b. 1.)
ረ፡ መስቀል፡ ወለዶ፡ ለቈስጠንጢኖስ ፤ ወቈስጠን
ጢኖስ፡ ወለዶ፡ ለወሰን፡ ሰገድ ። ወወሰን፡ ሰገድ፡
ወለዶ፡ ለፍሬ፡ ሥናይ፡ ወፍሬ፡ ሥናይ፡ ወለዶ፡ ለድ
ርአዝ ። ወድርአዝ፡ ወለዶ፡ ለእክለ፡ ውድም ። ወእ
ክለ፡ ውድም፡ ወለዶ፡ ለግርማ፡ ሰፈር ። ወግርማ፡ ሰ
ፈር፡ ወለዶ፡ ለዝርጋዝ ፤ ወዝ[ር]ጋዝ፡ ወለዶ፡ ለድግ
ና፡ ሚካኤል ። ወድግና፡ ሚካኤል፡ ወለዶ፡ ለባሕር፡
ኤክላ፡ ወባሕር፡ ኤክላ፡ ወለዶ፡ ለጉም፡ ትውል
(Fol. 14 b. 2.) ድ፡ ፺ ። ወጉም፡ ወለዶ፡ ለአስጕምጕ
ም፡ ወአስጕምጕም፡ ወለዶ፡ ለልትም፡ ወልትም፡
ወለዶ፡ ለተላትም ። ወተላትም፡ ወለዶ፡ ለዖዴ፡ ጎ
ሽ ። ወዖዴ፡ ጎሽ፡ ወለዶ፡ ለአይዙር፡ ዘነግሠ፡ መን
ፈቀ፡ ዕለት ፤ ወአይዙር፡ ወለዶ፡ ለድድም ። ወድድ
ም፡ ወለዶ፡ ለውድም ። ወውድም፡ ወለዶ፡ ለውድ
ም፡ አስፈሬ፡ ዘመዋዕሊሁ፡ ፲ወ፶ዓመታት ። ወውድ
ም፡ አስፈሬ፡ ወለዶ፡ ለአርማኅ ። ወአርማኅ፡ ወለዶ፡
ለድግናዝን፡ ትውልድ፡ ፻ ። ወድግናዝን፡ (Fol.
14 b. 3.) ወለዶ፡ ለድግአዝን ። ወድግአዝን፡ ወለዶ፡
ለአንበሳ፡ ውድም ። ወአንበሳ፡ ውድም፡ ወለዶ፡ ለ
ድልነዓደ፡ ትውልድ፡ ፻ወ፫ ። እምአዳም፡ ወእምዕብ
ነ፡ ሐኪም፡ ፫ወ፫ወእምኔሁ፡ ተሐይደት፡ መንግሥ
ት ፤ ወተውህበት፡ ለካልአን፡ እለ፡ ኢኮኑ፡ እምሕ
ዝበ፡ እስራኤል ። ዘውእቶሙ፡ ዛጔ፡ ወነግሡ፡ ፫፻
ወ፵አመታተ፡ ወከመሰ፡ ተመይጠት፡ መንግሥቶ
ሙ፡ ለእስራኤል ፤ በዘመነ፡ ለይኩኖ፡ (Fol. 15 a. 1.)
አምላክ ። እምድኅረ፡ እሉ፡ ዓመታት፡ ለአቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ በጸሎቱ፡ ድኅረ፡ ንትናገ
ሮ፡ አመ፡ አብጽሐነ፡ እግዚአብሔር፡ በሥምረቱ ፤
ኅበ፡ ገጸ፡ ነገር፡ ዘንትናገር፡ ቦቱ ።

CHAPTER VII.

ምዕራፍ፡ ፯ ። እምይእዜሰ፡ ንግባእ፡ ኅበ፡ ነገር
ነ፡ ዘቀዳሚ፡ ዘውእቱ፡ ኍልቌ፡ ልደቱ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወብርሃነ፡ መስቀል፡ ወ
ለዶ፡ ለሕይወት፡ ብነ ። ዘውእቱ፡ ኖላዊ (Fol. 15 a. 2.)
ነ፡ እግዚእ ። ወሕይወት፡ ብነ፡ ወለዶ፡ ለሴት ። ወሴ
ት፡ ወለዶ፡ ለወረደ፡ ምሕረት ፤ ወወረደ፡ ምሕረት፡
ወለዶ፡ ለዘካርያስ ፤ ወዘካርያስ፡ ወለዶ፡ ለዘርአ፡ ዮ
ሐንስ፡ ዘውእቱ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ውእቱኒ፡ ወለ
ዶ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትውልድ፡
፫ወ፩፡ እምአዳም፡ ወእምአዛርያስ፡ ፫ወ፯ ። ወከመ
ዝ፡ ውእቱ፡ ልደቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ ቅድመሰ፡ ዘጸዋዕናሆሙ፡ ለአበዊሁ፡ ዕ

(Fol. 15 a. 3.) ደውይ፡ ስሙያን፡ እለ፡ ዐብዩ፡ በመዋዕሊሆሙ። ወተሠይሙ፡ ሊቃነ፡ ካህናት፡ በከመ፡ ነሥአ፡ ሙሴ፡ መላህቅተ፡ ሕዝብ፤ ከመ፡ ይኩንዎ፡ ስምዐ። ንሕነኒ፡ ኪያሆሙ፡ መላህቅተ፡ ሕዝብ፡ ጸዊዓነ፡ ኃደግነ፡ ከመ፡ ይኩንዎ፡ ስምዐ፡ ለነገርነ። ወከመዝ፡ ተረክበ፡ በመጻሕፍተ፡ አበዊነ። ዝየ፡ ተፈጸመ፡ ቃል፡ ዘተብህለ፡ ተረክበ፡ ዘርአ፡ ምስለ፡ ሠርዐ። ወኀብረ፡ ቀስም፡ ምስለ፡ ምእረር። በረከተ፡ እሉ፡ ክቡ (Fol. 15 b. 1.) ራን። ወበረከተ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትኩን፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER VII A.

ምዕራፍ። ናሁ፡ አብጻሕነ፡ ለክሙ፡ ልደቶሙ፡ ለአበወ፡ አቡነ፡ ሌዋውያን፡ አኮ፡ እንዘ፡ ነኃሥሥ፡ ክብረ፡ ልደቶሙ፡ ሥጋዊተ። አላ፡ እንዘ፡ ነኃሥሥ፡ ክብረ፡ ምሂሮቶሙ፡ ኪያነ። ሥርዓተ፡ ግዝረት፡ ወሕገ፡ አሪት፡ እኂዘሙ፡ እምአዛርያስ፡ እስከ፡ እንበረም። ወእምነ፡ እንበረም፡ (Fol. 15 b. 2.) እስከ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወእንዘ፡ ነኃሥሥ፡ ክብረ፡ አጥምቆቶሙ፡ ኪያነ፡ ወምሂሮቶሙ፡ ለነ፡ ሕገ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። እንተ፡ ይእቲ፡ ወንጌል፡ ወሥርዓቱ፡ አበዊነ፡ ቅዱሳን፡ ሐዋርያት፤ ሰበሰ፡ ኃሠሥነ፡ ክብረ፡ ልደቶሙ፡ ሥጋዊቱ፡ እምአይዳዕናክሙ፤ እንዘ፡ ናቀውም፡ ስምዐ፡ እመጻሕፍት፡ ቅዱሳት። ቅድመ፡ እምኦሪት፡ ወዳግመ፡ እመጽሐፈ፡ ነገሥት። ወሣልሰ፡ (Fol. 15 b. 3.) እመጽሐፈ፡ ታሪክ፡ ዘይነግር፡ ዜናሆሙ፡ ለአበው፡ ቀደምት። አላ፡ ባሕቱ፡ ንጌጕዕ፡ እንከ፡ ከመ፡ ንንግር፡ ዜና፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ መምህር፡ ዘይጥዕም፡ እመዐር፡ ወሦከር። ወይትበደር፡ እምዕንቈ፡ ሰንፔር። እምወርቅኒ፡ ወእምብሩር። ስብሐት፡ ለእግዚአብሐር፡ ዘአብጽሐነ፡ እስከ፡ ዛቲ፡ ገጸ፡ ነገር።

CHAPTER VIII.

ምዕራፍ፡ ፰። ወቅዱስ፡ ጸጋ፡ ዘአብ፡ ነሥአ፡ ብእሲተ፡ እም (Fol. 16 a. 1.) ክቡራን፡ ሀገር፡ ዘዘረሬ፡ እንተ፡ ስማ፡ ሳራ። ወኮኑ፡ ኄራነ፡ ጥቀ፡ ወመሥመርያነ፡ እግዚአብሔር፤ በጾም፡ ወበጸሎት፡ በትዕግሥት፡ ወበምጽዋት፤ ወያፈድፍዱ፡ ገቢረ፡ ሠናይ፡ እምዕለት፡ ዕለተ። ወ፩ሆሙ፡ ፍቁራን፡ በበይናቲሆሙ፡ ከመ፡ አብርሃም፡ ወሳራ። ወከመ፡ ዘዛርያስ፡ ወኤልሳቤጥ። ሳራሰ፡ ላህይት፡ ወመስተምህርት፡ ጥቀ። ወያነክሩ፡ ኵሉ፡ ዘርእየ፡ ገጻ፡ ወዘሰምዐ፡ ድምፃ። ወእ (Fol. 16 a. 2.) ንዘ፡ ሀለወት፡ ውስተ፡ ቤተ፡ ሐሙሃ፡ አፉሃ፡ ከሠተት፡ ዘበሕግ። ወዓቅመ፡ ሥርዓት፡ ለልሳና። ወእመታ፡ አጽንዓት፡ ለፈቲል፤ ወሶበ፡ ርእየ፡ ሐሙሐ፡ ኵሎ፡ ስነ፡ ኂሩታ፡ ወለጠ፡ ስማ፡ ወሰመያ፡ እግዚእ፡ ኃረያ፡ ወእምይቲ፡ ዕለት፡ ተጸውዓት፡ በዝንቱ፡ ስም። ወእምዝ፡ ሞተ፡ ሕይወት፡ ብነ፡ ወተርፈ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ምስለ፡ ብእሲቱ፡ እግዚእ፡ ኃረያ፡ ወኮኑ፡ ብውላነ፡ ጥቀ፡ በንዋይ። ባሕቱ፡ ኮነት፡ መካነ፡ ቅድስት፡ (Fol. 16 a. 3.) እግዚእ፡ ኃረያ። ወአልባቲ፡ ውሉድ፡ ወእንበይነ፡ ዝንቱ፡ አኀዙ፡ ገቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ አመ፡ ፲ወ፪ለለወርኁ፡ በአጽግቦ፡ ርኁባን፤ ወበአርውዮ፡ ጽሙዓን፤ በአልብሶ፡ ዕሩቃን፡ ወባአብልዖ፡ ነዳያን። በረዲአ፡ ምንዱባን፡ ወበሰዊቀ፡ ትንቱናን። ተወክፎ፡ ነግድሰ፡ ልማዶሙ፡ ውእቱ፡ ለዘልፍ፤ ወይቴክዝ፡ ኵሉ፡ ዘርእየ፡ ኪያሆሙ፡ ወዘሰምዐ፡ ዜናሆሙ፤ በእንተ፡ ዘአልበሙ፡ ው (Fol. 16 b. 1.) ሉድ። ወሰብአ፡ ሀገርኒ፡ ይትበሀሉ፡ በበይናቲሆሙ፤ ምንት፡ ይሴኒ፡ ወምንት፡ ይትፈቀር፡ ህላዌ፡ ንብረቶሙ፤ ለጸጋ፡ ዘአብ፡ ወለእግዚእ፡ ኃረያ፡ በኀበ፡ እግዚአብሔር፡ ወበኀበ፡ ሰብእ።

CHAPTER IX.

ምዕራፍ ፡ ፱ ። ቅድስትሰ ፡ እግዚእ ፡ ኃረያ ፡ ከነት ፡
ሕምምተ ፡ ልብ ፡ በእንተ ፡ ዘከነት ፡ መካነ ፤ ባሕቱ ፡
አጥብዓት ፡ በልባ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይሁ
ባ ፡ ወልደ ፡ ወጌሠት ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወጸ
ለየት ፡ እንዘ ፡ ትብል ፡ (Fol. 16 b. 2.) ኦእግዚእየ ፡ ኢየ
ሱስ ፡ ክርስቶስ ፡ እግዚኡ ፡ ለሚካኤል ። አንተ ፡ ው
እቱ ፡ ገባሬ ፡ መላእክት ፡ አበ ፡ ኵሉ ፡ ሠርጎ ፡ ዓለ
ም ፤ ፍሥሐሆሙ ፡ ለኀዙናን ። ወረዳኢሆሙ ፡ ለም
ንዱባን ፡ ወተስፋሆሙ ፡ ለኵሎሙ ፡ አጽናፈ ፡ ምድ
ር ፤ ወለእለሂ ፡ ውስተ ፡ ባሕር ፡ ቅሩብ ። አንተ ፡ ው
እቱ ፡ ንጉሠ ፡ ነገሥት ፡ ወእግዚአ ፡ አጋዕዝት ፡ ኃይ
ሎሙሂ ፡ ለኃያላት ፡ ወአምላከሙ ፡ ለአማልክት ። ዘለ
ከ ፡ ይሰግዱ ፡ አዕማደ ፡ መባርቅት ። ወለከ ፡ (Fol. 16 b. 3.)
ይትቀነዩ ፡ ነጐድጓድ ፡ ወጸዓዕ ፡ ወነፋሳት ። ወበትእ
ዛዝከ ፡ ሥሩዕ ፡ ሩፀተ ፡ ፀሐይ ፡ ወወርኅ ፤ ወከዋክብ
ት ፡ በከሂሎትከ ። ወበጽንዓ ፡ መንግሥትከ ። ስምዓ
ኒ ፡ እግዚኦ ፡ ስምዓኒ ፡ ሀበኒ ፡ ወልደ ፡ ዘያሠምሮ ፡ ለ
ኂሩትከ ። እመሰ ፡ ኮነ ፡ ዘኢያሠምረከ ፡ ዕፁ ፡ ማኅፀ
ንየ ። ወዘንተ ፡ ብሂላ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡
አተወት ፡ ቤታ ። ለምታኒ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ል
ማዱ ፡ ውእቱ ፡ ገይሠ ፡ ቤተ ፡ ክርስቲያን ፡ (Fol. 17 a. 1.)
በሌሊት ፡ ወበመዓልት ፡ በጽባሕ ፡ ወበምሴት ፡ ቦእ
መ ፡ ይገይስ ፡ ለዓጢነ ፡ ዕጣን ። ወቦ ፡ አመ ፡ ይገይ
ስ ፡ ለሠሪዓ ፡ ቍርባን ። ወቦ ፡ አመ ፡ ይገይሥ ፡ ለዘ
ምሮ ፡ ዳዊት ። ወቦ ፡ አመ ፡ ይገይስ ፡ ለአንብቦ ፡ መ
ጻሕፍት ። ወቦ ፡ አመ ፡ ይገይስ ፡ ለምህሮ ፡ ሃይማኖ
ት ። ወቦ ፡ አመ ፡ ይገይስ ፡ ለገቢረ ፡ ጸሎት ፡ ወትሩ
ፋት ። ወምስለዝ ፡ ኵሉ ፡ ሩጸቱ ፡ መስተፋምኒት ፡
ኢያስተርኢ ፡ ዕራቁ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወያ
መጽ (Fol. 17 a. 2.) አ ፡ አምኃ ፡ ለቤተ ፡ ክርስቲያን ፡ ወ
ፈጸሞ ፡ መልእክቶ ፡ የአቱ ፡ ቤቶ ። ወነበሩ ፡ ፪ሆ
ሙ ፡ በዘከመዝ ፡ ግብር ፡ ብዙኃ ፡ መዋዕለ ።

CHAPTER X.

ምዕራፍ ፡ ፲ ። ወእምዝ ፡ በአሐቲ ፡ ዕለት ፡ ትቤ
ሎ ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ቅድስት ፡ እግዚእ ፡ ኃረ
ያ ፡ ብእሲቱ ። ኦእግዚእየ ፡ ሀለወኒ ፡ ነገር ፡ ዘእትናግ
ረከ ፡ ኢትትዌከፎኑ ፡ እምኔየ ። እመሰ ፡ ኮነ ፡ ሠናይ ፡
እትዊከፈኪ ፡ ወእመ ፡ አኮሰ ፡ አልቦ ። ወትቤሎ ፡ ሠ
ናይ ፡ ውእቱ ፡ ነገሩ ፡ እግዚእየ ። ወይቤ (Fol. 17 a. 3.)
ላ ፡ በሊ ፡ ቱናገሪ ፡ ወትቤሎ ፤ እስመ ፡ ናሁ ፡ አቡከ ፡
ወእምከ ፡ ሞቱ ። ለነኒ ፡ አልብነ ፡ ውሉድ ፡ ለመኑ ፡
ይከውን ፡ ንዋይነ ፤ ነዓ ፡ ሀብ ፡ ዘይትፈቀድ ፡ ለቤተ ፡
ክርስቲያን ፤ ወዘይትፈቀድ ፡ ለነዳያን ፡ ይኩን ፡ ለነዳ
ያን ። ወለአግብርትነሂ ፡ ወአዕማቲነ ፡ አግዕዘሙ ፡
እምግብርናት ፡ ከመ ፡ ያግእዘነ ፡ እግዚብሔር ፡ እም
ግብርናተ ፡ ኃጢአት ፤ ወኵሉ ፡ ቍስቋሳተ ፡ ቤትነ ፡
ዘቀርፈ ፡ ይኩን ፡ ለምስኪናን ። ከመ ፡ ይኩን ፡ እግ
ዚአብሔር ፡ በዓ (Fol. 17 b. 1.) ለ ፡ ዕዳነ ። ወእመኒ ፡ ወ
ለድነ ፡ ወልደ ፡ ዘጊበነ ፡ ወርቀ ፡ ወብሩረ ፡ ወኵሎ ፡
ንዋያተ ፡ ዓለም ፡ ዘአልቦ ፡ ኑልቀ ፤ ለእመ ፡ ኃደግነ ፡
ሎቱ ፡ ምንተ ፡ ይበቍዖ ፡ ሶበ ፡ ኮነ ፡ ዘኢያሠምሮ ፡
ለእግዚአብሔር ፤ አኮኑ ፡ ኵሉ ፡ ይጠፍዕ ፡ ቦቱ ፡ በከ
ንቱ ። ወይቤላ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ኦእኅትየ ፡ ነገ
ርኪሰ ፡ ጥቀ ፡ አዳም ፡ ወጥቀ ፡ ሠናይ ፡ ባሕቱ ፡ ንስቲ
ተ ፡ ንትዓገሥ ። እስመ ፡ ሀሎ ፡ ጽሑፍ ፡ ዘይብል ፡
ለውሂብ ፡ ኢትጐጕዕ ፡ ወውሂበከ ፡ ኢትናፍቅ ። ወ
ትቤ (Fol. 17 b. 2.) ሎ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ሐ
ሰ ፡ ለከ ፡ እግዚእየ ፤ አላ ፡ ናስተፋጥን ፡ ለገቢረ ፡ ሠ
ናይ ፡ መኑ ፡ ይሴብሖ ፡ ለልዑል ፡ በውስተ ፡ መቃብ
ር ፤ እንዘ ፡ ፍቱሕ ፡ ሥጋነ ፡ ናስተፍሥሐ ፡ ለነፍስነ ፡
ወናሥምሮ ፡ ለአምላክነ ። ወሰሚዖ ፡ ቅዱስ ፡ ጸጋ ፡
ዘአብ ፡ ዘንተ ፡ ቃለ ፡ እምአፈ ፡ ብእሲቱ ፡ ቅድስት ፡
እግዚእ ፡ ኃረያ ፡ አንከረ ፡ ወተደመ ። ወይቤላ ፡ ኦብ
እሲቶ ፡ ዐቢይ ፡ ሃይማኖትኪ ፡ ወፍቱ ፡ ለእግዚአብሔ
ር ፡ አንቲ ። እብል ፡ እንከ ፡ በእንቲአኪ ፡ ከ (Fol. 17 b. 3.)
መ ፡ ቃለ ፡ ነቢይ ፡ ውሉድ ፡ ወሕንፃ ፡ ሀገር ፡ ያዓብዩ ፡
ስመ ። ወእምነ ፡ ፪ሆሙ ፡ ብእሲት ፡ ኄርት ፡ እንተ ፡

ሠናይ ፡ ልበ ። አርከ ፡ ወማኅፈር ፡ ይበቍዑ ፡ በመዋ
ዕሊሆሙ ። ወእምነ ፡ ፪ሆሙ ፡ ብእሲት ፡ ኄርት ፡ ለ
ምታ ፡ በእንተ ፡ ምክር ፡ ኪኒ ፡ እብል ። አሐው ፡ ወ
ረድኤት ፡ ይከውኑ ፡ በዕለተ ፡ ምንዳቤ ። ወእምነ ፡ ፪
ሆሙ ፡ ምጽዋት ፡ ትኄይስ ፡ ለአድኅኖ ፡ ወርቅ ፡ ወብ
ሩር ፡ ያጸንዑ ፡ ሀገረ ። ወእምነ ፡ ፪ሆሙ ፡ ምክር ፡ ሠ
ናይት ፡ ብዕል ፡ ወንዋይ ፡ (Fol. 18 a. 1.) ያስተፌሥሑ ፡
ልበ ፡ ወእምነ ፡ ፪ሆሙ ፡ ፈሪሃ ፡ እግዚአብሔር ፡ አ
ልበ ፡ ዘተኃጥአ ፡ ወኢትፈቅድ ፡ ላቲ ፡ ረድኤተ ።
ፈሪሃ ፡ እግዚአብሔር ፡ ከመ ፡ ገነተ ፡ እግዚአብሔ
ር ፡ በረከታ ። ወኵሉ ፡ ክብር ፡ ወትፍሥሕት ፡ ሀ
ሎ ፡ ውስቴታ ፡ አብእሲቶ ፡ ጽድቀ ፡ ሐለየ ፡ ልብ
ኪ ፡ ወጽድቀ ፡ ተናገረ ፡ አፉኪ ፤ ወእገብር ፡ ፍጡ
ነ ፡ ኵሎ ፡ ዘትቤልኒ ። ወዘንተ ፡ ብሂሎ ፡ ዘረወ ፡
ኵሎ ፡ ንዋዮሙ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ለዕቤ
ራት ፡ ወለ (Fol. 18 a. 2.) እጓለ ፡ ማውታ ፡ ወለእለ ፡ በ
ሙ ፡ ተፅናስ ፡ ወመንፈቆ ፡ ወኀበ ፡ ለቤተ ፡ እግዚ
አብሔር ፡ በከመ ፡ አምከረቶ ፡ ብእሲቱ ፡ ኄሮት ። ወ
ከዕበ ፡ ጸውዖሙ ፡ ለአግብርቲሆሙ ፡ ወለአእማቲሆ
ሙ ። ወይቤሎሙ ፡ ለክሙ ፡ እብለክሙ ፡ ሑሩ ፡ ኀ
በ ፡ ዘፈቀድክሙ ፡ ከመ ፡ እምግብርናት ፡ ግዑዛነ ፡

ትኩኑ ፡ በእንተ ፡ ፍቅረ ፡ እግዚአብሔር ። ከመ ፡ ው
እቱኒ ፡ ያግዕዘነ ፡ እምግብርናተ ፡ ኃጢአት ፡ ሊተኒ ፡
ወለብእሲትየ ። ወሰሚዖሙ ፡ (Fol. 18 a. 3.) ዘንተ ፡ ነገ
ረ ፡ አግብርት ፡ ወአዕማት ፡ በከዩ ፡ ጥቀ ። ወይቤል
ዎ ፡ ምንተ ፡ ረሰይናከ ፡ አእግዚእነ ፡ ወምንተ ፡ ገበር
ነ ፡ ዘአስተቈጥዓከ ፡ አአቡነ ። ለእመኒ ፡ አበስነ ፡ ለ
ከ ፡ ናሁ ፡ ቅድሜከ ፡ ሠውጥ ፡ ወመቃይጽ ፡ ገሥጸነ ፡
ወንትጌሠጽ ። ወይቤሎሙ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ አ
ልበ ፡ አመ ፡ አሕዘንክሙኒ ። ወአልቦ ፡ አመ ፡ አተከ
ዝክሙኒ ፡ እግዚአብሔር ፡ ይባርክ ፡ ላዕሌክሙ ፤ በበ
ረከተ ፡ አበውየ ፡ ካህናት ፡ እለ ፡ ቆሙ ፡ ቅድሜሁ ፡
በጽድቅ ፡ ወ (Fol. 18 b. 1.) በርትዕ ። ወእመኒ ፡ ፈቀድ
ክሙ ፡ ትንበሩ ፡ በቤትየ ፡ ንበሩ ፡ ከመ ፡ ወልደ ፡ ቤ
ት ፡ ኢይበሉክሙ ፡ አግብርት ፡ ወአዕማት ፡ ለአግብ
ርት ፤ ይቤሉክሙ ፡ አርከኒሁ ፡ ለጸጋ ፡ ዘአብ ፡ ወለአ
ዕማት ፡ ይበሉክን ፡ አርከቲሃ ፡ ለእግዚእ ፡ ኃረያ ። ወ
ሰሚዖሙ ፡ ዘንተ ፡ ነገረ ፡ አግብርት ፡ ወአእማት ፡ ተ
ፈሥሑ ፤ ወሰዓሙ ፡ እደዊሁ ፡ ወእገሪሁ ። ወነበሩ ፡
ምስሌሁ ፡ ብዙኃ ፡ መዋዕለ ፡ አእማት ፡ ኮና ፡ በዐል
ታተ ፡ ቤት ፡ ወአግብርት ፡ ኮኑ ፡ እግ (Fol. 18 b. 2.) ዓ
ዝያነ ።

CHAPTER XI.

ምዕራፍ ፡ ፲፩ ። ወእንዘ ፡ ሀለው ፡ ከመዝ ፡ ተንሥ
አ ፡ ፩ዕልው ፡ ገብር ፡ ዘስሙ ፡ መተሎሜ ፡ ወስማ ፡
ለእሙ ፡ እስላንዳኒ ። ወነግሠ ፡ በፈቃዱ ፡ ላዕለ ፡ ኵ
ሉ ፡ በሐውርተ ፡ ዳሞት ፡ ወበሐውርተ ፡ ሸዋ ፡ እስ
ከ ፡ ወሰነ ፡ አምሐራ ፡ ኀበ ፡ ፈለግ ፡ ዐባይ ፡ እንተ ፡ ስ
ማ ፡ ገርማ ። ወነሰተ ፡ ኵሎን ፡ አብያተ ፡ ክርስቲያና
ት ። ወሰገደ ፡ ለጣዖት ፡ እንዘ ፡ ይብል ፡ አንትሙ ፡ ፈ
ጠርክሙኒ ። ወአንትሙ ፡ ኃይልየ ፡ በውስተ ፡ ፀ
(Fol. 18 b. 3.) ብዕ ። ወአማሰነ ፡ ኵሎ ፡ ሕገ ፡ እግዚአብ
ሔር ፡ ወለሥዩማነ ፡ ሸዋሂ ፡ ይቤሎሙ ፡ አምጽኡ ፡
አንስቲያክሙ ፡ ከመ ፡ አውስቦን ። ወይፌንዉ ፡ ሎ
ቱ ፡ በበዕብሬቶሙ ፡ ፈሪሆሙ ፡ ከመ ፡ ኢይቅትሎ
ሙ ፤ እስመ ፡ ምሁረ ፡ ፀብዕ ፡ ውእቱ ፡ ከመ ፡ ሰብአ ፡
ቅንስጥቄስ ። ወበእንተዝ ፡ ነግሠ ፡ ላዕሌሆሙ ፡ በኵ

ናት ፡ ደናግልኒ ፡ ኢተርፉ ፡ በመዋዕሊሁ ። እስመ ፡
ያመጽኡ ፡ ሎቱ ፡ ዘተረከበት ፡ ድንግልተ ፡ ወያማስ
ን ፡ ድ (Fol. 19 a. 1.) ንግልናሃ ። ወእምነ ፡ ምህርካሂ ፡
ዘፄወወ ፡ ለእመ ፡ ተረከበት ፡ ድንግልተ ፡ ያመጽኡ ፡
ኪያሃ ፡ ወያማስና ። ወርኵስ ፡ ውእቱ ፡ በኵሉ ፡ ፍና
ዊሁ ። ወጽሉእ ፡ ኵሉ ፡ ምግባሩ ፡ ወበውእቱ ፡ መዋ
ዕል ፡ በጽሐ ፡ ምድረ ፡ ጽላልሽ ፡ ወዓገታ ፡ ለምድረ ፡
ዞረሬ ። ወነጸረ ፡ ቅዱስ ። ጸጋ ፡ ዘአብ ፡ እንዘ ፡ የዓግ
ትዋ ፡ ለሀገር ፡ ወአእመረ ፡ ከመ ፡ ውእቱ ፡ ዕልው ፡
መጽአ ፡ ይቅትሎ ። ወገሥየ ፡ ፍጡነ ፡ እምኔሁ ፡ እን
ተ ፡ ካልአት ፡ ፍ (Fol. 19 a. 2.) ኖት ። ወሮጸ ፡ ፩ሐራ
ዊ ፡ እምነ ፡ ሐራሁ ፡ ለመተሎሜ ፡ እንዘ ፡ ይጼዓን ፡
ፈረሰ ፡ ገይደ ፡ ወዴገኖ ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ከመ ፡
ይቅትሎ ፡ ወደርበየ ፡ ኵናቶ ፡ ላዕሌሁ ። ወኢረከበ ፡

ወሶበ፡ ፈቀደ፡ ከመ፡ ይደርቢ፡ ካልአ፡ ኵናቶ፡ ተጣበቀት፡ ኵናት፤ ምስለ፡ እራኁ፡ ወኢተክህሎ፡ ይደርቢ፡ ላዕሌሁ። ወእንዘ፡ ይዴግኖ፡ ውእቱ፡ ሐራዊ፡ በጽሐ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ኀበ፡ ቀላየ፡ ማይ፡ ወተወርወ፡ ውስቴታ፡ ከመ፡ ዕብን፤ ወዘንተ፡ (Fol. 19 a. 3.) ርኢዮ፡ ውእቱ፡ ሐራዊ፡ ቆመ፡ በድንጋግ፡ ፈለግ፤ ንስቲተ፡ ከመ፡ ይርአይ፡ ለእመ፡ ይወፅእ፡ ጸቢቶ፡ እምውእቱ፡ ቀላየ፡ ባሕር። ወሶበ፡ ኢወፅአ፡ ሎቱ፡ ቷመይጠ፡ ውስተ፡ ሀገር፡ ከመ፡ ይማህርከ፡ ፄዋ፡ ዘረከበ።

CHAPTER XII.

ምዕራፍ፡ ፲፪። ወጸጋ፡ ዘአብሰ፡ ካህን፡ ንጹሕ፡ በዊአ፡ ውስተ፡ ቀላየ፡ ባሕር፡ ኢርእየ፡ ሙስና፡ አላ፡ ኮነት፡ ይእቲ፡ ቀላይ፡ ከመ፡ ሐይመት፤ እንተ፡ ድሉት፡ ለማኅደር። እስመ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ኮነ፡ የዓ (Fol. 19b. 1.) ቅበ። ወአሜሃ፡ በዐሉ፡ ውእቱ፡ ለቅዱስ፡ ሚካኤል፡ አመ፡ ፲ወ፪ለወርኃ፡ መጋቢት። ባሕቱ፡ ውእቱሰ፡ ኢይሬእዮ፡ አላ፡ ኮነ፡ ይኬልህ፡ በውሳጤ፡ ውእቱ፡ ባሕር፤ ወይብል፡ አሚካኤል፡ ተስፋየ፡ አሚካኤል፡ ረዳእየ፡ አሚካኤል፡ ፀወንየ፡ አይቴ፡ ሀሎ፡ ጽንዕከ። ወአይቴ፡ ሀሎ፡ ተአምሪከ፡ ናሁ፡ በጽሐ፡ ላዕሌየ፡ ሞት፡ ዮም፡ ዕለተ፡ ምምዓዮም፡ ዕለተ፡ ምንዳቤ። ዮም፡ ዕለተ፡ ምንሳዌ፡ ኮነ፡ በላዕሌየ፡ በበዐልከኑ፡ እም (Fol. 19b. 2) ታስተፍሥሐኒ፡ ታሐዝነኒ፡ ዘንተ፤ ወዘይመስሎ፡ እንዘ፡ ይብል፡ ይበኪ፡ ወያስቆቁ፡ ከመ፡ ሕፃን፡ ዘአኅደግዎ፡ ጥበ፡ እሙ፤ ወያውኅዝ፡ አዕይንቲሁ፡ አንብዓ፡ ውዑየ። ወበውእቱ፡ ጊዜ፡ አስተርአዮ፡ ቅዱስ፡ ሚካኤል፡ ገሀደ። ወይቤሎ፡ አጸጋ፡ ዘአብ፡ ምንት፡ ያበክየከ፡ ናሁ፡ አነ፡ ሚካኤል፡ አዓቅበከ፤ ወኢትፍራህ፡ ሀለውኩከ፡ አነ፡ ሶበሰ፡ አድኃንኩከ፡ እምውእቱ፡ ሐራዊ፤ በውስተ፡ መርኅብ፡ እምኢተነክረ፡ ኃይል፡ (Fol. 19b. 3.) የ፡ በላዕሌከ፡ አላ፡ ሶበ፡ አውፃእኩከ፡ ዳኅነ፡ እምተሠጥሞ፡ ባሕር፡ ውእተ፡ ጊዜ፡ ይጸንዕ፡ ተአምርየ፤ አኮ፡ በእንቲአከ፡ ባሕቲቱ፡ ዘአድኃንከ፡ አላ፡ በእንተ፡ ወልድ፡ ኅሩይ፡ ዘሀሎ፡ ውስተ፡ ሐቌከ። ወውእቱ፡ ይከውን፡ ብርሃነ፡ ለኵሉ፡ ዓለም፤ ወይከውን፡ በኵሉ፡ ግዕዙ፡ ከማየ፤ ወአነ፡ አዓቅቦ፡ ወሊተ፡ ውእቱ፡ መክፈልትየ፤ አንተሂ፡ በእንቲአሁ፡ ትድኅን፡ እሞት፡ ወብዙኃ፡ ነገራተ፡ ወልድ፡ እንዘ፡ ይነግሮ፡ ቤተ፡ ወወዐለ፡ በከር (Fol. 20 a. 1.) ሠ፡ ባሕር፡ ፫መዓልተ፡ ወ፫ሌሊተ። ወእምድኅረዝ፡ ይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ናሁ፡ ኃለፈ፡ ዕለተ፡ ጕዕትያ፡ ወግፍታዔ፡ ነዓ፡ ፃዕ፡ ወውእተ፡ ጊዜ፡ መጠቆ፡ በእዴሁ፡ ወአውፅአ፡ እምባሕር፤ ወአብአ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ዘረሬ፤ ወተሰወረ፡ እምኔሁ፡ ወረከባ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ናሁ፡ ኮነት፡ ሀገሩ፡ ብድውተ፡ ወተመዝበረት፡ ቤተ፡ እግዚአብሔር፡ ወአብያተ፡ ሰብእሂ፡ ተ (Fol. 20 a. 2.) መዝበራ፡ ወጸንዓ፡ ላዕሌሁ፡ ብካይ፡ እምቀዳሚ። ሰብአ፡ ሀገርሂ፡ ተፄወው፡ ወእንስሳሂ፡ ኢተርፉ፡ ብእሲቱሂ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ተፄወወት፡ ምስሌሆሙ፡ በይእቲ፡ ዕለት፤ አመ፡ ፲ወ፪ለመጋቢት፡ ባሕቱ፡ ኅዳጣን፡ እለ፡ ተርፉ፡ እምፄዋዌ፡ ተኀቢኦሙ፡ ውስተ፡ ግበበ፡ ምድር፤ ወጸላእት፡ መጽኡ፡ ኀቤሁ፡ ከመ፡ ይብክዩ፡ ምስሌሁ፡ በእንተ፡ ጥፍአተ፡ ሀገሮሙ።

CHAPTER XIII.

ምዕራፍ፡ ፲፫። ለቅድስትሰ፡ እግዚ (Fol. 20 a. 3.) እ፡ ኃረያ፡ አመ፡ ፄወውዋ፡ ነሥእዋ፡ ሐራ፡ ሠገራት፤ ወወሰድዋ፡ በዕበይ፡ ወክብር፡ እንዘ፡ ይብሉ፡ ትከውኖ፡ ብእሲተ፡ ለእግዚእነ፡ ንጉሥ፤ እስመ፡ ጥቀ፡ ላህይት፡ ብእሲት፡ ይእቲ፡ ድምድማሃ፡ ድሉል፤ ወቆናዝዓሃ፡ ፍቱል፡ አዕይንቲሃ፡ ይመስላ፡ ሥርቀ

ተ ፡ ቤዝ ፤ ወክሳጸ ፡ ከመ ፡ እርማስቆስ ፡ ወዅለንታሃ ፡
አጻም ፡ ወአልበ ፡ ኀሡም ፡ እምርእሳ ፡ እስከ ፡ እግ
ራ ። ወሶበ ፡ ርእዩ ፡ ዘከመዝ ፡ ብእሲተ ፡ ነደ ፡ ልበ
ሙ ፡ ለሐራ ፡ ሰገራት ፡ (Fol. 20 b. 1.) እምብዝኃ ፡ ፍቅ
ራ ፡ ቦ ፡ ዘይቤ ፡ አነ ፡ ዓዐቅባ ። ወቦ ፡ ዘይቤ ፡ አነ ፡ እፀ
ውራ ፡ ወቦ ፡ ዘይቤ ፡ አነ ፡ አሄዕና ፡ ውስተ ፡ በቅልየ ።
ወቦ ፡ ዘይቤ ፡ አነ ፡ እከድና ፡ በልብስየ ። ወእሉ ፡ ኵ
ሉ ፡ ይትዋከቱ ፡ በዘዘዚአሆሙ ፡ ለፍትወቶሙ ። ወ
ባሕቱ ፡ ቅዱስ ፡ ሚካኤል ፡ ዘያዓቅባ ፡ ይከልአሙ ፡
ከመ ፡ ኢያርኵስዋ ፡ ለቅድስት ፡ እግዚእ ፡ ኀረያ ፤ ወ
ነገርዎ ፡ እሙንቱ ፡ ሐራ ፡ ለመተሎሜ ፤ ወይቤልዎ ፡
ብስራትከ ፡ ንጉሥ ፡ ብስራትከ ፡ ለከ ፡ ረከብነ ፡ (Fol.
20 b. 2) ብእሲተ ። ወአልበመኑሂ ፡ ዘይትማሰላ ፡ ወ
ኢይትረከብ ፡ ዘከማሃ ፡ በኵሉ ፡ አብያተ ፡ ነገሥት ።
ወለእመ ፡ አውሰብከ ፡ ኪያሃ ፡ ይሰግዱ ፡ ለከ ፡ ኵሎ
ሙ ፡ አጽናፈ ፡ ምድር ። ውእቱኒ ፡ ይቤሎሙ ፡ በፍ
ሥሐ ፡ እምአይቴ ፡ ረከብክምዋ ። ወይቤልዎ ፡ ዮም ፡
ጌወውናሃ ፡ ምስለ ፡ ሰብአ ፡ ሀገር ። ወርኢናሃ ፡ ከመ ፡
ጥቀ ፡ ሠናይት ፡ ይእቲ ። ወአምጻእናሃ ፡ ኀቤከ ፡ ከ
መ ፡ ትረስያ ፡ ብእሲተ ። ወይቤሎሙ ፡ ዕቀብዋ ፡ ሊ
ተ ፡ በሠ (Fol. 20 b. 3.) ናይት ፡ ዕቅበት ፡ ወአኅድርዋ ፡
ውስተ ፡ ሠናይ ፡ ማኅደር ፤ ወኢይርአይ ፡ ገጻ ፡ መኑ
ሂ ፡ እምሰብእ ፤ ወወሀቦሙ ፡ አልባሰ ፡ ክቡራተ ፡ ዘ
ሜላት ፡ ወዘሲራይ ፡ ዘቢሶስ ፡ ወነት ፡ ወዘተአንሙ ፡
በወርቅ ፡ ወበብሩር ። ወይቤሎሙ ፡ በዝ ፡ ኵሉ ፡ አ
ራዛተ ፡ ሠርጕ ፡ አስተረሲየክሙ ፡ ጌሰመ ፡ አምጽእ
ዋ ፡ ኀቤየ ፤ ወተአዚዞሙ ፡ እምኀበ ፡ ንጉሥ ፡ ዘንተ ፡
ኵሎ ፡ ሐሩ ፡ ሐራ ፡ ሰገራት ፡ ኀበ ፡ ቅድስት ፡ እግዚ
እ ፡ ኀረያ ፡ ወበጺሖሙ ፡ ኀበ[ሃ] ፡ (Fol. 21 a. 1.) ይቤልዋ ፡
በሐኪ ፡ ይቤለኪ ፡ ንጉሥ ። ወወሀብዋ ፡ ውእተ ፡ አ
ልባሰ ፡ ክቡራተ ፤ ወአሠርገውዋ ፡ ቦቱ ፡ ወአዕነቅዋ ፡
ባዝግና ፡ ዘወርቅ ። ወወደዩ ፡ አውቃፋተ ፡ ወርቅ ፡
ውስተ ፡ እደዊሃ ። ወኅልቀታተ ፡ ወርቅ ፡ ውስተ ፡ አ
ፃብዒሃ ፡ ወዓሣዕነ ፡ ወርቅ ፡ ውስተ ፡ እገሪሃ ፡ ወአስረ
ሰይዋ ፡ በኵሉ ፡ ዕበይ ፡ ወክብር ፡ በከመ ፡ ሕጎን ፡ ለ
ንግሥታት ። ወይእቲሰ ፡ ኮነት ፡ ትቴክዝ ፡ ወአንብ
ዓ ፡ ያንጠበጥብ ፡ ዲበ ፡ ም (Fol. 21 a. 2.) ድር ፡ ወኢታ
ነሥእ ፡ አዕይንቲሃ ፡ ላዕለ ፡ ዳእሙ ፡ ኵሎ ፡ ጊዜ ፡ ድ
ንንት ፡ ውስተ ፡ ምድር ፡ ወሕሊናሃ ፡ እንቅዕድው ፡
ውስተ ፡ ሰማይ ። ወሶበ ፡ ርእይዋ ፡ ሐራ ፡ እንዘ ፡ ት
ቴክዝ ፡ ጥቀ ፡ ይቤልዋ ፤ አብእሲቶ ፡ ምንት ፡ ያበክ
የኪ ። እስመ ፡ ናሁ ፡ ኮንኪ ፡ ንግሥተ ። ወዘንተ ፡
ብሂሎሙ ፡ ነሥእዋ ፤ ወወሰድዋ ፡ ወአብእዋ ፡ ውስ
ተ ፡ ርሱይ ፡ ቤት ፡ ከመ ፡ ያኅድርዋ ። ወአምጽኡ ፡ ላ
ቲ ፡ መባልተ ፡ ዘዘዚአሁ ፡ ግዕዘሙ ፤ ወዘዘዚአ (Fol.
21 a. 3.) ሁ ፡ ጣዕሞሙ ። ወይቤልዋ ፡ ንሥኢ ፡ ብል
ዒ ፡ ይቤለኪ ፡ ንጉሥ ። ይእቲሰ ፡ ኢተወክፈቶሙ ፡
ወኢበልዐት ፡ እማዕዶሙ ። ወባሕቱ ፡ ኮነት ፡ ትግዕ
ር ፡ ኀበ ፡ አምላክ ፡ እንዘ ፡ ትብል ፡ ኦእግዚእየ ፡ ኢ
የሱስ ፡ ክርስቶስ ። ለምንት ፡ ርኢከ ፡ ዕበድየ ፡ ወኢ
ተዘከርኮ ፡ ለጸጋ ፡ ዘአብ ፡ ገብርከ ፡ ዘይትለአክ ፡ ቅድ
ሜከ ፡ በንጹሕ ፤ ወመጠውከኒ ፡ ውስተ ፡ እዴሆሙ ፡
ለፀርከ ፡ ኃጥአን ፡ ወዓላውያን ፡ እለ ፡ ርኁቃን ፡ ወግ
ኁሣን ፡ እም (Fol. 21 b. 1.) ኔከ ። አንተኒ ፡ ርኁቅ ፡ ወ
ግኁሥ ፡ እምኔሆሙ ፡ አንሰ ፡ ሰአልኩከ ፡ ተሀበኒ ፡
ወልደ ፡ እምንጹሕ ፡ ካህን ፡ ወልደ ፡ ንጹሐን ፡ ካህና
ት ፤ እለ ፡ ሎሙ ፡ ሕግ ፡ ወሎሙ ፡ ሥርዓት ። ትፈቅ
ድኑ ፡ ተሀበኒ ፡ ወልደ ፡ እምግብር ፡ ጽዩዕ ፡ ዘኢየአ
ምሮ ፡ ለሕግከ ፡ ወለሥርዓትከ ፤ ኅድግሰ ፡ እምዝን
ቱ ፡ ግብር ፡ ርኩስ ፡ ተሀበኒ ፡ ወልደ ። እምውእቱኒ ፡
ካህን ፡ ቅዱስ ፡ እመ ፡ ኮነ ፡ ወልድ ፡ ዘኢያሠምረከ ፡
ዕፁ ፡ ማኅፀንየ ፡ እቤለከ ። ኦእግዚኦ ፡ አ (Fol. 21 b. 2.)
ምላክ ፡ ኃያላን ፡ አርኢ ፡ ኃይለከ ፡ ላዕሌየ ፡ ዮም ።
ኦእግዚኦ ፡ አምላክ ፡ አድኅኖ ፡ አርኢ ፡ አድኅኖተ
ከ ፡ ላዕሌየ ፡ ዮም ። ኦእግዚኦ ፡ አምላክ ፡ ሣህል ፡ አ
ርኢ ፡ ሣህለከ ፡ ላዕሌየ ፡ ዮም ። ወዘንተ ፡ እስከ ፡ ት
ጼሊ ፡ ይእቲ ፡ በልዑ ፡ ወጸግቡ ፡ እሙንቱ ፡ ሰገራት ።
ወይቤልዋ ፡ በሐኪ ፡ አንግሥትነ ፡ ጌሠመ ፡ ንወስደ
ኪ ፡ ኀበ ፡ ንጉሥ ፡ ወይሬስየኪ ፡ ንጉሥተ ። ወይሰግ
ዱ ፡ ለኪ ፡ ኵሎሙ ፡ እለ ፡ ውስተ ፡ መንግሥቱ ። አ
እግዝእት (Fol. 21 b. 3.) ነ ፡ በሊዐሰ ፡ ዐበይኪ ፡ ንዋመ
ኒ ፡ ኢትነወሚኑ ። ወትቤሎሙ ፡ ቅድስት ፡ እግዚ
እ ፡ ኀረያ ፡ በሉ ፡ ኑሙ ፡ አንትሙ ፡ ሊተሰ ፡ ዐበየ
ኒ ፡ ንዋም ፡ ደቀሱ ፡ ኵሎሙ ፡ ወኖሙ ፡ ከቢቦሙ ፡
ኪያሃ ።

CHAPTER XIV.

ምዕራፍ ፡ ፲፬ ። ወበይእቲ ፡ ሰዓት ፡ ተንሥእት ፡
ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ወአውፅአት ፡ አልባሰ ፡
ሠርጐ ፡ እምላዕሌሃ ፤ እንዘ ፡ ትብል ፡ ለእመ ፡ ጸለይ
ኩ ፡ ምስለ ፡ ዝንቱ ፡ አልባስ ፡ ርኩስ ፡ ኢይሰምዓኒ ፡
አምላኪየ ። ወለብሰት ፡ አልባሲሃ ፡ (Fol. 22 a. 1.) ዘቀ
ዳሚሃ ። ወሰገደት ፡ ብዙኃ ፡ ተሐፉ ፡ ወቆመት ፡ ቅ
ድመ ፡ ገጸ ፡ እግዚአብሔር ። ወሰፍሐት ፡ እደዊሃ ፡
ወጸለየት ፡ እንዘ ፡ ትብል ፡ አእግዚኦ ፡ አምላከ ፡ ኵ
ሉ ፡ ፍጥረት ፡ ዘኵሎ ፡ ትክል ፤ ወአልቦ ፡ ዘይሰዓነ
ከ ። ወአልቦ ፡ አመ ፡ ኢሀሎከ ፡ ወውስተ ፡ ኵሉ ፡ በ
ሐውርት ፡ ምሉዕ ፡ ውእቱ ፡ መለኮትከ ። አንተ ፡ ው
እቱ ፡ ዘአድኃንካ ፡ ለሣራ ፡ እምእደ ፡ ፈርዖን ፡ ንጉ
ሠ ፡ ግብጽ ፡ ወእምእደ ፡ አቤሜሌክ ፡ ንጉሠ ፡ ጌራራ ።
አንተ ፡ ው (Fol. 22 a. 2.) እቱ ፡ ዘአድኃንካ ፡ ለርብ
ቃ ፡ እምእደ ፡ ንጉሠ ፡ ጌራራ ። አንተ ፡ ውእቱ ፡ ዘ
አድኃንኮ ፡ ለዳንኤል ፡ እምአፈ ፡ አናብስት ፡ ር
ኁባን ። አንተ ፡ ውእቱ ፡ ዘአድኃንካ ፡ ለሶስና ፡ እ
ምእደ ፡ ረበናት ፡ እኩያን ። አንተ ፡ ውእቱ ፡ ዘአ
ድኃንኮሙ ፡ ለ፫ደቂቅ ፡ እምእቶነ ፡ እሳት ፡ ዘባቢ
ሎን ። ቀዳሚኒ ፡ አንተ ፡ ይእዜኒ ፡ አንተ ። ዮም
ኒ ፡ ያስተርኢ ፡ ኃይለ ፡ አድኅኖትከ ፡ በላዕሌየ ። ሀ
ብ ፡ ስብሐተ ፡ ለስምከ ፡ እ (Fol. 22 a. 3.) ግዚኦ ፡ ወ
ኢትግድፉ ፡ ለዓመትከ ፡ ግይርት ፡ ውስተ ፡ አፉሆ
ሙ ፡ ለተኵሉት ፤ አንተሂ ፡ አቅዱስ ፡ ሚካኤል ፡
ምንትኑ ፡ ለከ ፡ አርምሞ ፡ ወምንትኑ ፡ ተጸምሞ ፤ እ
ንዘ ፡ ይመጽእ ፡ ላዕለ ፡ አመትከ ፡ ዝኵሉ ፡ ምንዳቤ ፡
ረሳዕከኑ ፡ ኪዳነ ፡ ዘተካየድኩ ፡ ምስሌከ ፡ ከመ ፡ እግ
በር ፡ ተዝካረከ ፡ ወበዕለተ ፡ እገብር ፡ ተዝካረከ ፤ በጽ
ሐኒ ፡ ዝኵሉ ፡ ምንዳቤ ፡ እምታክብረኒ ፡ አኀሠርከኒ ፡
እምታስተፍሥሐኒ ፡ አኀዘንከኒ ። ሐሰ ፡ ለከ ፡ አቅ
(Fol. 22 b. 1.) ዱስ ፡ ሚካኤል ፡ ትግበር ፡ ዘንተ ። አላ ፡
ርድአኒ ፡ ረዳኤ ፡ ምንዱባን ፡ ሱቀኒ ፡ ሰዋቄ ፡ ትንቱ
ናን ። ወዘንተ ፡ እንዘ ፡ ትጼሊ ፡ ቅድስት ፡ እግዚእ ፡
ኃረያ ፡ አስተርአያ ፡ ቅዱስ ፡ ሚካኤል ፡ ገሀደ ። ወይ
ቤላ ፡ ሰላም ፡ ለኪ ፡ አቅድስት ፡ አኮ ፡ ከመ ፡ አኀጕል
ኪ ፡ ዘኮነ ፡ ዝንገር ። አላ ፡ ከመ ፡ አርኢ ፡ ጽንዓ ፡ ፍ
ቅርየ ፡ በላዕሌኪ ። አኮ ፡ በእንቲአኪ ፡ ባሕቲቱ ፡ ዘት
ድኅኒ ፡ እምንዳቤ ። አላ ፡ በእንተ ፡ ወልድኒ ፡ ዘሀሎ ፡
ይትወለድ ፡ እምኔ (Fol. 22 b. 2.) ኪ ፡ ዘኢይከውን ፡ ኵ
ሉ ፡ ዓለም ፡ ሤጠ ፡ አሐቲ ፡ ሥዕርተ ፡ ርእሱ ። ክብረ ፡
ነገሥትኒ ፡ ወብዕለ ፡ አሕዛብ ፡ ኢይከውን ፡ መጠነ ፡
አሐቲ ፡ ጸበለ ፡ ምድር ፡ ዘይከይዳ ፡ በእግሩ ፡ ሕይወ
ተ ፡ ብዙኃን ፡ ውእቱ ፤ ወፈውሰ ፡ ድውያን ፡ ሀሎ ፡
ውስተ ፡ እዴሁ ፡ ወበእንቲአሁ ፡ ትድኅኒ ፡ እመንሱ
ት ። ወትቤሎ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ማዕዜኑ ፡
እድኅን ፡ እግዚእየ ። ወይቤላ ፡ በዕለተ ፡ ዘፈቀደ ፡ እግ
ዚአብሔር ፡ (Fol. 22 b. 3.) ወዘንተ ፡ ብሂሎ ፡ ተሰወረ ፡ እ
ምኔሃ ፡ ይእቲሰ ፡ ኃደረት ፡ ቀዊማ ፡ ኵሎ ፡ ኑኃ ፡ ሌሊት ።

CHAPTER XV.

ምዕራፍ ፡ ፲፭ ። ወጸቢሖ ፡ ቅድስት ፡ እግዚእ ፡ ኃ
ረያ ፡ ለብሰት ፡ አልባሰ ፡ ስርጎሃ ፡ እምቅድመ ፡ ይትነ
ሥኡ ፡ እሉ ፡ ሠገራት ። ወወሰድዋ ፡ ኀበ ፡ ንጉሥ ፡
ዓሠርጊዎሙ ፡ በወርቅ ፡ ወበብሩር ፡ በከመ ፡ አዘዘ
ሙ ፡ ትማልም ፤ ወአብእዋ ፡ ወአቀምዋ ፡ ቅድሜሁ ።
ወሶበ ፡ ርእያ ፡ ንጉሥ ፡ ለቅድስት ፡ እግዚእ ፡ ኃረያ ፡
ተፈሥሐ ፡ (Fol. 23 a. 1.) ጥቀ ፡ ወተንሥአ ፡ ሶቤሃ ፡ ወ
ፈቀደ ፡ ይስዓማ ፡ ወኃደገ ፡ እምፍርሃተ ፡ ሰብእ ። ወ
ተመይጠ ፡ ወነበረ ፡ ዲበ ፡ መንበሩ ። ወሐለየ ፡ እን
ዘ ፡ ይብል ፡ ሶበ ፡ አውሰብክዋ ፡ ለዛቲ ፡ በዝየ ፡ ከመ ፡
ባዕዳት ፡ አንስት ፡ ኢይከውናኒ ፡ ክብረ ፡ ሊተሂ ፡ ኃ
ሣር ፡ ውእቱ ፡ ለዛቲሰ ፡ አንጊሥየ ፡ በላዕለ ፡ ኵሎን ፡
አንስቲያየ ፡ አወስባ ፡ ለማልበርዴ ፡ ቤተ ፡ መንግሥ
ትየ ። ወይቤሎሙ ፡ ለሐራሁ ፡ አማን ፡ አማን ፡ መዓ
ድም (Fol. 23 a. 2.) ተ ፡ ብእሲተ ፡ አምጻእክሙ ፡ ሊ
ተ ፤ አነ ፡ ወልደ ፡ እስላንደኔ ፡ እሁበክሙ ፡ ሢመተ ፡
ዘየአክለክሙ ፡ ለክሙ ፡ ወለውሉድክሙ ፡ ለዛቲ ፡
ብእሲት ። ዕቀብዋ ፡ በሠናይ ፡ ዕቅበት ። ወኵሎ ፡ ዘ

ፈቀደት ፡ ግበሩ ፡ ላቲ ፡ እስከ ፡ ትከውን ፡ ንግሥተ ፡ ላዕለ ፡ ኵሉ ፡ ዘአጥረይኩ ። ወእንዘ ፡ ነሐውርሂ ፡ ፍኖተ ፡ አፅዕንዋ ፡ በበቅል ፡ ዘእፄዓን ፡ ቦቱ ፡ አነ ፡ ወኢታርኅቅዋ ፡ እምኔየ ፡ መዐልተ ፡ ወሌሊተ ። ወገልብብዋ ፡ ወ (Fol. 23a. 3.) ተቤሰ ፡ ዘእኑም ፡ በወርቅ ፡ ከመ ፡ ኢይርአይ ፡ ገጻ ፡ ፀሐይ ፡ ወኢይርከባ ፡ ቍር ፡ ዘሌሊት ። ወበጺሐነ ፡ መዓልበርዴ ፡ ቤተ ፡ መንግሥትየ ፡ በህየ ፡ ታስተዋስቡኒ ፡ በሕገ ፡ አማልክትየ ። ወዘንተ ፡ ብሂሎ ፡ ተንሥአ ፡ በጕጕዓ ። ወሖረ ፡ ፍጡነ ፡ ወለቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ገብሩ ፡ ላቲ ፡ ሐራ ፡ በከመ ፡ አዘዘ ፡ ውእቱ ፤ ወአትለውዋ ፡ ድኅሬሁ ፡ እስመ ፡ ይቤሎሙ ፡ ኢታርኅቅዋ ፡ እምኔየ ፡ ይእቲሰ ፡ ትባኪ ፡ ብካ (Fol. 23b. 1.) የ ፡ ዕፁበ ፡ በውስተ ፡ ልባ ፡ ወትብል ፡ አቅዱስ ፡ ሚካኤል ፡ መ (Fol. 23b. 2.) ልአክ ፡ አድኅኖ ፡ ማእዜኑ ፡ ታድኅነኒ ፡ እምእዴ ፡ ዝንቱ ፡ (Fol. 23b. 3.) ገብር ፡ ርኩስ ፡ ናሁ ፡ ቀርበ ፡ ዕለተ ፡ ኃጕል ፡ ወዘንተ ፡ ትብል ፡ ኵሎ ፡ ጊዜ ።

CHAPTER XVI.

(Fol. 24a. 1.) ምዕራፍ ፡ ፲፮ ። ወእምዝ ፡ ፈነወ ፡ መተሎሜ ፡ ላዕከነ ፡ ውስተ ፡ ሀገሩ ፡ እንዘ ፡ ይብል ፡ ናሁ ፡ በጻሕኩ ፡ በዳኅን ፡ ወበፍሥሐ ። አስተጋብኡ ፡ ኵሎ ፡ ሰብአ ፡ ሰገል ፡ ወሰብአ ፡ ሐረስ ። ወኵሎ ፡ ማርያነ ፡ በማልበርዴ ፡ ወጥብሑ ፡ ፲፻መቋልዓ ፡ አልህምት ። ወ፲፻ አኅሩገ ፡ ዐቢያነ ፡ እለ ፡ ሥርግዋነ ፡ አቅርንት ፡ በወርቅ ፡ ወ፲፻ ፡ እለ ፡ ሥርግዋነ ፡ አቀርንት ፡ ቡብሩር ። ወ፲፻እለ ፡ ኢተሠርገው ፡ ወ፲ወ፩፻ አ (Fol. 24a. 2.) ብሐኮ ፡ አባግዕ ፡ ወ፲ወ፩፻መቁዓለ ፡ ጠሊ ፡ ወ፪፻ደዋርሐ ፡ ከመዝ ፡ በልዎሙ ፡ ለጋላት ። ለጋዛዕትሂ ፡ በልዎሙ ፡ አስተዳልዉአ ፡ ፫፻ ፡ በመስፈርተ ፡ ኄባል ፡ ጻዕፊ ፡ ወይን ፡ ወ፫፻በመስፈርተ ፡ ኄባል ፡ ሜሰ ፡ ምዝርሰ ፡ ይኩን ፡ ከመ ፡ ማይ ። ወለሐባዝያንሂ ፡ በልዎን ፡ አስተዳልውአ ፡ ኅብስተ ፡ ወዳፍንተ ። ተብሲለሂ ፡ ወጸብሐ ፡ ዘአልቦ ፡ ኍልቍ ፡ ወለአንስቲያየ ፡ አሠርቲሆን ፡ በልዎን ፡ አስተዳልዋ ፡ በቤትክን ፡ (Fol. 24a. 3.) ማዕዳተ ፡ ብዙኃ ፡ ዘአልቦ ፡ ኍልቍ ። ወለኵሎሙ ፡ ሰብአ ፡ ዳሞት ፡ በልዎሙ ፡ ጽንሑኒ ፡ በማልበርዴ ። አስተዳሊወክሙ ፡ ጸባሕተ ፡ መንግሥትየ ፡ ወለእመ ፡ ኢገበርክሙ ፡ ዘንተ ፡ ኵሎ ፡ ዘአዘዝኩክሙ ፡ እመትር ፡ አርእስቲክሙ ፡ በሰይፍ ። ወእወድየክሙ ፡ ውስተ ፡ ጦመ ፡ ግራር ፡ በልዎሙ ። አንትሙሂ ፡ ለእመ ፡ ኢነገርክሙ ፡ ዘንተ ፡ ቃለ ፡ መልእክትየ ፡ መክፈልትክሙ ፡ ከመዝ ፡ ሐሩ ፡ አፍጥኡ ፡ ተፅዒነክሙ ፡ (Fol. 24b. 1.) በአፍራስ ፡ ረዋጽያን ። ወኀበ ፡ በጻሕክሙ ፡ ሀገር ፡ አስተባርዩ ፡ አፍራሰ ፡ በዲበ ፡ አፍራስ ፡ ከመ ፡ ትብጽሑ ፡ ለጌሠም ። ወአነ ፡ እበጽሕ ፡ እስከ ፡ ሰሙን ፡ መዋዕል ። ወእምዝ ፡ ሖሩ ፡ ላእካን ፡ እምኀቤሁ ። ወበጽሑ ፡ ውስተ ፡ ሀገር ፡ በሳኒታ ፡ ወነገሩ ፡ በከመ ፡ አዘዞሙ ፡ እሉሂ ፡ ሰሚዖሙ ፡ አስተዳለዉ ፡ ኵሎ ፡ በከመ ፡ ይቤሎሙ ። ወተንሥአ ፡ መተሎሜ ፡ እንዘ ፡ ይትልዎሙ ፤ ወበጽሐ ፡ ማልበርዴ ፡ (Fol. 24b. 2.) በሰሙን ፡ መዋዕል ፡ በከመ ፡ ተዓደሙ ፤ ወተቀበልዎ ፡ ሰብአ ፡ ሀገሩ ፡ በፍሥሐ ፡ ወበይባቤ ፡ እሉሂ ፡ ልዑካን ፡ ተቀበልዎ ፡ ምስሌሆሙ ። ወቀጸቦሙ ፡ ለእሙንቱ ፡ ልዑካን ። ወይቤሎሙ ፡ አስተዳለውክሙኑ ፡ ኵሎ ፡ ዘአዘዝኩክሙ ። ወይቤልዎ ፡ እወ ፡ ንጉሥ ፡ ወይቤሎሙ ፡ ማርያንሂ ፡ ወሰብአ ፡ ሰገል ። ወኵሎሙ ፡ ሰብአ ፡ ኪነት ፡ ተጋብኡኑ ። ወይቤልዎ ፡ እወ ፡ ወይቤሎሙ ፡ ይእዜኒ ፡ በልዎሙ ፡ ለኵሎሙ ፡ (Fol. 24b. 3) ተደለዉ ፡ ለጌሠም ፡ ከመ ፡ ንስግድ ፡ ለአማልክቲነ ፡ ወንግበር ፡ ሎሙ ፡ በዐለ ፡ ዐቢየ ። እስመ ፡ እሙንቱ ፡ ያቀንቱ ፡ ኃይለ ፡ በውስተ ፡ ፀብዕ ። ወይቤልዎ ፡ አሆ ፡ ንገብር ፡ በከመ ፡ ትቤለነ ። ወቦአ ፡ ውስተ ፡ ቤተ ፡ መንግሥቱ ፡ ማልበርዴ ፡ ለቅድስትሰ ፡ እግዚእ ፡ ኃረያ ፡ አዘዘ ፡ ያብእዋ ፡ ቤተ ፡ ካልእ ፡ እስከ ፡ ጌሠም ። ወውእቱሰ ፡ ኃደረ ፡ ኵላ ፡ ይእተ ፡ ሌሊተ ፡ እንዘ ፡ ይሠርዕ ፡ ኵሎ ፡ ሥርዓተ ፡ መንግሥቱ ፡ ሐራሁኒ ፡ ኢኖ (Fol. 25a. 1.) ሙ ፡ እንዘ ፡ ያስተዳልው ፡ ማዕዳተ ፡ ወይጠብሑ ፡ መጋዝዕተ ። ወከነ ፡ ኍልቆሙ ፡ ለእለ ፡ ተጠብሑ ፡ በይእቲ ፡ ዕለት ፡ ፳፻ወ፳፻ ። መባልዕትሰ ፡ ዘተ

ገብሩ፡ በይእቲ፡ ሌሊት፡ ኢይትኄለቍ፡ ብዝኆሙ፡ ወለቅድስት፡ እግዚእ፡ ኃረያ፡ ሶበ፡ አብእዋ፡ ውስተ፡ ካልእ፡ ቤት፡ ሐራሁ፡ ለንጉሥ፡ ይቤልዋ። አንግሥትነ፡ ዮምሰ፡ ብልዒ፡ ወስተዪ፡ ወተፈሥሒ፡ ለነ። እስመ፡ ጌሠመ፡ ለእመ፡ ርእመ፡ ርእየኪ፡ ድግድግተኪ፡ ይኴንነነ፡ ርእሰነ። እ (Fol. 25a. 2.) ስመ፡ እምአመ፡ ተዔወወት፡ እስከ፡ ይእቲ፡ ዕለት፡ ኢበልዐት፡ እክለ፡ ወኢሰትየት፡ ማየ። ወበሕቱ፡ እንተ፡ ጸብሐት፡ ይኄይስ፡ ነፍስታ፡ እምእለ፡ በልዑ፡ ወሰትዩ፡ በከመ፡ ኃየሰ፡ ነፍስቶሙ፡ ለ፫ደቂት፡ በባቢሎን፡ እንዘ፡ ኢይሰትዩ፡ ማየ። ወትቤሎሙ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ለእሙንቱ፡ ሐራ። አንሰ፡ ኢይበልዕ፡ ወኢይሰቲ፡ እስከ፡ እሰምዕ፡ ፍትሐ፡ እምአምላኪየ። ወዘንተ፡ ብሂላ፡ ዐበየቶሙ፡ ወቤ (Fol. 25a. 3.) ተት፡ ኀላ፡ ይእተ፡ ሌሊተ፡ በስብሐት፡ ወበጸሎት፡ እንዘ፡ ትብል። አእግዚአብሔር፡ ከመዝኑ፡ ረሰይከኒ። ቀዳሚ፡ ተወሰብኩ፡ በሕግከ፡ ለ፩ምት፡ ንጹሕ። ዮምሰ፡ አስተዳለውከኒ፡ እኩን፡ ብእሲተ፡ ለከሀዲ፡ ሕግከ፡ በሕገ፡ አማልክት፡ ርኩሳን፡ ሐሰ፡ ለከ፡ እግዚኦ፡ ትግበር፡ ዘንተ። አላ፡ ተዘከር፡ ኪዳኖ፡ ለመጻምርትየ፡ ወአድኅነኒ፡ እምዝንቱ፡ ትምይንተ፡ ሰይጣን። ዘንተ፡ ኵሎ፡ ወዘይመስሎ፡ እንዘ፡ ት (Fol. 25b. 1.) ብል፡ አንግሀት፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ለውእቱሰ፡ ዕልው፡ ኮነ፡ ቦቱ፡ ኑኃ፡ ይእቲ፡ ሌሊት፡ ከመ፡ ፲ዓመት፡ እምብዝኃ፡ ጕጕዓሁ፡ ወንደተ፡ ፍቅሩ፡ በእንተ፡ ቅድስት፡ እግዚእ፡ ኃረያ። ወሶበ፡ ጸብሐ፡ አዘዘ፡ ያምጽእዋ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ እስከ፡ ቤተ፡ አማልክት፡ ወአምጽእዋ፡ ወተንሥአ፡ ወሖረ፡ ምስለ፡ ኵሎሙ፡ መኳንንቲሁ፡ ውስተ፡ ቤተ፡ አማልክት። ወተለውዎ፡ ኵሎሙ፡ ሠራዊቱ። ወበጺሐ፡ (Fol. 25b. 2.) ውስተ፡ ቤተ፡ አማልክት፡ ቆመ፡ ውእቱ፡ ቅድመ፡ ኵሎሙ፡ ጉቡአን፡ ከመ፡ ይስግድ፡ ለአማልክት፡ ወከመ፡ ያስግዳ፡ ለቅድስት፡ እግዚእ፡ ኃረያ። ወያንግሣ፡ ላዕለ፡ ኵሉ፡ ምኵናኑ። ወሶቤሃ፡ ግብተ፡ በረቀ፡ መብረቅ፡ እምሰማይ። ወኮነ፡ ፀዓዕ፡ ወነጐድጓድ፡ ወተከውሰ፡ ኵሉ፡ ኃይለ፡ ሰማያት፡ ወምድር። ወወረደ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት። ወነሥአ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ እማዕከሎሙ፡ ወሐዘላ፡ (Fol. 25b. 3.) በክነፊሁ፡ ወፆራ፡ በእንግድዓሁ። ወአብጽሐ፡ እምድረ፡ ዳሞት፡ ምድረ፡ ዘረሬ፡ ጊዜ፡ ፫ሰዓት፡ ዘዕለት፡ አመ፡ ፳ወ፪ለወርኃ፡ መጋቢት፡ እንዘ፡ የዐጥን፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወይትመሐለል፡ በእንቲአሃ፡ ወአቀማ፡ ኀበ፡ ዓረፍተ፡ ቤተ፡ ክርስቲያን፡ ወኃደጋ፡ ህየ ፤ ወዐርገ፡ ሰማየ፡ መተሎሚሰ፡ ደንገፀ፡ እምፍርሃተ፡ መብረቅት፡ ወነጐድጓድ፡ ወአንበዘት፡ ነፍሱ፡ ወእምሠራዊቱ፡ ሞቱ፡ እምግርማ፡ ውእቱ፡ (Fol. 26a. 1.) መብረቅ፡ ፲፪ወእምነ፡ ማርያን፡ ፫፪መኑ፡ ይክል፡ ነገረ፡ ግርማ፡ ዘኮነ፡ በይእቲ፡ ዕለት፡ ላዕለ፡ ውእቱ፡ ዕልው፡ ወላዕለ፡ ሠራዊቱ፡ በከመ፡ ተአርወየ፡ ልበ፡ ናቡከደነጸር፡ ፯ዓመተ፡ በእንተ፡ ትዕቢቱ፡ ከማሁ፡ ተአንበዘ፡ ልበ፡ መተሎሚ፡ ፳ወ፫ዓመተ፡ በእንተ፡ ኃጢአቱ፡ ወኢየአምር፡ ዘተናገረ፡ ምዕረ፡ ይቤ፡ ቅትሉ ፤ ወካዕበ፡ ይቤ፡ አምጽኡ፡ ሕያዎ፡ በአዘዘ፡ ይቅትሉ። ወዓዲ፡ ይቤ፡ ሕንጹ፡ አብያተ፡ መልዕልተ፡ አየ (Fol. 26a. 2.) ራት፡ ወመኳንንቲሁ፡ የኃይጥዎ፡ እንዘ፡ ይብሉ፡ አሆ፡ እስመ፡ በከመ፡ ግዕዙ፡ (Fol. 26a. 3.) ለመልአከ፡ ሀገር፡ ይገብሩ፡ እለ፡ ይነብሩ፡ ውስቴታ።

CHAPTER XVII.

ምዕራፍ፡ ፲፯። እግዚእ፡ ኃረያሰ፡ ቅድስት፡ እንዘ፡ ትጼሊ፡ ቀዊማ፡ ኀበ፡ ምቅዋማ፡ ዘዘልፍ፡ ወተአኵቶ፡ ለእግዚአብሔር፡ በእንተ፡ ኵሉ፡ ዘገብረ፡ ላቲ፡ ወፀአ፡ (Fol. 26b. 1.) ቅዱስ፡ ጸጋ፡ ዘአብ፡ እምቤተ፡ መቅደስ፡ ከመ፡ ይዑድ፡ በማዕጠንት። ወርእየ፡ ናሁ፡ ብእሲት፡ በአልባሰ፡ ወርቅ፡ ዑጽፍት፡ ወሁብርት፡ ትጼሊ። ደንገፀ፡ ወሐለየ፡ እንዘ፡ ይብል፡ እምአይቴ፡ መጽአት፡ ዘመጠነዝ፡ ብእሲት ፤ ዘአልባቲ፡ አግብርት፡ ወአእማት። ወእንዘ፡ ያነክር፡ ከመዝ፡ ፆደ፡ ቤተ፡ ክርስቲያን። ወቦአ፡ ውስተ፡

ቤተ ፡ መቅደስ ፡ ወፈጸመ ፡ ጸሎተ ፡ ዕጣን ። ወወዕ
አ ፡ ኀቤሃ ፡ ወባረካ ፡ እንዘ ፡ ግልብብት ፡ (Fol. 26 b. 2.)
ይእቲ ፡ ወኢታርእዮ ፡ ገጻ ። ወወፅኡ ፡ እምቤተ ፡ ክ
ርስቲያን ፡ ኅቡረ ። ወነበሩ ፡ አሐተኔ ፡ ወይቤላ ፡ ዳኅ
ንኑ ፡ እግዝእትየ ። ወትቤሎ ፡ ዳኅን ፡ ወይቤላ ፡ እም
አይቴ ፡ አንቲ ፡ እሬእየኪ ፤ በዘመጠነዝ ፡ ዕበይ ፡ ወ
ክብር ፡ አግብርት ፡ ወአእማት ፡ ዘአልብኪ ፡ ለምን
ት ፡ ተሐውሪ ፡ ባሕቲተኪ ፤ አእግአዚት ፡ ዘትመስ
ሊ ፡ እምአዋልደ ፡ ነገሥት ። ወትቤሎ ፡ አማን ፡ እ
ምአዋልደ ፡ ነገሥት ፡ አነ ። ወእንዘ ፡ አሐውር ፡ በ
ፍኖት ፡ ምስለ ፡ (Fol. 26 b. 3.) አግብርትየ ፡ ወአእማት
የ ፡ ወምስለ ፡ ኵሎን ፡ ዘብየ ፡ ረከበኒ ፡ መተሎሜ ።
ወነሥአኒ ፡ ኵሎ ፡ ሊተሰ ፡ ባሕቱ ፡ አንገፈኒ ፡ እግዚ
አብሔር ፡ እምእዴሁ ። ወሶበ ፡ ሰማዕኩ ፡ በእንተ ፡
፩ብእሲ ፡ ዘስሙ ፡ ጸጋ ፡ ዘአብ ፡ ከመ ፡ ተዔወወት ፡
ብእሲቱ ፡ መጻእኩ ፡ ዝየ ፡ ከመ ፡ እኩኖ ፡ ብእሲተ ፡ ሀ
የንቲሃ ፤ ወይቤላ ፡ ለምንት ፡ ዘንተ ፡ ሐለይኪ ። እስ
መ ፡ ኢይከውኖ ፡ ለካህን ፡ ይሥዐር ፡ ክህነቶ ። ወዓ
ዲ ፡ አንቲ ፡ ብእሲት ፡ ክብርት ፡ ውእቱሰ ፡ ግዩ (Fol.
27 a. 1.) ር ፡ ዘአልቦቱ ፡ ምንትኒ ። ወለእመ ፡ አውሰበ
ኪ ፡ ውእቱ ፡ ይከውነኪ ፡ ኃሣረ ። ነገረኒ ፡ እንዘ ፡ ይ
ብል ፡ ሰማዕክዎ ፡ ለውእቱ ፡ ብእሲ ፡ ለእመ ፡ ኢያግ
ብአ ፡ እግዚአብሔር ፡ ለብእሲትየ ፡ ኢያወስብ ፡ ካል
እተ ፡ ብእሲተ ፤ መሐልኩ ፡ አንሰ ፡ በስሙ ፡ ቅዱስ ፡
ወትቤሎ ፡ እምዔዋዌኑ ፡ ያገብእ ፡ ሎቱ ። ወይቤላ ፡
ኅድጊሰ ፡ እምዒዋዌ ፡ እምድኅረ ፡ ሞተትኒ ፡ እምክ
ሀለ ፡ እግዚአብሔር ፡ አንሥኣታ ። ወካዕበ ፡ ይቤላ ፡
ቃልኪሰ ፡ ይመስል ፡ (Fol. 27 a. 2.) ቃለ ፡ ዚአሃ ። ወ
አክሞሰሰት ፡ ቅድስት ፡ እግዚእ ፡ ኀረያ ፡ ወትቤሎ ፡
አኮ ፡ በቃል ፡ ባሕቲቱ ፡ ዘይትማሰል ፡ ሰብእ ። ዓዲ ፡
በመልክዕሂ ፡ ይትማስል ። ወካዕበ ፡ ትቤሎ ፡ አንተ
ኑ ፡ ብእሲሃ ፡ ለይእቲ ፡ ብእሲት ። ወይቤላ ፡ እወ ፡ አ
ነ ፡ ውእቱ ፤ ወትቤሎ ፡ አንሰ ፡ ሰማዕኩ ፡ በእንቲአሃ ፡
ከመ ፡ አውሰባ ፡ ንጉሥ ፡ ወረሰያ ፡ ንግሥተ ፡ ኢትት
ሐዘብኬ ፤ ከመ ፡ ትገብእ ፡ ለከ ፡ እምዝ ፡ ዳግመ ። ወ
ባሕቱ ፡ ሐሊ ፡ ዘትገብር ፡ ወተምዕዓ ፡ ላዕሌሃ ፤ ወይ
(Fol. 27 a. 3.) ቤላ ፡ ብእሲት ፡ እኪተ ፡ መዋዕል ፡ አን
ቲ ፡ ለምንት ፡ ኢተኃፍሪ ፡ እንዘ ፡ ትትናገሪ ፡ ዘከመ
ዝ ፡ ነገረ ፡ እግዚአብሔር ፡ ያሰስል ፡ ዘንተ ፡ ዝሙተ
ኪ ። እስመ ፡ ነፍሱ ፡ ለዘማዊ ፡ ርኩስ ፡ ውእቱ ፡ ከመ ፡
ደመ ፡ ከልብ ፡ ወጽዩዕ ፡ ከመ ፡ ኵስሕ ። እግዚአብ
ሔርሰ ፡ ወመላእክቲሁ ፡ ያፈቅሩ ፡ ንጽሐ ። ወሶበ ፡
ርእየት ፡ ጽንዓ ፡ ሃይማኖቱ ፡ ከመ ፡ ጥቀ ፡ መንክር ፡
ተንሥአት ፡ ፍጡነ ፤ ወቆመት ፡ ቅድሜሁ ፡ ወከሠተ
ት ፡ እምግልባቤ ፡ ገጻ ። ወትቤሎ ፡ እግዚእየ ፡ ነጽ
(Fol. 27 b. 1.) ረኒ ፡ ጥዩቀ ፡ እስመ ፡ አነ ፡ ይእቲ ፡ ብእ
ሲትከ ፡ እግዚእ ፡ ኃረያ ። ወደንገፀ ፡ ወተንሥአ ፡ ወ
ሐቀፈ ፡ ክሳዳ ፡ ወሰዐመ ፡ ርእሳ ። ወወድቀ ፡ ዲበ ፡
ምድር ፡ ወሰዓመ ፡ አእጋሪሃ ፡ ወአብራኪሃ ። ወይቤ
ላ ፡ አእኀትየ ፡ እፎኑ ፡ እንጋ ፡ ኮንኪ ፡ ወበምንትኑ ፡
ግብር ፡ በጻሕኪ ፡ ዝየ ። ወትቤሎ ፡ በጥበበ ፡ እግዚአ
ብሔር ፡ በጻሕኩ ፡ አንሰ ፡ እምአመ ፡ ተፈለጥኩ ፡ እ
ምኔከ ፡ ኢረከበኒ ፡ እኩይ ፡ ለግሙራ ፡ ዘእንበለ ፡ ሠ
ናይ ። እስመ ፡ እግዚአብሔር ፡ ሬ (Fol. 27 b. 2.) ነወ ፡
ሚካኤልሃ ፡ መልአኮ ፡ ወአድኃነኒ ። ወነገረቶ ፡ ኵ
ሎ ፡ ዘገብረ ፡ ላቲ ፡ እምጥንቱ ፡ እስከ ፡ ተፍጻሜቱ ።
ወሰሚዖ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ። ዘንተ ፡ ነገረ ፡ እም
ኔሃ ፡ አንሥአ ፡ አዕይንቲሁ ፡ ውስተ ፡ ሰማይ ። ወይ
ቤ ፡ ይትባረክ ፡ እግዚአብሔር ፡ አምላከ ፡ እስራኤል ፡
ዘገብረ ፡ ዐቢየ ፡ ወመንክረ ፡ ባሕቲቱ ። ወይትባረክ ፡
ስመ ፡ ስብሐቲሁ ፡ ቅዱስ ። ወይምላዕ ፡ ስብሐቲሁ ፡
ኵሎ ፡ ምድረ ፡ ለይኩን ፡ ለይ (Fol. 27 b. 3.) ኩን ። ወ
ጸውዖሙ ፡ ለሰብአ ፡ ሀገሩ ፡ ወይቤሎሙ ፡ ንዑ ፡ ት
ርአዩ ፡ ግብሮ ፡ ለእግዚአብሔር ፡ ዘገብረ ፡ መንክረ ፡
በዲበ ፡ ምድር ። ወአርአየ ፡ ኃይሎ ፡ በላዕሌየ ፡ ወጸ
ገወኒ ፡ ሠናይቶ ። ወበከመ ፡ ብዝኃ ፡ አበሳየ ፡ በብዝ
ኃ ፡ ሣህሉ ፡ ላዕሌየ ፡ ወተጋብኡ ፡ ኵሎሙ ፡ ሰብአ ፡
ሀገር ፤ ዐቢዮሙ ፡ ወንዑሶሙ ፡ እለ ፡ ተርፉ ፡ እምዔ
ዋዌ ። ወርእይዋ ፡ ለቅድስት ፡ እግዚእ ፡ ኃረያ ። ሥ
ርጉት ፡ በአልባሰ ፡ ወርቅ ፡ ወተአምኅዋ ፡ ወይ (Fol.
28 a. 1.) ቤልዋ ። መኑ ፡ አምጽአኪ ፡ ዝየ ፡ በዘመጠነ
ዝ ፡ ዕበይ ፡ ወነገረቶሙ ፡ ኵሎ ፡ ዘኮነ ፡ ላዕሌሃ ። ወአ
እኰትዎ ፡ ለእግዚአብሔር ፡ ዘይገብር ፡ መንክረ ፡ በ
ላዕለ ፡ ቅዱሳኒሁ ። ወበ ፡ እለ ፡ በከዩ ፡ በእንተ ፡ እለ ፡
ተርፉ ፡ ፂውዋን ። ወወዐሉ ፡ ይእተ ፡ ዕለተ ፡ እንዘ ፡
ይትናገሩ ፡ ዕበያተ ፡ እግዚአብሔር ። ወተመጢዖ

ሙ ፡ ቍርባነ ፡ አተው ፡ ውስተ ፡ ማኅደሪሆሙ ፡ በፍ
ሥሐ ፡ ወበሐሤት ፤ ወእንዘ ፡ ይበልዑ ፡ ትቤሎ ፡ ቅ
ድስት ፡ (Fol. 28 a. 2.) እግዚእ ፡ ኃረያ ፡ ለቅዱስ ፡ ጸጋ ፡
ዘአብ ፤ አንሰ ፡ እምአመ ፡ ተፈለጥኩ ፡ እምኔከ ፤ ኢ
በላዕኩ ፡ እክለ ፡ ወኢሰተይኩ ፡ ማየ ። ጥበቡ ፡ ለአ
ምላኪየ ፡ አብጽሐኒ ፡ እስከ ፡ ዮም ። ወሰሚዖ ፡ ቅዱ
ስ ፡ ጸጋ ፡ ዘአብ ፡ ዘንተ ፡ ነገረ ፡ አንከረ ፡ ጥቀ ፡ ወተ
ደመ ፡ ወነገራ ፡ ውእቱኒ ፡ ኵሎ ፡ ዘበጽሐ ፡ ላዕሌሁ ፡
እምጥንቱ ፡ እስከ ፡ ተፍጻሜቱ ። ወፈጺሞሙ ፡ ማዕ
ደ ፡ ኃደሩ ፡ ኵላ ፡ ሌሊተ ፡ እንዘ ፡ ይዘውዑ ፡ በነገራ
ተ ፡ አምላክ ፡ ወበነገራተ ፡ መልአክ ። ወነፍጸ ፡
(Fol. 28 a. 3.) ንዋም ፡ እምአዕይንቲሆሙ ፡ በእንተ ፡
ፍሥሐ ፡ ዘላዕሌሆሙ ፤ ወበሳኒታ ፡ እንተ ፡ ይእቲ ፡
አመ ፡ ፳ወ፰ለወርኃ ፡ መጋቢት ፡ ፈጺሞ ፡ ጸጋ ፡ ዘአ
ብ ፡ መዋዕለ ፡ ዕብሬቱ ፡ አተወ ፡ ቤቶ ።

CHAPTER XVIII.

(Fol. 28 b. 1.) ምዕራፍ ፡ ፲፰ ። ወበይእቲ ፡ ሌሊት ፡
እንተ ፡ ይእቲ ፡ ሌሊተ ፡ ሠሉስ ፡ ለጸቢሐ ፡ ፳ወ፱ለወ
ርኃ ፡ መጋቢት ፡ ሰከበ ፡ ምስለ ፡ ብእሲቱ ። ወተፀን
ሰ ፡ አቡነ ፡ ክቡር ፡ ወቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በ
ይእቲ ፡ ዕለት ፡ ወእንዘ ፡ ይነውሙ ፡ ፪ሆሙ ፡ ኅቡረ ፡
ርእየት ፡ ቅድ (Fol. 28 b. 2.) ስት ፡ እግዚእ ፡ ኃረያ ፡ ራ
እየ ፡ ወከመዝ ፡ ውእቱ ፡ ራእያ ፡ ዓምደ ፡ ብርሃን ፡ ይ
ቀውም ፡ ውስተ ፡ ቤታ ። ወርእሱ ፡ ይጎድዕ ፡ ሰማ
የ ። ወኵሎሙ ፡ አሕዛበ ፡ ምድር ። ነገሥትኒ ፡ ወጳ
ጳሳት ፡ ይቀውሙ ፡ ዐውዶ ። መንፈቆሙ ፡ ይሰግዱ ፡
ሎቱ ፡ ወመንፈቆሙ ፡ ያሰምኩ ፡ (Fol. 28 b. 3.) ቦቱ ፡
ወበመልዕልቴሁ ፡ ንቡራን ፡ አዕዋፍ ፡ ብዙኃን ፡ ቦቱ ፡
ፀዐድዒዳን ። ወቦ ፡ ቀይሐን ፡ ወቦ ፡ ዘሐመዳውያን ።
ወቦ ፡ ኰሳኵሳን ፡ ወእንዘ ፡ ትሬኢ ፡ ዘንተ ፡ ይእቲ ፡
ከልሃ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ በውስተ ፡ ንዋሙ ፡ ወ
አኃደጋ ፡ ራእያ ፤ ወነቅሐት ፡ ወአንቅሐቶ ፡ ሎ (Fol.
29 a. 1.) ቱኒ ፤ ወትቤሎ ፡ በእንተ ፡ ምንት ፡ ትኬልሕ ።
ወይቤላ ፡ ዕፁብ ፡ ሬእየ ፡ ርኢኩ ፡ ወትቤሎ ፡ ምንት
ኑ ፡ ነገሩ ። ወይቤላ ፡ ናሁ ፡ ፀሐይ ፡ ብሩህ ፡ ወዕአ ፡
እምታሕተ ፡ ፈላስ ፡ ዘንሰክብ ፡ ቦቱ ። ወብዙኃን ፡ ከ
ዋክብት ፡ ብሩሃን ፡ እለ ፡ ኢይትኌለቁ ፡ ኀዙላን ፡ በክ
ንፉ ። ወአብርሃ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ። ወእምብዝ
ኃ ፡ ብርሃኑ ፡ ዋከየት ፡ ሀገር ። ወዘንተ ፡ ርእዩየ ፡ ደን
ገጽኩ ፡ ወከላህኩ ። ወትቤሎ ፡ ቅድስት ፡ እግዚእ ፡
ኀረያ ፡ (Fol. 29 a. 2.) ዕፁብ ፡ ውእቱዝ ፡ ነገር ፡ ወመ
ኑ ፡ ይክል ፡ ሰሚዖቶ ። አነኒ ፡ ከማከ ፡ ርኢኩ ፡ ራእ
የ ፡ መድምመ ። ወነገረቶ ፡ ኵሎ ፡ ዘርእየት ፡ ወሰሚ
ዖ ፡ አንከረ ፡ ውእቱኒ ። ወተናገሩ ፡ በበይናቲሆሙ ፡
እንዘ ፡ ይብሉ ፡ ምንትኑ ፡ ዝንቱ ፡ ዘይከውን ፡ ላዕሌ
ነ ፡ በዝ ፡ መዋዕል ፤ ወእንዘ ፡ ይትበሀሉ ፡ ዘንተ ፡ ኖ
ሙ ፤ ወአስተርአያ ፡ ቅዱስ ፡ ሚካኤል ፡ ለቅድስት ፡
እግዚእ ፡ ኃረያ ፡ በውስተ ፡ ንዋማ ። ወይቤላ ፡ ዮም ፡
ተፀንሰ ፡ በውስተ ፡ ማኅፀንኪ ፡ ወልድ ፡ ኅሩይ ፡
(Fol. 29 a. 3.) ዘነገርኩኪ ፡ ቅድመ ፡ በእንቲአሁ ፡ ከ
መ ፡ ሀሎ ፡ ይትወለድ ፡ እምኔኪ ። ወፍቁር ፡ ውእቱ ፡
በኀበ ፡ እግዚአብሔር ፡ ወበኀበ ፡ ማርያም ፡ እሙ ፡
በኀቤነሰ ፡ ለመላእክት ፡ ክቡር ፡ ውእቱ ፡ ጥቀ ፡ ወኢ
ይከውኑ ፡ ሰማይ ፡ ወምድር ፡ መጠነ ፡ አሐቲ ፡ እም
ትሩፋተ ፡ ገድሉ ። ወዘንተ ፡ እምድኅረ ፡ ይቤላ ፡ ተ
ሰወረ ፡ እምኔሃ ፤ ወከማሁ ፡ አስተርአዮ ፡ ለቅዱስ ፡ ጸ
ጋ ፡ ዘአብ ፤ ወነገሮ ፡ ኵሎ ፡ ዘከመ ፡ ይቤላ ። ወበጽ
ባሕ ፡ ተንሥኡ ፤ ወይቤላ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአ (Fol.
29 b. 1.) ብ ፡ ምንተ ፡ ርኢኪ ፡ በዳግማይ ፡ ንዋምኪ ፡
ወትቤሎ ፡ አስተርአየኒ ፡ ቅዱስ ፡ ሚካኤል ። ወነገረ
ቶ ፡ ኵሎ ፡ ዘይቤላ ፡ ውእቱሂ ፡ ይቤላ ፡ ሊተሂ ፡ ከማ
ኪ ፡ ይቤለኒ ። ወነበሩ ፡ እንዘ ፡ ያስተዓፅቡ ፡ ግብረ ፡
እግዚአብሐር ፡ ዘኮነ ፡ ላዕሌሆሙ ። ወውእተ ፡ አል
ባሳተ ፡ ሠርጕ ፡ ዘአምጽአት ፡ እምነ ፡ ዳሞት ፡ ሤጡ ፤
ወወሀቡ ፡ ለነዳያን ፡ ወለምስኪናን ። ወኢተርፈ ፡ ው
ስተ ፡ ቤቶሙ ፡ ወኢምንትኒ ። እስመ ፡ አዘዛ ፡ ቅድ
መ ፡ ለቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ቅዱስ ፡ (Fol. 29 b. 2.)
ሚካኤል ፡ አመ ፡ ሜጣ ፡ እምዴዋዌ ፡ እንዘ ፡ ይብል ፡
ሀቢ ፤ ዘንተ ፡ ኵሎ ፡ አልባሰ ፡ ወርቅ ፡ ወብሩር ፡ ዘሀ
ሎ ፡ ላዕሌኪ ፡ ለነዳያን ፡ ወለምስኪናን ። ለክሙሰ ፡

እግዚአብሔር ፡ ይሬእየክሙ ፡ ወአልቦ ፡ ዘያኃጥአክ
ሙ ፡ እምዝ ፡ ፈቀድክሙ ፤ ውእቶሙኒ ፡ ገብሩ ፡ በከ
መ ፡ አዘዘሙ ፡ ወኢያንተጉ ፡ እምቃሉ ፡ ወኢአሐ
ተ ፡ ውእቱኒ ፡ ኢያኃጥኦሙ ፡ እምዝ ፡ ፈቀዱ ። እስ
መ ፡ ኢያስተዌንስ ፡ እግዚአብሐር ፡ ነፍሰ ፡ ጻድቅተ ።
ወገቢረ ፡ በዐሉሰ ፡ ለቅዱስ ፡ (Fol. 29 b. 3.) ሚካኤል ፡
አፈድፈዱ ፡ እመዘ ፡ ቀዳሚ ።

CHAPTER XIX.

ምዕራፍ ፡ ፲፱ ። ወእምዝ ፡ እምድኅረ ፡ ፱አውራ
ኅ ፡ ወ፳ዕለታት ፡ አመ ፡ ፳ወ፱ለታኅሣሥ ፡ እንተ ፡
ይእቲ ፡ ዕለተ ፡ ሐሙስ ፡ ተወልደ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወኮነ ፡ ዐቢይ ፡ ፍሥሐ ፡ በውስ
ተ ፡ ቤቱ ፡ ለጸጋ ፡ ዘአብ ፡ እስመ ፡ መከን ፡ ብእሲቱ ፡
ወለደት ፡ ወልደ ። ወራእዩኒ ፡ መንክር ፡ ጥቀ ፡ ፀዐዳ ፡
ከመ ፡ አስሐትያ ፡ ወቀይሕ ፡ ከመ ፡ ጽጌ ፡ ረዳ ። ወገ
ብሩ ፡ ምሳሐ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወለሰብ
(Fol. 30 a. 1.) አ ፡ ሀገርሃ ፡ በበሥርዓቶሙ ። ወእምድ
ኅረ ፡ ፍሥሐሆሙ ፡ አተው ፡ ቤቶሙ ፡ እንዘ ፡ ያነክ
ሩ ፡ (Fol. 30 a. 2.) ኵሎ ፡ ሠናያተ ፡ ዘገብረ ፡ ሎሙ ፡
እግዚአብሔር ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወለቅድስ
(Fol. 30 a. 3.) ት ፡ ብእሲቱ ፡ እግዚእ ፡ ኃረያ ።

CHAPTER XX.

ምዕራፍ ፡ ፳ ። ወበሣልስት ፡ ዕለት ፡ እምዘ ፡ ተወ
ልደ ፡ ውእቱ ፡ ወልድ ፡ ኄሩይ ፡ በእምርት ፡ ዕለት ፡
እንተ ፡ ይእቲ ፡ ሰንበተ ፡ ክርስቲያን ፡ ቅድስት ፤ ተ
ዝከረ ፡ ስብሐቲሁ ፡ ለእግዚአብሔር ። በጊዜ ፡ ፫ሰዓ
ተ ፡ መዐልት ፡ አንሥአ ፡ እደዊሁ ፡ ውእቱ ፡ ሕፃን ፡
ወአንቃዕደወ ፡ ላዕለ ፡ ውስተ ፡ ሰማይ ፡ ከልሀ ። ወባ
ረከ ፡ ለእግዚአብሐር ፡ እንዘ ፡ ይብል ፡ ፩አብ ፡ ቅዱ
ስ ፡ ፩ወልድ ፡ ፩ውእቱ ፡ መንፈስ ፡ ቅዱስ ፡ እስመ ፡
በይእቲ ፡ ሰዓ (Fol. 30 b. 1.) ት ፡ ይወርድ ፡ መንፈስ ፡
ቅዱስ ፡ ለቅዳሴ ፡ ኅበ ፡ ፈቀደ ፡ ሕፃንኒ ፡ ርኢዮ ፡ ር
ደተ ፡ ጰራቅሊጦስ ፡ ዓቅረበ ፡ ዘንተ ፡ ፫ቅዳሴያተ ፡ ለ
አምላኩ ፡ እንዘ ፡ ይገኒ ፡ በከመ ፡ መሀሮ ፡ ለሊሁ ።
ወሰሚዓ ፡ እሙ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ዘንተ ፡
ነገረ ፡ ጽኑዓ ፡ እምአፈ ፡ ወልዳ ፡ ኄሩይ ፡ ዓስተዓፀበ
ት ፡ በልባ ። ወትቤሎ ፡ አፍሡሕ ፡ ወልድ ፡ ምንተ ፡
ትብል ፡ ዝሰ ፡ ቃል ፡ ግብረ ፡ አቡከ ፡ ውእቱ ፤ ለከሰ ፡
ጠቢወ ፡ አጥባት ። ወሶበ ፡ አተወ ፡ ምታ ፡ ነገረቶ ፡
ኵሎ ፡ ዘከ (Fol. 30 b. 2.) መ ፡ ይቤ ፡ ወልድ ፡ ኄሩይ ።
ወሰሚዖ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ አንከረ ፡ ወይቤ ፡ ሐ
የወኒ ፡ ወልድየ ፡ ለነዊኅ ፡ አም ፡ ከመ ፡ እርአይ ፡ ኪ
ያከ ፡ እንዘ ፡ ትቄድስ ፡ ከመዝ ፡ ውስተ ፡ ቤተ ፡ እግ
ዚአብሔር ። ለዝንቱሰ ፡ ወልድ ፡ ኄሩይ ፡ ይሜግብ
ዎ ፡ መላእክት ፡ ዘልፈ ፡ እንዘ ፡ (Fol. 30 b. 3.) ይጼል
ሉ ፡ አክናፊሆሙ ፡ መልዕልቲሁ ። ውእቱሂ ፡ ይት
ለሀይ ፡ ምስሌሆሙ ፡ ሶበ ፡ ይሬእዮሙ ፡ ሰፊሆሙ ፡
አክናፈ ፡ ወይስሕቅ ፡ ኵሎ ፡ ጊዜ ። ወአልቦ ፡ እመ ፡
ይበኪ ፡ በከመ ፡ ይበክዩ ፡ ሕፃናት ። እስመ ፡ አፈ ፡
ራትዓን ፡ ይመልእ ፡ ሰሐቀ ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ።

CHAPTER XXI.

(Fol. 31 a. 1.) ምዕራፍ ፡ ፳፩ ። ወአመ ፡ ተፈጸመ ፡
መዋዕለ ፡ ንጽሕ ፡ ዝውእቱ ፡ ፵ዕለት ፡ ወሰድዎ ፡ ለ
ሕፃን ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ በከመ ፡ ጽሑፍ ፡
የሀብዎ ፡ ስመ ። ወበጺሖሙ ፡ ህየ ፡ አጥመቅዎ ፤ በስ
መ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወሰመይ
ዎ ፡ ስሞ ፡ ፍሥሐ ፡ ጽዮን ፡ ዘበትርጓሜሁ ፡ ፍሥሐ
ሃ ፡ ለጽዮን ። እስመ ፡ አስተፍሥሐ ፡ ለቤተ ፡ ክርስ
ቲያን ፡ በቃለ ፡ ምህሮሁ ፡ ሐዋዝ ፡ ወአስተናሥአ ፡

ጥቅማ ፡ በሃይማኖቱ ፡ ጽኑዕ ። ወአተ፡ (Fol. 31a. 2.) ጾ
ሙ ፡ ቤቶሙ ፡ አስተርአዮ ፡ ቅዱስ ፡ ሚካኤል ፡ ለቅ
ዱስ ፡ ጸጋ ፡ ዘአብ ፡ በንዋሙ ፡ ወይቤሎ ፡ ዝንቱ ፡ ው
እቱ ፡ ወልድ ፡ ኅሩይ ፡ ዘአብሰርኩከ ፡ ቅድመ ፡ በ
እንቲአሁ ፡ ከመ ፡ ሀሎ ፡ ውስተ ፡ ሐቌከ ። ስሙኒ ፡
ኢኮነ ፡ ፍሥሐ ፡ ጽዮን ። ወካልእ ፡ ውእቱ ፡ ስሙ ፡
ወሰውር ፡ እምኔከ ፡ ውእቱ ። ወሀሎ ፡ ጽሑፈ ፡ ታሕ
ተ ፡ አክናፊሁ ፡ ለእግዚአ ፡ መናፍስት ። ወይቤሎ ፡
ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ንግረኒ ፡ እግዚእየ ። መኑ ፡ ው
እቱ ፡ ስሙ ፡ ወይቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ስ (Fol.
31a. 3.) ሞሰ ፡ እንግርከ ፡ ኢተፈኖኩ ። በሕቱ ፡ ራእ
የ ፡ ዘርኢክሙ ፡ አንተ ፡ ወብእሲትከ ፡ አመ ፡ ፅንሰ
ቱ ፡ ለወልድከ ፡ ኅሩይ ፡ እፈክር ፡ ለከ ፡ ተፈኖኩ ። ወ
ይቤሎ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ በልኬ ፡ ፈክር ፡ ሊተ ፡
እግዚእየ ። ወይቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ፀሐይ ፡ እ
ንዘ ፡ ይሠርቅ ፡ እምቤትከ ፡ ዘርኢከ ፤ ዝንቱ ፡ ውእ
ቱ ፡ ወልድ ፡ ዘሠረቀ ፡ እምሐቌከ ፡ ዘብርሃኑ ፡ ይሰድ
ድ ፡ ጽልመተ ፡ ጌጋይ ፡ እምላዕለ ፡ መሃይምናን ፤ ወ
ከዋክብት ፡ ብሩሃን ፡ ተሐዚሎሙ ፡ በ (Fol. 31b. 1.) አ
ክናፊሁ ፡ ዘርኢከ ፡ ደቂቁ ፡ እሙንቱ ፡ እለ ፡ ይትወ
ለዱ ፡ ሎቱ ፡ እመንፈስ ፡ ቅዱስ ፤ ብእሲትከኒ ፡ ዘር
እየት ፡ ዓምደ ፡ ብርሃን ፤ እንዘ ፡ ይቀውም ፡ መልዕል
ተ ፡ ቤትክሙ ፡ ወርእሱ ፡ ይጐድዕ ፡ ሰማየ ። ዝንቱ ፡
ወልድከ ፡ ነገሥተ ፡ ምድርኒ ፤ ወጳጳሳት ፡ ዘርእየት ፡
እንዘ ፡ ይገንዩ ፡ ሎቱ ፡ በአማን ፡ ይሰግዱ ፡ ሎቱ ፡ ነገ
ሥተ ፡ ምድር ፡ ወይትቀነዩ ፡ ሎቱ ፡ አሕዛብ ፡ ወይከ
ውን ፡ ምስማከ ፡ ለኵሉ ፡ ምድር ፡ ውስተ ፡ አርእስ
ተ ፡ አድባር ፤ ወይነውኅ ፡ እምአርዝ ፡ ፍ (Fol. 31b. 2.)
ሬሁ ። ወይበቍል ፡ ውስተ ፡ ሀገር ፡ ከመ ፡ ሣዕረ ፡ ም
ድር ። ወይከውን ፡ በሩከ ፡ ስሙ ፡ ለዓለም ። ወበከ
መ ፡ ይትሌዐል ፡ ሰማይ ፡ እምድር ። ከማሁ ፡ ይትሌ
ዓል ፡ ዝከረ ፡ ስሙ ፡ እምእለ ፡ ከማሁ ፡ ዝውእቱ ፡ ፍ
ካሬ ፡ ሕልምክሙ ፡ ወምስለዝ ፡ ብሂለ ፡ ቃል ፡ ተሰወ
ረ ፡ መልአክ ፡ እምኔሁ ፡ ወተንሥአ ፡ ቅዱስ ፡ ጸጋ ፡
ዘአብ ፡ ይቤላ ፡ ለብእሲቱ ፡ ቅድስት ፡ እግዚእ ፡ ኃረ
ያ ፡ አእኅትየ ፡ ምንተ ፡ ርኢኪ ፡ በዛቲ ፡ ሌሊት ። ወ
ትቤሎ ፡ አልቦ ፡ ዘርኢኩ ። በሕቱ ፡ በከ (Fol. 31b. 3.)
ቡድ ፡ ንዋም ፡ ኃደርኩ ፡ ኵሎ ፡ ኑኃ ፡ ሌሊት ። ወይ
ቤላ ፡ አንሰ ፡ ግሩመ ፡ ራእየ ፡ ርኢኩ ። ወትቤሎ ፡
ምንት ፡ ውእቱ ፡ እግዚእየ ። ወይቤላ ፡ ውእተ ፡ ራእ
የ ፡ ዘርኢነ ፡ ቅድመ ፡ አመ ፡ ፅንሰቱ ፡ ለዝንቱ ፡ ወል
ድ ፡ ፈከረ ፡ ሊተ ፡ ቅዱስ ፡ ሚካኤል ። ወነገራ ፡ ኵ
ሎ ፡ ዘከመ ፡ ይቤሎ ፡ ወሰሚዓ ፡ አንከረት ፡ ወተደመ
ት ። ወተባሀሉ ፡ በበይናቲሆሙ ፡ ምንትኑ ፡ ዘይከው
ን ፡ እምዝንቱ ፡ ሕፃን ፡ እስመ ፡ እደ ፡ እግዚአብሔ
ር ፡ ላዕሌሁ ።

CHAPTER XXII.

(Fol. 32a. 1.) ምዕራፍ ፡ ፳ወ፪ ። ወአመ ፡ ኮኖ ፡ ለቅ
ዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ፩ዓመተ ፡ ወ፫አውራኃ ፡ ኮነ ፡
ዐቢይ ፡ ረኃብ ፡ ውስተ ፡ ኵሉ ፡ ብሔረ ፡ ሸዋ ። ወፈ
ድፋደሰ ፡ በምድረ ፡ ዘረሬ ፡ ወትቤሎ ፡ ቅድስት ፡ እ
ግዚእ ፡ ኃረያ ፡ ለቅዱስ ፡ (Fol. 32a. 2.) ጸጋ ፡ ዘአብ ፡
ናሁ ፡ በዐሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ አልጸቀ ፡ ምንተ ፡
ንገብር ፡ ዘአልብነ ፡ ምንትኒ ፡ ውስተ ፡ እዴነ ፤ ነኃድ
ግኑ ፡ ገቢረ ፡ በዐሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ ዘእንበለ ፡
ንሙት ፡ ይእዜኒ ፡ ነዓ ፡ ንሑር ፡ በኀበ ፡ ቤተ ፡ መቅ
ደስ ፡ (Fol. 32a. 3.) ወግበር ፡ ጸሎተ ፡ በህየ ፡ ከመ ፡ ያ
ኤምረነ ፡ እግዚአብሔር ፡ ግብረ ፡ ዘንገብር ። ወዘን
ተ ፡ እንዘ ፡ ትብል ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፤ ያን
ጸፈጽፍ ፡ አንብዓ ፡ እምአዕይንቲሃ ፡ ወሶበ ፡ ርእየ ፡
ቅዱስ ፡ ጸጋ ፡ ዘአብ ፤ እንዘ ፡ ትበ (Fol. 32b. 1.) ኪ ፡
ብእሲቱ ፡ በእንተ ፡ ገቢረ ፡ በዐሉ ፡ ለቅዱስ ፡ ሚካኤ
ል ፡ ኀዘነ ፡ ልቡ ፤ ወተሰብረ ፡ ወተከዘ ፡ ፈድፋደ ።
ወሖረ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወቦአ ፡ ቤተ ፡ መቅ
ደሱ ፡ ለእግዚአብሔር ፤ ወአድነነ ፡ መልዕልተ ፡ መ
ንበረ ፡ ታቦት ። ወአንጠብጠበ ፡ አንብዖ ፡ እንዘ ፡ ይ
ብል ፡ ሚ ፡ እግበር ፡ እግዚኦ ፡ ናሁ ፡ ገቢረ ፡ በዐሉ ፡
ለቅዱስ ፡ ሚካኤል ፤ መልአክከ ፡ ተርእየ ፡ እምኔየ ፡
ሊተሂ ፡ አልብየ ፡ ምንትኒ ፡ ውስተ ፡ እዴየ ፡ ፍትነኒ ፡
እግዚኦ ፡ ወአመክር ፡ ል (Fol. 32b. 2.) ብየ ፡ አንተ ፡
ውእቱ ፡ ንጉሥየ ፡ ወአምላኪየ ። ኀቤከ ፡ አንቃዕዶ

ኩ ፡ አመ ፡ ወድቀ ፡ በቅድሜከ ፡ እክዑ ፡ ስእለትየ ። ለከ ፡ እነግር ፡ ኀዘንየ ፡ ወለከ ፡ አየድዕ ፡ ትካዝየ ፡ አንተ ፡ ውእቱ ፡ ዘሴሰይኮሙ ፡ መና ፡ ለደቂቀ ፡ እስራኤል ፡ በእደ ፡ ሚካኤል ፡ መልአክከ ፤ እምሐቅለ ፡ ሲና ፡ እስከ ፡ ቃዴስ ፡ በርኔ ፡ ወይእዜኒ ፡ አንተ ፡ አምረኒ ፡ ፍኖተ ፡ ዘከመ ፡ እፎ ፡ እገብር ። ወእንዘ ፡ ዘንተ ፡ ይጼሊ ፡ ውእቱ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ብእሲ (Fol. 32 b. 3.) ቱሰ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ትበኪ ፡ ፈድፋደ ፡ ነቢሬ ፡ በዴዴ ፡ አንቀጸ ፡ ቤታ ። ወሶበ ፡ ርእያ ፡ ለእሙ ፡ ወልድ ፡ ኅሩይ ፡ ፍሥሐ ፡ ጽዮን ። እንዘ ፡ ትበኪ ፡ ኃሠሠ ፡ አናብዒሃ ፡ በዓፃብኡ ። ወትቤሎ ፡ ምንተ ፡ ይብል ፡ ዝሐፃን ፤ እስመ ፡ ኢየአምር ፡ ዘከመ ፡ ይጸራዕ ፡ ገቢረ ፡ በዐሉ ፡ ለቅዱስ ፡ ሚካኤል ፤ ወአፍአመቶ ፡ አጥባቲሃ ፡ ወዐበየ ፡ ጠቢወ ፡ ጥብ ፤ ወቀጸበ ፡ መንገለ ፡ ቤት ፡ ከመ ፡ ዘይብል ፡ አብእኒ ። ይእቲሰ ፡ ኢያእመረት ፡ ሎቱ ፡ ወከልሐ ፡ ወአ (Fol. 33 a. 1.) ንብዓ ፡ እንዘ ፡ ይኤምራ ፡ ገቢአ ፡ መንገለ ፡ ቤት ። ወሶበ ፡ አእመረት ፡ ትቤ ፡ እሙ ፡ ምንት ፡ ብየ ፡ ዘጊዜ ፡ በዊእ ፡ ውስተ ፡ ቤት ፡ ወቦአት ፡ ውስተ ፡ ቤት ፡ በእንተ ፡ ብካየ ፡ ወልዳ ። ወሀሎ ፡ ውስተ ፡ አስፈሬድ ፡ ሐሪፀ ፡ ሥርናይ ፡ ንስቲት ፡ ዘየአክል ፡ መጠነ ፡ መስፈርተ ፡ ቃሉ ። ወቀጸበ ፡ ሕፃን ፡ ከመ ፡ ዘይብል ፡ መጥውኒ ፡ ውእተ ፡ አስፈሬድ ። ወአምጽአት ፡ ሎቱ ፡ ወመጠወቶ ። ወወደየ ፡ እዴሁ ፡ ላዕለ ፡ ውእቱ ፡ ሐሪጽ ። ወበጊዜሃ ፡ (Fol. 33 a. 2.) መልዐ ፡ ሐሪጸ ፡ ሥርናይ ፡ ውስተ ፡ አስፈሬድ ። ወተክዕወ ፡ ዘተርፈ ፡ ወርእያ ፡ እሙ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ዘንተ ፡ ግብረ ፡ ደንገፀት ፡ ፈድፋደ ። ወካዕበ ፡ ቀጸበ ፡ ወልድ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ከመ ፡ ታምጽእ ፡ ሎቱ ፡ ካልአ ፡ አስፈሬደ ። ወአምጽአት ፡ ሎቱ ፡ ወወደየ ፡ ንስቲተ ፡ ሐሪጸ ፡ ውስቴቱ ፡ ከመ ፡ ዘይትለሐይ ። ወመልአ ፡ ሀየኒ ፡ ወአምጽአት ፡ ሎቱ ፡ ሣልስኒ ፡ ወመልአ ፡ ከማሁ ፡ ወሶበ ፡ ደክመት ፡ እሙ ፡ ቅድስት ፡ እግዚ (Fol. 33 a. 3.) እ ፡ ኃረያ ፡ ወጸውዓት ፡ አመታ ፡ ከመ ፡ ትርድአ ። ወአምጽአት ፡ ፱አስፈሬዳተ ፡ ወመልአ ፡ ውስቴቶሙ ። ወኮነ ፡ ፲ወ፪ወወረደ ፡ በረከተ ፡ እግዚአብሔር ፡ በይእቲ ፡ ዕለት ፡ ላዕለ ፡ ቤቱ ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወልድስ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ኮነ ፡ ያንፈርዕጽ ፡ ሶበ ፡ ይሬኢ ፡ በረከተ ፡ እንዘ ፡ ይወርድ ፡ እምሰማይ ፡ ከመ ፡ ጠል ፤ ወሐለየት ፡ እሙ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ እንዘ ፡ ትብል ፡ ዝንቱ ፡ ወልድየ ፡ ከሃሊ ፡ ውእቱ ፡ ከመ ፡ (Fol. 33 b. 1.) አምላኩ ። ወአምጽአት ፡ ልኵትንተ ፡ ዘቅብዕ ፡ ዘቦቱ ፡ ንስቲት ፡ ቅብዕ ። ወወደየት ፡ እዴሁ ፡ ለሕፃን ፡ ውስቴቱ ፡ አማዕቲበ ፡ በትእምርተ ፡ መስቀል ። ወፈልሐ ፡ ከመ ፡ ዘአርሰንዎ ፡ በእሳት ፡ ወመልአ ፡ ፍጡነ ፡ ወአምጽአት ፡ አመታ ፡ ዐቢያነ ፡ ቀሡታተ ፤ ወቀድሐት ፡ እምውእቱ ፡ ቅብዕ ፡ ውስቴቶሙ ፡ ወመልኡ ፡ ኵሎሙ ፡ ወአምጽአት ፡ ሙዳየ ፡ ጼው ፡ ወወደየ ፡ ት ፡ እዴሁ ፡ ለሕፃን ፡ ዲቤሁ ፡ ከመ ፡ ቀዳሚ ፡ አማዕቲበ ፡ በትእም (Fol. 33 b. 2.) ርተ ፡ መስቀል ። ወመልዓ ፡ ፍጡነ ፡ ወአግኃሠት ፡ እምኔሁ ፡ ውስተ ፡ ዐቢይ ፡ ጽሕርት ። ወመልአ ፡ ከማሁ ፡ ወአምጽአት ፡ ካዕበ ፡ ገንዓ ፡ ወልጕነ ፤ ወወደየቶ ፡ ውስቴቶሙ ፡ እምውእቱ ፡ ጼው ፡ ወመልአ ፡ ወቅብዓ ። መለንስሂ ፡ ወኵሉ ፡ ዘይትገበር ፡ ለጸብሕ ፡ ተረክቡ ፡ መሊአ ፡ በበመካኑ ። ወአልቦ ፡ ዘተፈክበ ፡ ዕራቁ ፡ እምንዋየ ፡ ቤት ፡ በይእቲ ፡ ዕለት ፡ እግዚእ ፡ ኃረያሰ ፡ ኮነት ፡ ታነክር ፡ እምዝንቱ ፡ ግብር ። ወአዘዘታ ፡ ለአመታ ፡ ታስተዳ (Fol. 33 b. 3.) ሉ ፡ መባልዕተ ፡ ለበዐለ ፡ ቅዱስ ፡ ሚካኤል ፡ ዘውእቱ ፡ አመ ፡ ፲ወ፪ለመጋቢት ፡ በካልአይ ፡ ዓመት ፡ እምዘ ፡ ተዔወወት ፡ ቅድስት ። እግዚእ ፡ ኃረያ ፡ ወሶበ ፡ አተወ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ እምቤተ ፡ ክርስቲያን ፡ ነገረቶ ፡ ብእሲቱ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ኵሎ ፡ ዘኮነ ፡ እምወልዶሙ ፡ ኅሩይ ። ወሰሚዖ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብበረከ ፡ ለእግዚአብሔር ፡ ወይቤ ፡ ይትባረክ ፡ እግዚአብሔር ፡ አምላከ ፡ እስራኤል ፡ ዘተሣሃለነ ። ወገብረ ፡ መድኃ (Fol. 34 a. 1.) ኒተ ፡ ለሕዝበ ፡ ዚአሁ ። ነፍስየ ፡ ትባርኮ ፡ ለእግዚአብሔር ፡ ወትገኒ ፡ ለስሙ ፡ ቅዱስ ፤ ምንተ ፡ አአስየከ ፡ እግዚኦ ፡ ኵሉ ፡ በእንተ ፡ ዘገበርከ ፡ ሊተ ፡ ዘኢድልወትየ ፡ ለኃጥእ ። ወዘንተ ፡ ብሂሎ ፡ ነሥአ ፡ ለሕፃን ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፤ ወሐቀፎ ፡ ወሰአሞ ፡ እንዘ ፡ ይብል ፡ ሕየወኒ ፡ ወልድየ ፡ ለብዙኅ ፡ መዋዕል ፡ ወለጕንዱይ ፡ ዓመታት ፡ ከመ ፡ ትኩነኒ ፡ ጽጋበ ፡ በዘመነ ፡ ረኃብ ፤ ወስቴ ፡ በዘ

መነ ፡ ጽምዕ ፡ ልብሰ ፡ በዘመነ ፡ ዕርቃን ፡ ወብዕለ ፡ በ
ዘመ (Fol. 34 a. 2.) ነ ፡ ተፅናስ ፡ ፍሥሐ ፡ በዘመነ ፡ ኀ
ዘን ፡ ወምስካየ ፡ በጊዜ ፡ ምንዳቤ ፡ ዘከመዝ ፡ ወልድ ፡
ሕየወኒ ፡ መዋዕለ ፡ ብዙኃ ፤ ወነበበ ፡ ለአቡሁ ፡ ሕፃ
ን ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ። ወይቤሎ ፡ አንሰ ፡ አሐ
ዩ ፡ ብዙኃ ፡ መዋዕለ ፡ ወአንተ ፡ ትመውት ፡ እምቅ
ድሜየ ፡ ወአልብከ ፡ ካልአ ፡ ዘርአ ፡ ዘእንበሌየ ። እ
መሂ ፡ ሞትከ ፡ ርቡዓ ፡ ለከ ፡ ይጸንሐከ ፡ ዕሤትከ ፡ አ
ክሊለ ፡ ምዝጋና ፡ ድልው ፡ በእንተ ፡ ክህነትከ ፡ ንጹ
ሕ ፤ ወበእንተ ፡ ዕጣንከ ፡ ሥጥው ። ወበእንተ ፡ ም
(Fol. 34 a. 3.) ጽዋትከ ፡ ውኩፍ ፡ አንሰ ፡ እተርፍ ፡ ለ
ተቃትሎ ፡ ጸኑዕ ። እስመ ፡ ቀትልየሂ ፡ ምስለ ፡ ዘሥ
ጋ ፡ ወደም ፡ ኢኮነ ። ዘእንበለ ፡ ምስለ ፡ መኳንንት ፡
ወአጋዕዝት ፡ እለ ፡ ይመልኩ ፡ ዓለመ ፡ ጽልመት ፡ ዘ
ውእቶሙ ፡ መናፍስት ፡ ርኩሳት ፡ እለ ፡ መትሕተ ፡
ሰማይ ፤ አንተሰ ፡ ትወርድ ፡ አአቡየ ፡ ውስተ ፡ ዓለ
መ ፡ አበዊከ ፡ እንተ ፡ ይእቲ ፡ መቃብር ፡ እመ ፡ ኵ
ሉ ። ወዘንተ ፡ ሶበ ፡ ይቤሎ ፡ ወልዱ ፡ ደንገፀ ፡ ቅዱ
ስ ፡ ጸጋ ፡ ዘአብ ። ወፈርሃ ፡ ጥ ፡ ባሕቲቱ ፡ አእኰቶ ፡ ለ
እግዚአብሔር ፡ እ (Fol. 34 b. 1.) ንዘ ፡ ይብል ፡ አእኵ
ተከ ፡ አባ ፡ እግዚአ ፡ ሰማያት ፡ ወምድር ፡ ሰወርኮ ፡
ለዝንቱ ፡ እምጠቢባን ፡ ወእምለባውያን ፡ ወከሠትኮ ፡
ለሕፃናት ። እወ ፡ አባ ፡ እስመ ፡ ከማሁ ፡ ኮነ ፡ ሥም
ረትከ ፡ በአማን ፡ ጠቢብ ፡ ጠቢባን ፡ አንተ ። ነገረ ፡
ቃልከኒ ፡ ያበርህ ፡ ወያጠብብ ፡ ሕፃናት ፤ አኮ ፡ ድል
ወትየ ፡ ሊተ ፡ ከመ ፡ ታርእየኒ ፡ ዘንተ ፡ ኵሎ ፡ መን
ክራተ ፡ ዘትገብሮ ፡ በላዕለዝ ፡ ወልድ ፡ ዘኃረይኮ ፡ ለ
ከ ፡ አንተ ። ወእምድኅረዝ ፡ ኵሎ ፡ አእኰቶ ፡ ይቤ
ሎ ፡ ለወልዱ ፡ (Fol. 34 b. 2.) ስበሐት ፡ ለአምላክነ ፡
ዘወሀበከ ፡ ታእምር ፡ ሕጎ ፡ ወሥርዓቶ ። ወእምዝ ፡
አስተጻለዉ ፡ መበልዕተ ፡ ብዙኃ ። ወገብሩ ፡ በዐለ ፡
ዐቢየ ፡ በእንተ ፡ ስሙ ፡ ለሚካኤል ፡ አመ ፡ ፲ወ፪ለ
መጋቢት ። ለነዳያን ፡ ወለምስኪናን ፡ ለዕቤራት ፡ ወ
ለእጓለ ፡ ማውታ ። ወለኵሎሙ ፡ ፅኑሳን ፡ ለአዝማ
ዲሆሙኒ ፡ ወለሰብአ ፡ ሀገርሂ ፡ ገብሩ ፡ ምሳሐ ፡ ዐቢ
የ ። እሙንቱሰ ፡ ሰብእ ፡ እንዘ ፡ ይበልዑ ፡ ወይሰትዩ ፡
ያነክሩ ፡ ግብሮሙ ፡ እንዘ ፡ ይብሉ ፡ በአይ (Fol. 34 b. 3.)
ቴ ፡ ረከቡ ፡ እሉ ፡ ዘመጠንዝ ፡ ማዕደ ፡ በዝ ፡ ዘመነ ፡
ዓፀባ ። ወአልቦ ፡ እክል ፡ በውስተ ፡ ሀገርነ ፤ ንሕነሂ ፡
ሶበ ፡ ንገብር ፡ በዐለ ፡ ሚካኤል ፡ እምረከብነኑ ፡ ከመ
ዝ ። ወቦ ፡ እለ ፡ ይቤሉ ፡ እምአመ ፡ ተወልደ ፡ ወል
ዶሙ ፡ ፍሥሐ ፡ ጽዮን ፡ ብዕሉ ፡ ጥቀ ። ወእንዘ ፡ ይ
ትባሀሉ ፡ ዘንተ ፡ ጸጊቦሙ ፡ አተው ፡ ብሔሮሙ ፡ ቅ
ዱስሰ ፡ ጸጋ ፡ ዘአብ ፡ ወቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ነ
በሩ ፡ እንዘ ፡ ይሴስዩ ፡ ኵሎ ፡ ሰብአ ፡ ሀገር ፡ እስከ ፡
አመ ፡ የኃልፍ ፡ ዘመነ ፡ ረኃብ ፡ ወኢ (Fol. 35 a. 1.) ኀ
ልቀ ፡ ውእቱ ፡ ሐሪጺ ፡ ሥርናይ ፡ በሕቲቱ ፡ ዓዲ ፡ ቅ
ብዕኒ ፡ ወሄው ፤ ወኵሉ ፡ መፍቅዳት ፡ ቤት ፡ ዘተባረ
ኩ ፡ በእደ ፡ ወልዶሙ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡
(Fol. 35 a. 2.) ኢኃልቁ ፡ እስከ ፡ ዕለተ ፡ ሞቶሙ ። ወ
ነበሩ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወቅድስት ፡ እግዚእ ፡
ኃረያ ፡ በፍሥሐ ፡ ወበሰላም ፡ እንዘ ፡ ይሴብሕዎ ፡ ወ
የአኵት (Fol. 35 a. 3) ዎ ፡ ለእግዚአብሔር ፡ ሌሊተ ፡
ወመዐልተ ፡ በእንተ ፡ ኵሉ ፡ ዘገብረ ፡ ሎሙ ፤ በእ
ደ ፡ ወልዶሙ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ።

CHAPTER XXIII.

(Fol. 35 b. 1.) ምዕራፍ ፡ ፳ወ፫ ። ወእምዝ ፡ ዳግመ ፡
ገብረት ፡ እግዚእ ፡ ኃረያ ፤ ዐቢየ ፡ ኃይለ ፡ በእደ ፡ ወ
ልደ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ መጽአ ፡ ኀቤሃ ፡ ፩መ
ኰንነ ፡ ሀገር ፡ እንዘ ፡ የኃልፍ ፡ ይእተ ፡ ፍኖተ ። ወይ
ቤላ ፡ ሀብኒ ፡ ምሳሐ ፡ እስመ ፡ ርኅብኩ ፡ ፈድፋደ ።
ወትቤሎ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ምሳሐሰ ፡ እም
ወሀብኩከ ፡ ባሕቱ ፡ ምዝር ፡ አልብየ ፤ ወይቤላ ፡ ው
እቱ ፡ መኰንን ፡ ሶበሰ ፡ ተረክበ ፡ እምኮነ ፡ ሠናየ ፡ ባ
ሕቱ ፡ ዘብከ ፡ ሀብኒ ። ወቦአት ፡ ቅድስት ፡ (Fol. 35 b. 2.)
እግዚእ ፡ ኃረያ ፡ ውስተ ፡ ቤታ ፡ እንዘ ፡ ተኀዝን ፡ ፈ
ድፋደ ፡ በእንተ ፡ ዘአልባቲ ፡ ምገዝር ። ወትቤ ፡ በል
ባ ፡ አምላኩ ፡ ለዝንቱ ፡ ወልድ ፡ ኅሩይ ፡ ግበር ፡ ሊ
ተ ፡ ታእምረ ፡ በከመ ፡ ልማድከ ። ወአዘዘታ ፡ ለአ
መታ ፡ ትሥራዕ ፡ ማዕደ ፡ ብዙኃ ፡ በከመ ፡ ይደሉ ፡

ለመኰንን ፤ ወሐለየት ፡ በልባ ፡ እንዘ ፡ ትብል ፡ ለዝ
ንቱ ፡ ወልድየ ፡ ሀሎ ፡ ኃይለ ፡ እግዚአብሔር ፡ ውስ
ተ ፡ እዴሁ ። ቀዳሚሂ ፡ አተውኩ ፡ እምዔዋዌ ፡ በእን
ቲአሁ ። ወዳግመ ፡ ድኅንኩ ፡ እሞተ ፡ ረኃብ ፡ በእ
(Fol. 35b. 3.) ዴሁ ፡ ወእስከ ፡ ይእዜ ፡ ሀሎኩ ፡ በጸጋ
ሁ ። ወይእዜኒ ፡ ይገብር ፡ ሊተ ፡ አምላኪየ ፡ ኃይለ ፡
ቦቱ ። ወዘንተ ፡ እንዘ ፡ ትሔሊ ፡ ነሥአቶ ፡ ለወልዳ ፡
ወወሰደቶ ፡ ምስሌሃ ። ወበጺሖ ፡ ኀበ ፡ ቀሡተ ፡ ማ
ይ ፡ ምሉእ ፡ ዘሀሎ ፡ በጥቃ ፡ ቤታ ፡ ነሥአት ፡ እዴ ፡
ወልዳ ፤ ወባረከት ፡ ውእተ ፡ ማየ ፡ አማዕቲባ ፡ በት
እምርተ ፡ መስቀል ። ወኮነ ፡ ምዝረ ፡ ጥዑመ ፡ ዘነከ
ራ ። ወጸውዓታ ፡ ለአመታ ፡ ወትቤላ ፡ ቅድሒ ፡ ም
ዝረ ፡ በሌባን ፡ እምዝንቱ ፡ ቀሡት ፤ ወቀድሐት ፡ ወ
መል (Fol. 36a. 1.) አ ፡ ዘተርፈ ፡ ወቀድሐት ፡ ካዕበ ፡
በብዙኅ ፡ ኔባላት ፡ ወኢተወድዓ ። ወኃደገት ፡ እንዘ ፡
ትብል ፡ ጽንሐኒ ፡ ለድኅር ፤ ወእምዝ ፡ አዘዘት ፡ ቅድ
ስት ፡ እግዚእ ፡ ኃረያ ፡ ጸውዕዎ ፡ ለመኰንን ፡ ወያብ
እዎ ፡ ውስቴ ፡ ካልእ ፡ ቤት ፤ ወአቅረበት ፡ሎቱ ፡ ብ
ዙኃ ፡ መባልዕተ ፡ ወስቴያተ ፡ በከመ ፡ ይትፈቀድ ።
ወአንከረ ፡ ውእቱ ፡ መኰንን ፡ እንዘ ፡ ይብል ፡ በአይ
ቴ ፡ ረከበት ፡ ድንቀተ ፡ ዛቲ ፡ ብእሲት ፡ ዘመጠነዝ ፡
ማዕደ ፤ ኅድጉሰ ፡ ሊተ ፡ ዝሰ ፡ ለንጉሥ (Fol. 36a. 2.)
ኒ ፡ እምአከላ ። ወእንዘ ፡ ይትበሀሉ ፡ ከመዝ ፡ ምስለ ፡
እለ ፡ ምስሌሁ ፡ በልዑ ፡ ወጸግቡ ፤ ወአትረፉ ፡ ለሰብ
እ ፡ ሀገር ። ወይቤ ፡ መኰንን ፡ ጸውዕዋ ፡ ለእግዚእ ፡
ኃረያ ፡ ወጸውዕዋ ። ወሶበ ፡ በጽሐት ፡ ኀቤሁ ፡ ይቤ
ላ ፡ ዘመጠነዝኑ ፡ ምዝረ ፡ ጥዑመ ፡ አንቢረኪ ፡ ትቤ
ልኒ ፡ አልብየ ፡ ምዝር ። ወትቤሎ ፡ ቅድስት ፡ እግዚ
እ ፡ ኃረያ ፡ አንሰ ፡ ኢርኢክዎ ፡ ቅድመ ፡ ለዝንቱ ፡
ምዝር ። ወባሕቱ ፡ እምድኅረ ፡ ኃለፍኩ ፡ እምኔከ ፡
ወሀበኒዮ ፡ አምላክከ ። ወይቤላ ፡ (Fol. 36a. 3.) እግዚ
አብሔር ፡ ይባርክ ፡ ላዕሌኪ ። ወኵሎ ፡ ዘአጥረይኪ ፤
ወእምድኅረ ፡ ባረካ ፡ ሖረ ፡ መኰንን ፡ ፍኖቶ ። ወው
እቱ ፡ ማየ ፡ ቀሡት ፡ ዘኮነ ፡ ምዝረ ፡ ነበረ ፡ መጠነ ፡
፵መዋዕል ፡ እንዘ ፡ ይሰትይዎ ፡ ኵሉ ፡ ሰብአ ፡ ሀገር ፡
ወኢይከውን ፡ መጺጸ ፤ አላ ፡ ለለጌሰሙ ፡ ይሤኒ ፡ ወ
ይትረከብ ፡ ጸዕፈ ፡ ከዊኖ ፡ ዝንቱሰ ፡ ወልድ ፡ ቅዱስ ፡
ፍሥሐ ፡ ጽዮን ፤ ቦ ፡ አመ ፡ ይትሌተት ፡ በግዕዘ ፡ ሕ
ፃናት ። ወቦ ፡ አመ ፡ ይነብብ ፡ በነገር ፡ ጽኑዕ ፡ ከመ ፡
ወሬዛ ፡ ዘ፳ዓመቱ ። ለ (Fol. 36b. 1.) እሙኒ ፡ ብዙኅ ፡
ተአምራት ፡ ወመንክራት ፡ ተገብረ ፡ ላቲ ፡ በባርኮ ፡
እዴሁ ፡ ትረክብ ፡ ኵሎ ፡ ዘኃሠሠት ። ወከመዝ ፡ ል
ሀቀ ፡ ዝንቱ ፡ ወልድ ፡ ኅሩይ ፡ በአርአዩ ፡ ኃይል ።
ወዐበይ ።

CHAPTER XXIV.

(Fol. 36b. 2.) ምዕራፍ ፡ ፳ወ፬ ። ወእምዝ ፡ እምድ
ኅረ ፡ ኮኖ ፡ ፲፪ዓመተ ፡ ተምሀረ ፡ እምአቡሁ ፡ መዝሙ
ረ ፡ ዳዊት ፤ ወኵሎ ፡ መጻሕ[ፍ]ተ ፡ ቤተ ፡ ክርስቲያን ፡
ብሉየ ፡ ወሐዲሰ ፡ ዘምስለ ፡ ዓቂበ ፡ ሕጎ (Fol. 36b. 3.)
ሙ ፡ ሶበሂ ፡ ይትሜሀር ፡ ይመስል ፡ ከመ ፡ ዘቀዳሚ ፡
ተምሀረ ፡ ወያጸንዕ ፡ ፍጡነ ፡ ከመ ፡ ዘነገርዎ ። እስ
መ ፡ እንተ ፡ ውሥጡ ፡ ኅዱር ፡ ክርስቶስ ፤ ውእቱኬ ፡
መንፈስ ፡ ቅዱስ ፡ ዘመርሔ (Fol. 37a. 1.) ት ፡ ዘይሜህ
ሮ ፡ ለሰብእ ፡ ጥበበ ። ወኮነ ፡ ሥግወ ፡ በኵሉ ፡ ፈሪሃ ፡
እግዚአብሔር ። ወቅኑየ ፡ ለትእዛዙ ፡ ወይትፈቀር ፡
በኀበ ፡ ኵሉ ፡ ዘርእዩ ፡ ወዘሰምዖ ፡ ወመጠነ ፡ ከመ ፡
ይጹም ፡ ጾመ ፡ ቅድስተ ፡ እንተ ፡ ይእቲ ፡ እመ ፡ ኵ
ሉ ፡ ምግባራት ፡ ወአትለወ ፡ ጸሎተ ፡ ውስቴታ ፡ ት
ኩኖ ፡ ሐገፉ ፡ እምእለ ፡ ይትቃተልዎ ፡ አጋንንት ።
ወወስከ ፡ ዓዲ ፡ ትዕግሥተ ፡ እስመ ፡ ይእቲ ፡ ኮነቶ ፡
ሐመረ ፡ እስከ ፡ አዕረገቶ ፡ እምድር ፡ ሰማየ ፡ ወረሰየ
ቶ ፡ ልዑለ ፡ እምኵሉ ።

CHAPTER XXV.

(Fol. 37a. 2.) ምዕራፍ ፡ ፳ወ፭ ። ወአመ ፡ ከኖ ፡ ፍ
ጹመ ፡ ፲ወ፰ዓመተ ፡ ነሥአ ፡ አቡሁ ፤ ወወሰዶ ፡ ኀበ ፡
ጳጳስ ፡ አባ ፡ ጌርሎስ ፡ እንዘ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለ ፡
እስክንድር (Fol. 37a. 3.) ያ ፡ አባ ፡ ብንያሚን ፡ ወዓዲ
ሁ ፡ ጳጳስ ፡ አባ ፡ ጌርሎስ ፡ ሀሎ ፡ በምድረ ፡ አምሐ
ራ ፡ አመ ፡ መንግሥተ ፡ ዛጓ ፡ በእምነት ፤ ወእምቅድ
መ ፡ ይብጽሐ ፡ ህየ ፡ አስተርአ (Fol. 37b. 1.) ዮ ፡ መል
አከ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ሚካኤል ፡ ለአባ ፡ ጌር
ሎስ ፡ ጊዜ ፡ መንፈቀ ፡ ሌሊት ። ወይቤሎ ፡ ጌሠመ ፡
ይመጽእ ፡ ኀቤከ ፡ ብእሲ ፡ ቀይሕ ፡ ወመዓድም ፡ ገጹ ፤
ወይሰግድ ፡ ለከ ፡ እምርኁቅ ፡ ወቦቱ ፡ ወልድ ፡ ኅሩይ ፡
ዘይበቍዕ ፡ ለመንግሥተ ፡ ሰማያት ፡ ክቡር ፡ ውእቱ ፤
በቅድመ ፡ እግዚአብሔር ፡ ወኢይከውኑ ፡ ሰማይ ፡ ወ
ምድር ፡ መጠነ ፡ አሐቲ ፡ ሥእርተ ፡ ርእሱ ። ወስሙ ፡
ጽሑፍ ፡ በአክናፊ ፡ ሥላሴ ፡ ዘመጠነዝ ፡ ወልደ ፡ እ
ምጻእኩ ፡ (Fol. 37b. 2.) ለከ ፡ ሢሞ ፡ ፍጡነ ፡ ሢመተ ፡
ዲቁና ፤ ወፈንዎ ፡ በሰላም ፡ ብሔሮ ፡ ወእምድኅረ ፡
ይቤሎ ፡ ዘንተ ፡ ተሠወረ ፡ እምኔሁ ። ወሰሚዖ ፡ አባ ፡
ጌርሎስ ፡ ዘንተ ፡ ቃለ ፡ መልአክ ፡ አንከረ ፡ ወኃደረ ፡
ኵላ ፡ ሌሊተ ፡ እንዘ ፡ ያስተዓፅብ ፡ ግብረ ፡ እግዚአብ
ሔር ። ወጸቢሖ ፡ ወፅአ ፡ አፍአ ፡ ከመ ፡ ያእምር ፡ ለ
እመኮነ ፡ እሙነ ፡ ዘአርአዮ ፡ መልአክ ። ወውእተ ፡
ጊዜ ፡ በጽሐ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወቆመ ፡ እምር
ኁቅ ፡ ወሰገደ ፡ ሎቱ ፡ ወአእመረ ፡ አባ ፡ ጌርሎስ ፡
(Fol. 37b. 3.) ከመ ፡ እሙን ፡ ውእቱ ፡ ነገረ ፡ መልአክ ፡
ዘአስተርአዮ ፤ ወቦአ ፡ ወነበረ ፡ ዲበ ፡ መንበሩ ። ወ
ቆሙ ፡ ካህናት ፡ እምየማኑ ፡ ወእምፀጋሙ ፡ በከመ ፡
ሕግ ፡ ወይቤሎ ፡ ለ፩እምኔሆሙ ፡ አምጽአ ፡ ለብእሲ ፡
ቀይሕ ፡ ዘሀሎ ፡ ይቀውም ፡ ቅድሜነ ። ወጸውዖ ፡ ለ
ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወአምጽአ ፡ ወበጺሖ ፡ ኀቤሁ ፤
ወሰገደ ፡ ቅድሜሁ ፡ ወተባረከ ፡ እምኔሁ ። ወይቤሎ ፡
አባ ፡ ጌርሎስ ፡ አይቴ ፡ ሀሎ ፡ ወልድከ ፡ ፍሡሕ ፡ ወ
ቅቡዕ ፡ እመንፈስ ፡ ቅዱስ ፡ ክቡ (Fol. 38a. 1.) ር ፡ ው
እቱ ፡ እምኔየ ፡ በቅድመ ፡ እግዚአብሔር ፡ ወመላእክ
ቲሁ ፡ ወልዑል ፡ ውእቱ ፡ እምእለ ፡ ከማሁ ። ወበእ
ንቲሁ ፡ ይትወሀብ ፡ መዓተ ፡ ፀር ፡ ለነገሥት ፡ ወቅብ
ዓ ፡ ሜሮን ፡ ለካህናት ፡ ወፍትሐ ፡ ኢያደልዎ ፡ ለመ
ኳንንት ፡ ወኃይለ ፡ ግርማ ፡ ለመሳፍንት ። ዕቅበት ፡
ለአብያተ ፡ ክርስቲያናት ፡ ወጽንዓ ፡ ሃይማኖት ፡ ለመ
ሃይምናን ፡ ወመሃይምንታት ። ወሰሚዖ ፡ ቅዱስ ፡ ጸ
ጋ ፡ ዘአብ ፡ ዘንተ ፡ ነገረ ፡ እምአፈ ፡ አቡነ ፡ አባ ፡
(Fol. 38a. 2.) ጌርሎስ ፡ ቆመ ፡ ነዋኃ ፡ ሰዓተ ፡ እንዘ ፡ ያ
ነክር ፡ እምቃሉ ። ወይቤሎ ፡ ጳጳስ ፡ ምንተ ፡ ታነክር ፡
እምቃልየ ፡ ኢሀሎኑ ፡ ወልድከ ፡ ዝየ ። ወይቤሎ ፡ እ
ወሀሎ ፡ አቡየ ። ወይቤሎ ፡ አባ ፡ ጌርሎስ ፡ እንከሰ ፡
ሖር ፡ አምጽአ ፡ ፍጡነ ፡ ከመ ፡ እቀድሶ ፡ በከመ ፡ አ
ዘዘኒ ፡ አምላኩ ፤ ወአኮ ፡ ኪያሁ ፡ ዘእቄድስ ፡ አነ ፡ ኃ
ጥእ ። አላ ፡ ውእቱ ፡ ይቄድሰኒ ፡ በቅድስናሁ ፡ ዘሀ
ሎ ፡ ላዕሌሁ ። ወሶበ ፡ ይቤሎ ፡ ዘንተ ፡ አባ ፡ ጌርሎስ ፡
አምጽአ ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ለወ (Fol. 38a. 3.) ል
ዱ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ወአቀሞ ፡ ቅድመ ፡ ጳ
ጳስ ። ወሶበ ፡ ርእዮ ፡ አባ ፡ ጌርሎስ ፡ ተንሥአ ፡ ፍጡ
ነ ፡ እመንበሩ ፡ ወሐቀፎ ፡ ክሳዶ ፡ ወሰአሞ ። ወደን
ገፁ ፡ ኵሉ ፡ ሕዝብ ፡ ሶበ ፡ ርእዩ ፡ ከመ ፡ ተንሥአ ፡
ጳጳስ ፤ ወሰአሞ ፡ ለሕፃን ። ወይቤልዎ ፡ መንተ ፡ ር
ኢከ ፡ አቡነ ፡ ከመ ፡ ትትነሣእ ፡ ጳጳስ ፡ ለዘመጠነ
ዝ ፡ ሕፃን ። ወይቤሎሙ ፡ አባ ፡ ጌርሎስ ፡ ዘአእመ
ርኩ ፡ አነ ፡ ኢያእመርክሙ ፡ አንትሙ ፤ ዝንቱ ፡ ወ
ልድ ፡ ክቡር ፡ ውእቱ ፡ በኀበ ፡ ኢየሱስ ፡ ክር (Fol.
38b. 1.) ስቶስ ፡ ወፍቁር ፡ በኀበ ፡ ማርያም ፡ እሙ ፡
ወኢሀሎ ፡ ባሕቲቱ ፡ አላ ፡ ሚካኤልኒ ፡ የሐውር ፡
ቅድሜሁ ፤ እንዘ ፡ ያጸንዕ ፡ ሰይፈ ፡ እሳት ፡ አንት
ሙ ፡ ትሬእዩ ፡ ናዕሰ ፡ አካሉ ። ወአነ ፡ እሬኢ ፡ ዕ
በየ ፡ ጸጋሁ ፡ ወዘንተ ፡ ብሂሎ ፡ ነሥአ ፡ ለቅዱስ ፡
ፍሥሐ ፡ ጽዮን ፡ ወአንበሮ ፡ ታሕቲሁ ፡ እንዘ ፡ ይ
ከድኖ ፡ እምአልባሲሁ ፡ ለአቡሁኒ ፡ ተወክፎ ፡ ሠና
የ ፡ በእንቲአሁ ፡ ወአዘዘ ፡ ከመ ፡ ያኀድርዎ ፡ ኀበ ፡
ሠናይ ፡ ማኅድር ፡ ሎቱሰ ፡ አኅደሮ ፡ ምስሌሁ ፡ በ
ፍ (Fol. 38b. 2.) ሥሐ ። ወበሳኒታ ፡ ገብረ ፡ ቅዳሴ ፡
ክህነት ፡ በከመ ፡ አዘዘ ፡ መልአክ ፡ ወአብኦ ፡ ለቅ
ዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ምስሌሁ ፡ ወሤሞ ፡ ዲያቆ
ነ ። ወፈጸሞ ፡ ሥርዓተ ፡ ቅዳሴ ፡ ወፅአ ፡ አባ ፡ ጌር

ሎስ ፡ ኀበ ፡ ማኅደሩ ። ወይቤ ፡ አምጽእዎ ፡ ለፍሥ
(Fol. 38 b. 3.) ሐ ፡ ጽዮን ፡ ኀቤየ ። ወሰበ ፡ አምጽእዎ ፡
አንበሮ ፡ ኀቤሁ ፡ መጠነ ፡ ፫ሱባዔያት ፡ እንዘ ፡ ኢ
ይፈልጦ ፡ እምኔሁ ፡ መዐልተ ፡ ወሌሊተ ፡ ወጥቀ ፡ አ
ፍቀሮ ። ወእምድኅረዝ ፡ ባረኮ ፡ በኵሉ ፡ በረከት ፡
መንፈስዊ ፡ ወፈነዎ ፡ በሰላም ፡ ብሔሮ ።

CHAPTER XXVI.

(Fol. 39 a. 1.) ምዕራፍ ፡ ፳ወ፮ ። ወእንዘ ፡ የሐውሩ ፡
ውእቱ ፡ ወአቡሁ ፡ ለገቢአ ፡ ብሔሮሙ ፡ እምብሔ
ረ ፡ አምሐራ ፡ በጽሑ ፡ ውስተ ፡ አሐቲ ፡ ሀገር ። ወ
ይቤሎ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ለወልዱ ፡ ፍሥሐ ፡ ጽ
ዮን ፡ አንሰ ፡ አኀዝን ፡ ብዙኃ ፡ በእንቲአከ ፡ ወበእን
ቲአየ ፡ ስንቅነሂ ፡ ትወድዓ ። እስመ ፡ ኢንከል ፡ ሐዊ
ረ ፡ ፍኖተ ፡ ዘእንበለ ፡ መብልዕ ። አንተ ፡ ሕፃን ፡ ወ
አነ ፡ አረጋዊ ፡ ለእመ ፡ ደከምነ ፡ በፍኖት ፡ መኑ ፡ ያነ
ሥአነ ፤ ወሰብአ ፡ ሀገርሂ ፡ እኩያን ፡ እሙንቱ ፡ ወ
(Fol. 39 a. 2.) ኢይትዌከፉ ፡ ነግደ ፡ ኀድግሰ ፡ ከመ ፡ የሀ
ቡ ፡ ሲሳየ ፡ ውስተ ፡ ቤትኒ ፡ ጥቀ ፡ ኢያበውኡ ፡ ዘእ
ንበለ ፡ ዘተኀየሎሙ ። ወይቤሎ ፡ ወልዱ ፡ ቅዱስ ፡
ፍሥሐ ፡ ጽዮን ፡ ለምንት ፡ ተኀዝን ፡ አባ ፡ እንዘ ፡ እ
ግዚአብሔር ፡ አምላክነ ፡ ምስሌነ ። ምንተኒ ፡ ኢነኃ
ጥእ ፡ ኢትዜከርኑ ፡ ቃሎ ፡ ዘይቤ ፡ ኢተሐልዩኬ ፡ ወ
ኢትትከዙ ፡ እንዘ ፡ ትብሉ ፡ ምንተኑ ፡ ንበልዕ ። ወ
ምንተኑ ፡ ንሰቲ ፡ ወምንተኒ ፡ ንትከደን ። እስመ ፡ ለ
ዝንቱሰ ፡ ኵሉ ፡ አሕዛብ ፡ እለ ፡ አፍአ ፡ የ (Fol. 39 a. 3.)
ኃሥሥዎ ። አንትሙሰ ፡ ኅሡ ፡ በቅድመ ፡ መንግሥ
ተ ፡ ዚአሁ ፡ ወጽድቆ ፡ ዝንቱሰ ፡ ኵሉ ፡ ይትዌሰከክ
ሙ ፤ ወዘንተ ፡ ብሂሎ ፡ ወልድ ፡ ኅሩይ ፡ ፍሥሐ ፡ ጽ
ዮን ፡ አኅደጎ ፡ ለአቡሁ ፡ ኀዘነ ፤ ወይቤሎ ፡ አቡሁ ፡ ቅ
ዱስ ፡ ቅዱስ [sic] ፡ ጸጋ ፡ ዘአብ ፡ ሕየወኒ ፡ ወልድየ ፡ ለነ
ዋሕ ፡ መዋዕል ፡ አንሰ ፡ እትአመኖ ፡ ለእግዚአብሔር ፡
ከመ ፡ ይረድአኒ ፡ በእንቲአከ ፤ በዝ ፡ ነነር ፡ ወበዘይ
መስሎ ፡ እንዘ ፡ ይዘውዑ ፡ ወዓሉ ፡ በሐዊረ ፡ ፍኖት ።
ወሰበ ፡ መስየ ፡ ይቤሎ ። ቅዱስ ፡ ፍሥ (Fol. 39 b. 1.)
ሐ ፡ ጽዮን ፡ ለአቡሁ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ አይቴ ፡
ነኃድር ፡ አባ ፡ ወይቤሎ ፡ አቡሁ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአ
ብ ፡ ኢይቤለከኑ ፡ ወልድየ ፡ ኢይትዌከፉ ፡ ነግደ ፡ ሰብ
አ ፡ አምሐራ ፡ ወኢያበውኢ ፡ ጥቀ ፡ ውስተ ፡ ቤት ።
ወይቤሎ ፡ ወልዱ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ነዓ ፡ እ
ስኩ ፡ ናመክሮሙ ፡ ለሰብእ ፡ እለ ፡ ሀለው ፡ አንጻሪነ ።
ወይቤሎ ፡ አቡሁ ፡ ቅዱስ ፡ ዘጋ ፡ ዘአብ ፡ በልኬ ፡ ወ
ልድየ ፡ ንሑር ። ወሐዊሮሙ ፡ በጽሑ ፡ ኀበ ፡ ሰብ
እ ፡ እለ ፡ ይነብሩ ፡ በዴዴ ፡ ቤቶሙ ። ወይቤሎሙ ፡
(Fol. 39 b. 2.) ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ሰላም ፡ ለዝን
ቱ ፡ ቤት ። እመበ ፡ ዝየ ፡ ውሉደ ፡ ሰላም ፡ ያዕርፍ ፡
ሰላመ ፡ አምላክ ፡ ላዕሌሆሙ ። ወእመ ፡ አኮ ፡ ይሰወ
ጥ ፡ ሰላምየ ፡ ሊተ ፡ ወሰሚዖሙ ፡ ቃሎ ፡ ተምዕዑ ፡
ላዕሌሁ ፤ ወይቤልዎ ፡ ሰላመ ፡ ይንሥአ ፡ ለእምከ ፡
ከመ ፡ ትኅድርኑ ፡ ኀቤነ ፡ መጻእከ ፡ ወተንሥአ ፡ ፩ብ
እሲ ፡ እምእለ ፡ ይነብሩ ። ወዘበጦ ፡ ለቅዱስ ፡ ፍሥ
ሐ ፡ ጽዮን ፡ ወበከየ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ወአ
ንብበ ፡ ብዙኃ ። ወይቤሎ ፡ ለውእቱ ፡ ብእሲ ፡ ለ
(Fol. 39 b. 3.) ምንት ፡ ትገብር ፡ ዘንተ ፡ ህየንተ ፡ ሰላ
ምኑ ፡ ተዓሥየኒ ፡ ግፍዓ ፡ ወህየንተ ፡ ተወክፎ ፡ ዝብ
ጠተ ። ወከዕበ ፡ ይቤ ፡ አቅዱስ ፡ ሚካኤል ፡ መልአ
ክ ፡ ኃይሉ ፡ ለእግዚአብሔር ፤ ኢትሬኢኑ ፡ ዘንተ ፡ ኵ
ሎ ፡ ግፍዓ ፡ ዘገብረ ፡ ላዕሌየ ፡ ዝንቱ ፡ ብእሲ ። አርእ
የኒ ፡ ኃይለ ፡ ረድኤትከ ፡ አቅዱሱ ፡ ለእግዚአብሔር ።
ወዘእንበለ ፡ ይትፈጸም ፡ ቃል ፡ እምአፉሁ ፡ ለቅዱስ ፡
ፍሥሐ ፡ ጽዮን ፡ ተሰቅለ ፡ ውእቱ ፡ ብእሲ ፤ ዘዘበጦ ፡
መልአክተ ፡ ዓየር ፡ ቍልቍ (Fol. 40 a. 1.) ሊተ ፡ እን
ዘ ፡ ይሬእዩ ፡ ኵሉ ፡ ሰብአ ፡ ሀገር ፡ ወኮነ ፡ ይትቀሠፍ ፡
ብዙኃ ፡ ወኢይትአመር ፡ ዘይቀሥፎ ። ወባሕቱ ፡ ይ
ሰማዕ ፡ ድምፀ ፡ ከመ ፡ ድምፀ ፡ ነፋሰ ፡ አውሎ ፤ ወየ
አወዩ ፡ ወይብል ፡ አሰብእ ፡ ኄራን ፡ መሐሩኒ ፡ በእን
ተ ፡ እግዚአብሔር ። ወደንገፁ ፡ ኵሎሙ ፡ ሰብአ ፡ ሀ
ገር ፡ ርእዮሙ ፡ ዘንተ ። ወይቤልዎሙ ፡ ኪያነሂ ፡ መ
ሐሩነ ፡ እስመ ፡ በኢያእምሮ ፡ ተዓወርናከሙ ፡ ወአ
ምሰልዎሙ ፡ ከመ ፡ መሰርያን ፡ እሙንቱ ። ወአስተ
ብቍዕዎሙ ፡ ብዙኃ ፡ እ (Fol. 40 a. 2.) ንዘ ፡ ይብሉ ፡
መሐሩነ ። ስቁልሰ ፡ ዓዲሁ ፡ የዓወዩ ፡ ወይኬልህ ፡ እ

ንዘ ፡ ይብል ፡ መሐረኒ ፡ አንተ ፡ ሕፃን ፤ በአንተ ፡ አ
ምላክከ ፡ ከሀሊ ፤ እስመ ፡ አንተ ፡ ንዑስ ፡ በአካል ፡
ምግባርከሰ ፡ እምሰማያት ፡ ይትሌዐል ፡ አንሰ ፡ ተዐበ
ይኩ ፡ ላዕሌከ ፡ በኢያእምሮትየ ፡ በከመ ፡ ልማድየ ።
ባሕቱ ፡ አርአይከ ፡ ኃይለ ፡ ላዕሌየ ። ወእምይእዜ ፡ ኢ
ይገብእ ፡ ኀበዝ ፡ ግበር ፡ መሐረኒ ። ወሰበ ፡ ርእየ ፡ ቅ
ዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ከመ ፡ አምነ ፡ ኃጢአቶ ፡ ይ
ቤሎ ፡ ለውእቱ ፡ ስቁል ፡ (Fol. 40 b. 3.) አእመርከኑ ፡
ፍትሐ ፡ እግዚአብሔር ፡ እንበይነ ፡ ግፉዓን ፡ ወከመ ፡
ይትቤቀል ፡ ሎሙ ፡ ፍጡነ ። ወይቤ ፡ እወ ፡ አእመር
ኩ ፡ እግዚእየ ። ወይቤሎ ፡ ዘሰቀለከ ፡ አምላክ ፡ ው
እቱ ፡ ያውርድከ ። ወበጊዜሃ ፡ አጽነነ ፡ ውእቱ ፡ ብእ
ሲ ። ለወሪድ ፡ በበህቅ ፡ ህቀ ፡ እስከ ፡ በጽሐ ፡ ምድረ ፡
ወአስተርአየ ፡ ትእምርተ ፡ ቅሥፈት ፡ ውስተ ፡ ዘባኑ ፡
ከመ ፡ ዘአውዓይዎ ፡ በእሳት ። ወቆመ ፡ ቅድሜሆሙ ፡
ወሰገደ ፡ ሎሙ ፡ ወይቤሎሙ ፡ አጋዕዝትየ ፡ ተገኃሡ ፡
ኀበ ፡ ገብርክሙ ፡ ወ (Fol. 40 b. 1.) ኅድሩ ፡ ኀበ ፡ ቤት
የ ፡ በዊዓክሙ ፡ አግብርተ ፡ እግዚአብሔር ፤ ወአከ ፡
እምልቡ ፡ ዘይቤ ፡ ዘንተ ፡ አላ ፡ እምአፉሁ ። ወእንተ ፡
ውሥጡሰ ፡ ይመስልዎ ፡ መሰርያነ ፤ ወሰብአ ፡ ሀገር
ኒ ፡ ተበአሱ ፡ በበይናቲሆሙ ፡ እንዘ ፡ ይብሉ ፡ አነ ፡
አኃድሮሙ ፤ ወአነ ፡ አኃድሮሙ ። ወእሙሬ ፡ ቅዱ
ስ ፡ ፍሥሐ ፡ ጽዮን ፡ እከየ ፡ ልበሙ ፡ ዘይሔልዩ ። ወ
ይቤሎሙ ፡ ሰብአ ፡ ዛቲ ፡ ሀገር ፡ ኢኮነ ፡ ንሕነ ፡ በከ
መ ፡ ትትሔዘቡነ ፡ አንትሙ ። አላ ፡ አግብርቲሁ ፡ ለ
ኢየሱስ ፡ ክርስ (Fol. 40 b. 2.) ቶስ ፡ ንሕነ ። እስመ ፡ በ
ቱ ፡ ንገብር ፡ ኃይለ ፤ ወውእቱ ፡ ያኃሥሮሙ ፡ ለእለ ፡
ይሳቀዩነ ፡ ወይቤልዎሙ ፡ ሰብአ ፡ ሀገር ፤ ንሕነሰ ፡ ን
ብል ፡ አማልክት ፡ ተመሲሎሙ ፡ ሰብአ ፡ መጽኡ ፡
ኀቤነ ። ወይቤሎሙ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ኢት
በሉ ፡ ከመዝ ፡ አግብርተ ፡ አምላክ ፡ ንሕነሰ ። ወዘን
ተ ፡ ብሂሎ ፡ አኀድአሙ ፡ እምእከዮሙ ፡ ወይቤሎ
ሙ ፡ ካዕበ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ በእንተ ፡ ማኅ
ደርነኒ ፡ ኢትትበአሱ ፡ ኀበ ፡ ዘተሰቅለ ፡ ብእሲ ፡ ነኃ
ድር ፤ እስመ ፡ ው (Fol. 40 b. 3.) እቱ ፡ ሠለጠ ፡ መቅሠ
ፍተ ፡ ኃጢአተ ። ወይቤ ፡ ውእቱ ፡ ብእሲ ፡ አማን ፡
አነ ፡ ተሰቀልኩ ፡ ቤዛ ፡ ኵሎሙ ፡ ርቱዕ ፡ ፍትሕከ ፡
እግዚእየ ። ወነሥአሙ ፡ በፍሥሐ ፡ ወአግብአሙ ፡
ውስተ ፡ ቤቱ ፤ ወሠርዐ ፡ ማዕደ ፡ ወዓቀረበ ፡ ሎሙ ፡
ወበልዑ ፡ ወጸግቡ ፡ ምስለ ፡ እለ ፡ ምስሌሆሙ ፤ ወእ
ምዝ ፡ ተንሥአ ፡ ውእቱ ፡ ብእሲ ፡ ወአምጽአ ፡ ማየ ፡
ወሐፀበ ፡ እገሪሆሙ ። ወሀለወት ፡ ብእሲቱ ፡ ሕም
ምት ፡ ጥቀ ፡ ወወልዱ ፡ መፃጉዕ ። ወነሥአ ፡ ሕፃበ ፡
እገሪሆ (Fol. 41 a. 1.) ሙ ፡ ወረቀዮሙ ፡ በአሚን ፡ እን
ዘ ፡ ይብል ፡ አምላክሙ ፡ ለእሉ ፡ ቅዱሳን ፤ ዘበኡ ፡ ቤ
ትየ ፡ ያጥዒክሙ ፡ ዮም ፡ ወሐይዉ ፤ በጊዜሃ ፡ ወቆ
ሙ ፡ ርቱዓነ ፡ ከመ ፡ ዘኢለከፎሙ ፡ ምንትኒ ። ወተ
ፈሥሐ ፡ ውእቱ ፡ ብእሲ ፡ ወሰገደ ፡ ቅድሜሆሙ ።
ወይቤሎሙ ፡ እግዚአብሔር ፡ ፈነወክሙ ፡ ኀቤየ ፡ ለ
ሕይወት ፡ ናሁ ፡ ብእሲትየ ፡ ሕምምት ፡ ወወልድየ ፡
መፃጉዕ ፡ ተንሥኡ ፡ እምስከቦሙ ፡ ሶበ ፡ ለከፎሙ ፡
ጸበለ ፡ እገሪክሙ ። ወይቤሎ ፡ ቅዱስ ፡ (Fol. 41 a. 2.)
ፍሥሐ ፡ ጽዮን ፡ አኮ ፡ በእንቲአነ ፡ ዘተፈወሱ ፡ ብእ
ሲትከ ፡ ወወልድከ ። አላ ፡ በእንተ ፡ ሃይማኖትከ ፡ እ
ስመ ፡ ለዘየአምን ፡ በክርስቶስ ፡ ኵሉ ፡ ይትገበር ፡ ሎ
ቱ ፤ ወበጽባሕ ፡ ተንሥኡ ፡ ከመ ፡ ይሑሩ ፡ ፍኖቶሙ ።
ወተጋብኡ ፡ ኵሉ ፡ ሰብአ ፡ ሀገር ፡ ኀቤሆሙ ፡ ሰሚዖ
ሙ ፡ ከመ ፡ ፈወሱ ፡ ድውያነ ፤ ወሰገዱ ፡ ታሕተ ፡ እገ
ሪሆሙ ፡ ወይቤልዎሙ ፡ ሥረዩ ፡ ለነ ፡ በእንተ ፡ እግ
ዚአብሔር ፡ ኵሎ ፡ ዘአበስነ ፡ ለክሙ ። ወይቤልዎ
ሙ ፡ ይ (Fol. 41 a. 3.) ሥረይ ፡ ለክሙ ፡ እግዚአብሔ
ር ፡ ኵሎ ፡ አበሳክሙ ። ወእምይእዜሰ ፡ ኢትግበሩ ፡
ከመዝ ፡ ተፋቀሩ ፡ በበይናቲክሙ ፤ እስመ ፡ ተፋቅሮ ፡
ይደፍኖን ፡ ለኵሎን ፡ ኃጣውእ ። ወአፍቅሩ ፡ ነግደ ፡
በምልአ ፡ ልብክሙ ፡ እንዘ ፡ ኢታስተዓዕቡ ። ወአ
መ ፡ ይቤለክሙ ፡ እግዚእ ፡ ርኅብኩ ፡ ወኢያብላዕክ
ሙኒ ፡ ፀማዕኩ ፡ ወኢያስተይክሙኒ ፡ ነግደ ፡ ኮንኩ ፡
ወኢተወከፍክሙኒ ፤ እላንተ ፡ ወዘመትልወ ፡ እላ ፡
ቃላት ፡ ሶበ ፡ ይወቅሡ (Fol. 41 b. 1.) ክሙ ፡ በዐው
ደ ፡ ፍትሕ ፡ ምንተ ፡ ታገብኡ ፡ ሎቱ ፡ ወገሀደመ ፡
አዘዘ ፡ እንዘ ፡ ይብል ፡ አጸግቦ ፡ ለርኁብ ፡ እምእክ
ልከ ፤ ወአኅድር ፡ ነዳየ ፡ ውስተ ፡ ጽላሎተ ፡ ቤትከ ፡
ወእመ ፡ ርኢከ ፡ ዕሩቀ ፡ ክድኖ ፡ እምዝ ፡ ብከ ፡ ወ
ኢትትዐወር ፡ እምዘርአ ፡ ቤትከ ። ወዘንተ ፡ ሶበ ፡
ትገብር ፡ አኮ ፡ በከ ፡ ዘየኃድገከ ፡ አምላክከ ። አላ ፡
ጊዜ ፡ ጸዋዕከ ፡ ነየ ፡ ሀሎኩ ፡ ይብለከ ፡ ወይሰምዐከ ፡

ጽሬኃከ ፡ ወአንከሩ ፡ ኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡
ሞገሰ ፡ ቃሉ ፡ ወጣዕመ ፡ ነገሩ ፡ (Fol. 41b. 2.) ወሳዕሳ
አ ፡ አፉሁ ። ወአስተፋነውዎ ፡ በሰላም ፡ እንዘ ፡ ይ
ብሉ ፡ (Fol. 41b. 3.) አምላክከ ፡ ያኅድር ፡ በልብነ ፡ ኵ
ሎ ፡ ዘትቤለነ ።

CHAPTER XXVII.

(Fol. 42a. 1.) ምዕራፍ ፡ ፳፯ ። ወእምዝ ፡ ኃለፉ ፡ እ
ምህየ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወወልዱ ፡ ፍሥሐ ፡ ጽ
ዮን ። ወሀለው ፡ ምስሌሆሙ ፡ ፳ወ፩እደው ፡ ወመሰ
ዮ ፡ ብሔር ። አሜሃኒ ፡ ኢረከቡ ፡ ኀበ ፡ የኃድሩ ፡ ወ
ስንቅኒ ፡ አልቦሙ ፡ ዘእንበለ ፡ ንስቲት ፡ ሐሪጽ ፤ ዘሀ
ሎ ፡ በጽፍነት ፡ ዘየአክል ፡ መጠነ ፡ መስፈርተ ፡ ኢ
ን ። ወቦኡ ፡ ውስተ ፡ ጸላእ ፡ ከመ ፡ ይኅድሩ ፡ ህየ ፡ ወ
ኢረከቡ ፡ ማየ ፡ ዘይሰትዩ ፡ ወተመንደቡ ፡ ጥቀ ፡ በጽ
ምዐ ፡ ማይ ። ወተ (Fol. 42a. 2.) አተተ ፡ ቅዱስ ፡ ፍሥ
ሐ ፡ ጽዮን ፡ እምኔሆሙ ፡ ህቀ ፤ ወጸለየ ፡ ወይቤ ፡ እ
ግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሰማዕከኒ ፡ ትማልም ፡
በእንተ ፡ ውእቱ ፡ ብእሲ ። ከማሁ ፡ ዮምኒ ፡ ስምዐኒ ፡
በበይነ ፡ ማይ ፡ አንተ ፡ ውእቱ ፤ እግዚኦ ፡ ዘአውፃእ
ከ ፡ ማየ ፡ እምኰኵሕ ፡ አመ ፡ ጸምዑ ፡ ሕዝብከ ፡ እስ
ራኤል ። ወእንዘ ፡ ይጼሊ ፡ ዘንተ ፡ በከየ ፡ ወወረደ ፡
አንብዑ ፡ ዲበ ፡ ምድር ፡ ወእምኀበ ፡ ወረደ ፡ አንብ
ዑ ፡ ዐርገ ፡ ነቅዐ ፡ ማይ ፡ ፀዐዳ ፡ ወጣዕሙ ፡ ከመ ፡ አ
ያየተ ፡ መዓር ፡ ወሰትየ ፡ እምኔሁ ፤ ወተፈሥሐ (Fol.
42a. 3.) ት ፡ ነፍሱ ። ወአእኰቶ ፡ ለእግዚአብሔር ፡
ወጸውዖሙ ፡ ለሰብኡ ። ወይቤሎሙ ፡ ንዑ ፡ ስትዩ ፡
እስመ ፡ ረከብኩ ፡ ማየ ። ወይቤልዎ ፡ በአይቴ ፡ ረከ
ብከ ፡ አወልድ ፡ ኅሩይ ። ወይቤሎሙ ፡ ኀበ ፡ ዘአዘዘ ፡
እግዚአብሔር ፡ ወመርሆሙ ፡ ወሰትዩ ፡ ወረወዩ ፡ እ
ሙንቱሰ ፡ ኢያእመሩ ፡ ከመ ፡ በጸሎቱ ፡ ለቅዱስ ፡ ፍ
ሥሐ ፡ ጽዮን ፤ ወፅአ ፡ ማይ ፡ ወቀድሑ ፡ በአግባሪሆ
ሙ ፡ መጠነ ፡ የአክሎሙ ፤ ወወሰዱ ፡ ወነሥአ ፡ ቅዱ
ስ ፡ ፍሥሐ ፡ ጽዮን ፡ እም (Fol. 42b. 1.) ውእቱ ፡ ማይ ፡
ወረቀዮ ፡ ለውእቱ ፡ ሐሪጽ ፡ እንዘ ፡ የዓትብ ፡ በስመ ፡
ሥላሴ ፤ ወይብል ፡ ምላእ ፡ እግዚኦ ፡ በረከተከ ፡ ው
ስተ ፡ ዝንቱ ፡ ሐሪጸ ፡ ሰዊቅ ፡ ከመ ፡ ኢይኅልቅ ፡ ብነ ።
ወመልአ ፡ ውእቱ ፡ ሐሪጽ ፡ በከመ ፡ ቃሉ ፡ ፍጡነ ፡
ውስተ ፡ ጽፍነት ፡ ዘሀሎ ፡ ቦቱ ። ወአሠነዩ ፡ እምውስ
ቴቱ ፡ ወበልዑ ፡ ወጸግቡ ፤ ወአእኰትዎ ፡ ለእግዚአ
ብሔር ። ወበሳኒታ ፡ ሖረ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡
ኀበ ፡ ውእቱ ፡ ማይ ። ወይቤሎ ፡ ኅዳዕ ፡ በቃለ ፡ አም
ላኪየ ፡ (Fol. 42b. 2.) ሕያው ፡ ወኃያል ። ወበጊዜሃ ፡ የ
ብሰ ፡ ወሖሩ ፡ ፍኖቶሙ ፡ ውእቱሂ ፡ ሰዊቅ ፡ ኢኀል
ቀ ፡ ቦሙ ፡ እንዘ ፡ ይመስሑ ፡ ወይዴረሩ ፡ እምኔሁ ፡
፳ወ፪ዕደው ፡ ወይትበሀሉ ፡ በበይናቲሆሙ ፡ ሚመ
ጠን ፡ ኃይለ ፡ እግዚአብሔር ፡ ይተልዎ ፡ ለዝንቱ ፡ ወ
ልድ ፤ ነጽሩ ፡ ዘንተ ፡ ሐሪጸ ፡ ኢይውሕድሂ ፡ እምእ
ለ ፡ ይበልዕዎ ፡ ወኢይከብድ ፡ ለእለ ፡ ይጸውርዎ ። ወ
በዝንቱ ፡ ነከሩ ፡ አተዉ ፡ ውስተ ፡ ሀገሮሙ ፡ ዘረሬ ፤
ወተቀበለቶሙ ፡ ቅድስት ፡ እግዚእ ፡ ኃ (Fol. 42b. 3.)
ረያ ፡ በፍሥሐ ፡ እንዘ ፡ ትትሐሠይ ፡ በእንተ ፡ ዘአተ
ወ ፡ ምታ ፡ ዳኅነ ። ወበእንተ ፡ ዘኮነ ፡ ወልዳ ፡ ዲያቆ
ነ ። ወነገራ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ዘከመ ፡ አፍቀሮ ፡
ጳጳስ ፡ ለወልዱ ። ወዘከመ ፡ ኮነ ፡ ሎቱ ፡ ተአምራት ፡
ብዙኃት ፡ በፍኖት ። ወሰሚዐ ፡ ቅድስት ፡ እግዚእ ፡ ኃ
ረያ ፡ ሰብሐቶ ፡ ለእግዚአብሔር ፡ በእንቲአሁ ።

CHAPTER XXVIII.

(Fol. 43a.) ምዕራፍ ፡ ፳፰ ። ወልህቀ ፡ ውእቱ ፡ ወ
ልድ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፤ ወወርዘወ ፡ በመንፈ
ስ ፡ ቅዱስ ፡ ወተምህረ ፡ ተፅዕኖ ፡ ፈረስ ፡ ወንዒወ ፡ አ
ራዊት ፤ ወነዲፈ ፡ ቀስት ፡ ወኵሎ ፡ ንዋየ ፡ ሐቅል ፡
ሰበሂ ፡ ይፄዓን ፡ ፈረሰ ፡ ይረውጹ ፡ አፍራሰ ፡ እምጽን
ዓ ፡ ኃይሉ ፤ ሰበሂ ፡ ይዌስቅ ፡ ቀስተ ፡ ይረክብ ፡ ዘሐለ
የ ፡ ቀስቱኒ ፡ ኢትገብእ ፡ ዕራቃ ፡ ዘእንበለ ፡ ትትቀበ
ዕ ፡ ደሙ ። ወኮነ ፡ ጽኑዓ ፡ ጥቀ ፡ በቃሉ ፡ ወበምግባ

ሩ ፡ መልክዑኒ ፡ አዴመ ፡ ወሐየሰ ፡ እምኵሎሙ ፡
(Fol. 43 b. 1.) ወራዙት ፡ እለ ፡ ውስተ ፡ ሀገሩ ፡፡ ወሐጸ
ዩ ፡ ሎቱ ፡ ብእሲተ ፡ አቡሁ ፡ ወእሙ ፡ ወለተ ፡ ፩እ
ምዐበይተ ፡ ሀገር ፡፡ ወአእሚሮ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽ
ዮን ፡ ይቤሎሙ ፡ ለምንት ፡ ተሐጽዩ ፡ ሊተ ፡ ብእሲ
ተ ፡ አንሰ ፡ ኢይፈቅዳ ፡፡ እስመ ፡ ፈሀርኩ ፡ ርእስየ ፡
ለ፩ምት ፡ ድንግል ፡ ወንጹሕ ፡ ኢየሱስ ፡ ክርስቶስ ፤
ወይቤሎ ፡ አቡሁ ፡ ለምንት ፡ ትብል ፡ ከመዝ ፡ ወል
ድየ ፡፡ ሕግ ፡ ውእቱ ፡ ዝንቱ ፡ ዘይቤለነ ፡ እግዚአብ
ሔር ፡ ብዝኁ ፡ ወተባዝኁ ፡ ወምልዕዋ ፡ ለም (Fol.
43 b. 2) ድር ፡ ወይቤሎ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ለ
አቡሁ ፡ ሚመጠን ፡ መነኮሳት ፡ እለ ፡ ሐፀዉ ፡ ርእሶ
ሙ ፡ በእንተ ፡ መንግሥተ ፡ ሰማያት ፡፡ ወዓቀቡ ፡ ሥ
ጋሆሙ ፡ ታቦተ ፡ ለመንፈስ ፡ ቅዱስ ፡፡ ወሚመጠን ፡
ሕፃናት ፡ እለ ፡ ይመውቱ ፡ ዘእንበለ ፡ ይልሀቁ ፡ ይው
ሕድኑ ፡ ዘርአ ፡ አዳም ፡ በእንቲአሆሙ ፡ በእንቲአየ
ኒ ፡ ምንትኒ ፡ ኢይውህድ ፡፡ ወዘንተ ፡ ብሂሎ ፡ ዐበዮ ፡
ለአቡሁ ፡፡ ወአምጽአ ፡ ሎቱ ፡ ይእተ ፡ ወለተ ፡ ዘእን
በለ ፡ ፈቃዱ ፡ ከመ ፡ ትኩኖ ፡ ብእሲተ ፡፡ ውእቱሰ ፡
ኢያእ (Fol. 43 b. 3.) መራ ፡ ወኀቱም ፡ ውእቱ ፡ በድን
ግልና ፡ ወሥርግው ፡ በቅድስና ፡፡ ወእምድኅረ ፡ ኅዳ
ጥ ፡ መዋዕል ፡ እምዝ ፡ አብእዎ ፡ ሞተት ፡ ይእቲ ፡ ወ
ለት ፡፡ ወተፈሥሐ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ እስመ ፡
ኮነቶ ፡ ዕቅፍተ ፡ ለዓይኑ ፡፡ ወነበረ ፡ በንጽሕ ፡ ወቅድ
ስና ፡ ወኢተአሥረ ፡ በሐልዮ ፡ ዝንቱ ፡ ዓለም ፡፡ ወ
ተሠርገወት ፡ ነፍሱ ፡ በፈሪሃ ፡ እግዚአብሔር ፡ ወበአእ
ምሮ ፡ ጽድቅ ፡፡ ወነበረ ፡ ከመዝ ፡ እስከ ፡ ፲ዓመት ፡ በቤ
ተ ፡ አቡሁ ፡ ወእሙ ፡ ወኮነ ፡ ፈድፋደ ፡ ብዑለ ፡ በጸጋ ፡፡

CHAPTER XXIX.

(Fol. 44 a.) ምዕራፍ ፡ ፳፱ ፡፡ ወበ፩እመዋዕል ፡ ወፅ
አ ፡ ገዳመ ፡ ይንዓው ፡ ኃየላተ ፡ ምስለ ፡ ብዙኀ ፡ ሰብ
እ ፡፡ ወተፈልጠ ፡ እምኔሆሙ ፡ ከመ ፡ ያስተሐይጽ ፡፡
ወከዊኖ ፡ ቀትረ ፡ መዐልት ፡፡ አስተርአዮ ፡ ቅዱስ ፡ ሚ
ካኤል ፡ በአልባሰ ፡ ግርማ ፡፡ ወሶበ ፡ ነጸሮ ፡ ቅዱስ ፡ ፍ
ሥሐ ፡ ጽዮን ፡ ወድቀ ፡ በገጹ ፤ ወኮነ ፡ ከመ ፡ በድን ፡፡
ወአንሥኦ ፡ ቅዱስ ፡ ሚካኤል ፡ ወአተበ ፡ ላዕሌሁ ፡
በትእምርተ ፡ መስቀል ፡ ወተአተተ ፡ ፍርሃት ፡ እምላ
ዕሌሁ ፤ ወርእዮ ፡ ገሀደ ፡ ለ (Fol. 44 b. 1.) መልአክ ፡፡
ወይቤሎ ፡ መኑ ፡ አንተ ፡ እግዚእየ ፡ ዘእሬእየከ ፡ በዘ
መጠንዝ ፡ ዕበይ ፡፡ ወይቤሎ ፡ አነ ፡ ውእቱ ፡ ሚካኤ
ል ፡ መልአከ ፡ ኃይሉ ፡ ለእግዚአብሔር ፡ ዘዘልፈ ፡ አ
ዓቅበከ ፡ ወኢይትፈለጥ ፡ እምኔከ ፡ በኵሉ ፡ ጊዜ ፡፡ አ
ነ ፡ ውእቱ ፡ ዘአውፃእክዎ ፡ ለጸጋ ፡ ዘአብ ፡ አቡከ ፡ እ
ምከርሠ ፡ ማይ ፡ በእንቲአከ ፡፡ አነ ፡ ውእቱ ፡ ዘሜጥ
ክዋ ፡ ለእግዚእ ፡ ኃረያ ፡ እምከ ፡ እምጼዋዌ ፡ በእንቲ
አከ ፡፡ ወይእዜኒ ፡ ለምንት ፡ ኮንከ ፡ ነዓዌ ፡ አራዊት ፡
እ (Fol. 44 b. 2.) ስመዝሰ ፡ ግብር ፡ ኢይደሉ ፡ ለሥዩማ
ነ ፡ ቤተ ፡ እግዚአብሔር ፡ ዘውእቶሙ ፡ ዲያቆናት ፡
ወካህናት ፡ ዘእንበለ ፡ ለአሕዛብ ፤ እለ ፡ አፍአ ፡ ለሥ
ዩማነ ፡ ቤተ ፡ እግዚአብሔርሰ ፡ ምህሮ ፡ ሃይማኖት ፡
ወገጸ ፡ ሕዝብ ፡ እምይእዜሰ ፡ ኢትኩን ፡ ነዓዌ ፡ አራ
ዊት ፡ ወኢመስተፅእነ ፡ ፈረስ ፡፡ አላ ፡ ኩን ፡ ነዓዌ ፡
አራዊት ፡ ወኢመስተፅዕነ ፡ ፈረስ ፡፡ አላ ፡ ኩን ፡ ነዓ
ዌ ፡ ነፍሳተ ፡ ሰብእ ፡ ለመንገለ ፡ እግዚአብሔር ፡ መ
ክፈልተ ፡ ቤቱ ፡፡ እስ (Fol. 44 b. 3.) መ ፡ ናሁ ፡ ጸገወከ ፡
እግዚአብሔር ፡ ሥልጣነ ፡ ዐቢየ ፡ ታንሥእ ፡ ሙታ
ነ ፤ ወትፌውስ ፡ ዱያነ ፡ ወትሰድድ ፡ መናፍስተ ፡ ርኩ
ሳነ ፡ እምሀገር ፡ ወእምገዳም ፤ ወትመውኦ ፡ ለሰይጣ
ን ፡ ወኵሎሙ ፡ ሠራዊቱ ፡ ይነፍጹ ፡ እምግርማከ ፡ ወ
ኢይኩን ፡ ስምከ ፡ ፍሥሐ ፡ ጽዮን ፡ አላ ፡ ይኩን ፡ ተ
ክለ ፡ ሃይማኖት ፡ ዘበትርጓሜሁ ፡ ተክለ ፡ አብ ፡ ወወ
ልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ብሂል ፤ ወእንዘ ፡ ዘንተ ፡
ይትናገሮ ፡ ቅዱስ ፡ ሚካኤል ፡ አስተርአዮ ፡ እግ (Fol.
45 a. 1.) ዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነቢሮ ፡ መልዕል
ተ ፡ አክናፊሁ ፡ ለቅዱስ ፡ ሚካኤል ፡ በአምሳለ ፡ ወሬ
ዛ ፡ ዘሠናይ ፡ ርእየተ ፡ ገጹ ፡ በከመ ፡ ኮነ ፡ በሥጋ ፡ ም
ስለ ፡ አርዳኢሁ ፡፡ ወርእዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ አንከረ ፡ ፈድፋደ ፡፡ እስመ ፡ እምቅድመ ፡
አሚሃ ፡ ኢርእዮ ፡ ለመልአከ ፡ ወኢነጸሮ ፡ ለአምላ
ክ ፡ ገሀደ ፡፡ ወይቤሎ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡፡ ሰላም ፡ ለከ ፡ ፍቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ ወይ

ቤሎ ፡ አቡነ ፡ (Fol. 45a. 2.) መኑ ፡ አንተ ፡ እግዚእየ ።
ወይቤሎ ፡ እግዚእነ ፡ አነ ፡ ውእቱ ፡ ኢየሱስ ፡ መድ
ኅነ ፡ ዓለም ፡ ዘፈጠርኩከ ፤ አነ ፡ ውእቱ ፡ እምክርሠ ፡
እምከ ፡ ዘቀደስኩከ ፡ ከመ ፡ ኤርምያስ ፡ ነቢይ ፡ ወከ
መ ፡ ዮሐንስ ፡ መጥምቅ ። ወመክፈልተ ፡ ዚአየ ፡ ዘ
ረሰይኩከ ፡ አነ ፡ ውእቱ ፡ ዘወደይኩ ፡ መንፈሰ ፡ ስብ
ሐት ፡ ውስተ ፡ አፉከ ፡ ከመ ፡ ትቀድሰኒ ፡ በ፫ቅዳሴያ
ት ፡ እምአመ ፡ ተወለድከ ፡ በሣልስት ፡ ዕለት ። አነ ፡
ውእቱ ፡ ዘወደይኩ ፡ መንፈሰ ፡ በረከ (Fol. 45a. 3.) ት ፡
ውስተ ፡ እዴከ ፡ ከመ ፡ ይምላእ ፡ በቤተ ፡ አቡከ ፡ ወ
እምከ ፡ ሐሪጸ ፡ ሥርናይ ፡ ወቅብዕ ፡ ወጼው ፤ ወኵሉ ፡
መፍቅዳተ ፡ ቤት ፡ አመ ፡ መዋዕለ ፡ ረኀብ ። አነ ፡ ው
እቱ ፡ ዘሰቀልክዎ ፡ ለብእሲ ፡ መልዕልተ ፡ ነፋሳት ፡
ወቀሠፍክዎ ፡ በመዐትየ ፡ ሶበ ፡ አኅሰመ ፡ላዕሌከ ፤ አ
ነ ፡ ውእቱ ፡ ዘአንቃዕኩ ፡ ለከማየ ፡ ጥዑመ ፡ እምድ
ር ፡ ይቡስ ፡ ሶበ ፡ ጸማዕከ ፡ ወሰልአልከኒ ። አነ ፡ ውእ
ቱ ፡ ዘፈወስክዎሙ ፡ ለድውያን ፡ በእደዊከ ፡ አነ ፡ ው
እቱ ፡ ዘእገብ (Fol. 45b. 1.) ር ፡ ለከ ፡ ኃይላተ ፡ ብዙኃ ፡
እምንእስከ ፡ እስከ ፡ ይእዜ ። ወእገብር ፡ ለከ ፡ እምይ
እዜ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ። ወዘንተ ፡ ብሂሎ ፡ በ
ረከ ፡ በእደዊሁ ፡ ቅዱሳት ፡ ወወሀበ ፡ ሰላመ ፡ ወዐርገ ፡
ውስተ ፡ ሰማያት ። ወእምዝ ፡ ተራከበ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ምስለ ፡ ሰብኡ ። ወይቤሎሙ ፡
መልዑ ፡ ንሑር ፡ ውስተ ፡ አብያቲነ ፡ እስመ ፡ መስየ ፡
ብሔር ፡ ወሶበ ፡ ነጸርዎ ፡ እሙንቱ ፡ ሰብእ ፡ ደንገፁ ፡
ጥቀ ፡ እምብርሃነ ፡ ገጹ ፡ ወኢክህሉ ፡ ርእ (Fol. 45b. 2.)
የቶ ፡ ገሀደ ፤ እስመ ፡ ተሣርሀ ፡ ገጹ ፡ በሱራሔ ፡ መ
ለኮት ፡ ዘተናገሮ ፡ ውእቱሰ ፡ ይትፌሣሕ ፡ ወይትኃሠ
ይ ፡ በመንፈሱ ፡ በእንተ ፡ ዘረከበ ፡ ጸጋ ፡ እምአምላ
ኩ ፤ ወእንዘ ፡ የሐውሩ ፡ ይቤሎሙ ፡ ካዕበ ፡ ለሰብእ ፡
ንእቱ ፡ ውስተ ፡ አብያቲነ ። ወይቤልዎ ፡ እንዘ ፡ ይር
እዩ ፡ እምኔሁ ። እፎኑ ፡ ነአቱ ፡ እንዘ ፡ አልቦ ፡ ዘነአ
ውነ ፡ እምእንስሳ ፡ ገዳም ። ወይቤሎሙ ፡ ቅዱስ ፡ አ
ቡነ ፡ ተክለ ፡ የይማኖት ፡ ንዑኬ ፡ ንእቱ ፡ እምይእዜሰ ፡
አልብነ ፡ መክፈልት ፡ (Fol. 45b. 3.) ውስተ ፡ ንዒወ ፡
እንስሳ ፡ ገዳም ፡ ባሕቱ ፡ ተደለውነ ፡ ውስተ ፡ ንዒወ ፡
እንስሳ ፡ ዘአብያት ፡ እለ ፡ እሙንቱ ፡ አባግዕ ፡ ግዱፋ
ት ፤ ከመ ፡ ኢይብልዕዎሙ ፡ አራዊት ፡ መሠጥ ። ወ
ሰሚዖሙ ፡ እሙንቱ ፡ ሰብእ ፡ ቃለ ፡ ነገሩ ፡ መሰሎ
ሙ ፡ ዘይቤ ፡ ንነሥእ ፡ አባግዓ ፡ እምዓፀደ ፡ ወፍር ፡
ዝሀገር ፤ ወኢያእመሩ ፡ ከመ ፡ ይቤሎሙ ፡ በእንተ ፡
ነፍሳተ ፡ ሰብእ ፤ ወኢነገሮሙ ፡ ከመ ፡ አስተርአዮ ፡
እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወሶቤሃ ፡ አተዉ ፡
ውስተ ፡ ማ (Fol. 46a. 1.) ኅደሪሆሙ ፡ ወቅዱስኒ ፡ አ
ተወ ፡ ውስተ ፡ ቤቱ ። እሙንቱሰ ፡ ያነክሩ ፡ ወይትበ
ሀሉ ፡ በበይናቲሆሙ ፡ ርኢክሙኑ ፡ ብርሃነ ፡ ገጹ ፡ ለ
ዝንቱ ፡ ብእሲ ፡ እምአመ ፡ ተፈልጠ ፡ እምኔነ ፡ ጊዜ ፡
፫ሰዓት ፡ ኢርኢናሁ ፡ እስከ ፡ ፱ሰዓት ፡ ሶበሂ ፡ መጽ
አ ፡ ኀቤነ ፡ ስዕነ ፡ ነጽሮቶ ፡ እምብዝኃ ፡ ብርሃን ፡ ዘው
ስተ ፡ ገጹ ፡ እንዳኢ ፡ ኢነአምር ፡ ዘኮነ ፡ ላዕሌሁ ፤ ነገ
ረሂ ፡ ተናገረነ ፡ ዘኢልማድ ፡ ሎቱ ፡ እንዘ ፡ ይብል ፡
እምይእዜሰ ፡ አልብነ ፡ መክፈል (Fol. 46a. 2.) ት ፡ ው
ስተ ፡ ንዒወ ፡ እንስሳ ፡ ገዳም ። ባሕቱ ፡ ተደለውነ ፡
ውስተ ፡ ንዒወ ፡ እንስሳ ፡ ዘቤት ፡ አቡነሰ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማ (Fol. 46a. 3.) ኖት ፡ ቤታ ፡ ኵላ ፡ ሌሊ
ተ ፡ እንዘ ፡ ይትፌሣሕ ፡ ወእንዘ ፡ ይትኃሠይ ፡ በመ
ንፈስ ፡ ቅዱስ ፡ ዘኃደረ ፡ ላዕሌሁ ።

CHAPTER XXX.

(Fol. 46b. 1.) ምዕራፍ ፡ ፴ ። ወጸቢሖ ፡ አስተጋብ
አ ፡ ኵሎ ፡ ንዋዮ ፡ ዘውስተ ፡ ቤት ፡ ወዘውስተ ፡ ገዳ
ም ፤ ወአኀዘ ፡ ይዝሩ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ለዕ
ቤሬትሂ ፡ ወለእጓለ ፡ ማውታ ። ወዘይትፈቀድ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ ወሀበ ፡ ለቤተ ፡ ክርስቲያን ። ወከመ
ዝ ፡ ነበረ ፡ እንዘ ፡ ይዘሩ ፡ ንዋዮ ፡ ሰሙነ ፡ መዋዕለ ፡
ወኢያትረፈ ፡ ምንተኒ ፡ እምንዋይ ፡ ዘአጥረዩ ፡ አቡ
ሁ ፡ ወእሙ ፤ ወዘአጥረየ ፡ ውእቱ ፡ በኵሉ ፡ መዋዕ
ል ፡ እስከኔሁ ። ወርኢ (Fol. 46b. 2.) ዮሙ ፡ ሰብአ ፡
ሀገር ፡ ወኵሎሙ ፡ አዝማዲሁ ፡ ከመ ፡ ይዘሩ ፡ ኵሎ ፡
ንዋዮ ። ተጋብኡ ፡ ኀቤሁ ፡ ወይቤልዎ ፡ ለምንት ፡
ታጠፍእ ፡ ዘንተ ፡ ኵሎ ፡ ንዋየ ፡ በ፩ጊዜ ። ወይቤሎ

ሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አከ ፡ ዘአጠ
ፍአ ። አላ ፡ ዘአበዝኆ ፡ ከመ ፡ ይኩን ፡ ሊተ ፡ ትእስ
ርተ ። ወከዕበ ፡ ይቤሎሙ ፡ ተአምሩኑ ፡ ስምየ ። ወ
ይቤልዎ ፡ እወ ፡ ነአምር ፡ ከመ ፡ ኮነ ፡ ስምከ ፡ ፍሥ
ሐ ፡ ጽዮን ። ወይቤሎሙ ፡ አንሰ ፡ ሐዲሰ ፡ ስመ ፡ ተ
ሰመ (Fol. 46 b. 3.) ይኩ ፡ እመልአከ ፡ ሰማይ ። ወይቤለ
ኒ ፡ ኢይኩን ፡ ስምከ ፡ ፍሥሐ ፡ ጽዮን ፡ አላ ፡ ይኩን ፡
ተክለ ፡ ሃይማኖት ፡ ወሶበ ፡ ሰምዑ ፡ እሙንቱ ፡ ሰብ
እ ፡ ቃለ ፡ ሐዋዘ ። ይቤልዎ ፡ ጥቀ ፡ አዳም ፡ ወጥቀ ፡
ሠናይ ፡ ዝንቱ ፡ ስምከ ። ወእምአሜሃ ፡ ጸውዕዎ ፡ በ
ዝ ፡ ስም ፡ ወኮነ ፡ ከቡረ ፡ ፈድፋደ ፡ በኀበ ፡ ኵሉ ፡ ዘር
እየ ፡ ኪያሁ ። ወበውስተ ፡ ኵሉ ፡ ዘሰምዐ ፡ ዜናሁ ።

CHAPTER XXXI.

(Fol. 47 a.) ምዕራፍ ፡ ፴፩ ። ወእንዘ ፡ ሀሎ ፡ ከመዝ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሖረ ፡ ኀበ ፡ ጳጳስ ፡
አባ ፡ ጌርሎስ ። ወነገሮ ፡ ከመ ፡ ወለጡ ፡ ሰብአ ፡ ሴ
ዋ ፡ ሥርዓተ ፡ ቤተ ፡ ክርስቲያን ፡ ወሃይማኖተ ፡ ሐዋ
ርያት ፤ ወከመሂ ፡ ያጠምቁ ፡ ሕፃናተ ፡ እምቅድመ ፡
ይግዝሩ ። ወሰሚዖ ፡ አባ ፡ ጌርሎስ ፡ ባረኮ ፡ ወአእኰ
ቶ ። ወይቤሎ ፡ እስመ ፡ ቀናዕከ ፡ ለእግዚአብሔር ፡
ከመ ፡ ኤልያስ ፡ ነቢየ ፡ እስራኤል ፡ ናሁ ፡ አንተ ፡ ትከ
ውን ፡ ሐዋርያ ። ሐ (Fol. 47 b. 1.) ዋርያ (sic) ፡ ትሥዕ
ር ፡ ጣዖተ ፡ ወትቄድስ ፡ ታቦተ ። ወትሠይም ፡ ቀሳውስ
ተ ፡ ወዲያቆናተ ፡ ወይሰደዱ ፡ መናፍስት ፡ ርኩሳን ፡
በቃልከ ፡ እምኵሉ ፡ በሐውርት ። ወትመይጦሙ ፡
ለብዙኃን ፡ እምአምልኮ ፡ ጣዖት ፡ ውስተ ፡ አምልኮ ፡
እግዚአብሔር ፤ በጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ዘኀዱር ፡
ላዕሌከ ። ወወሀቦ ፡ ሢመተ ፡ ቅስና ፡ ወሤሞ ፡ ሊቀ ፡
ካህናት ፡ ላዕለ ፡ ኵሉ ፡ አድያማተ ፡ ሴዋ ። ወአዖደ ፡
ዐዋዴ ፡ ዘይብል ፡ ናሁአ ፡ ሤምናሁ ፡ ለተክለ ፡ ሃ
(Fol. 47 b. 2.) ይማኖት ፡ ሊቀ ፡ ካህናት ፡ በላዕለ ፡ ኵሉ ፡
በሐውርተ ፡ ሴዋ ፡ ከመ ፡ ይኩን ፡ እምታሕቴነ ፡ ዘ
አሠረሂ ፡ ይኩን ፡ እሱረ ። ወዘፈትሐ ፡ ይኩን ፡ ፍ
ቱሐ ፡ በሥልጣነ ፡ መበ (Fol. 47 b. 3.) ሕት ፡ ዘወሀቡ
ኒ ፡ ሐዋርያት ፡ አበውየ ፡ አነሂ ፡ አባሕክዎ ፡ ሎቱ ።
ወዘንተ ፡ ብሂሎ ፡ ፈነዎ ፡ በክብር ፡ ወበሰላም ፡ ይእ
ቱ ፡ ብሔሮ ።

CHAPTER XXXII.

(Fol. 48 a. 1.) ምዕራፍ ፡ ፴፪ ። ወእንዘ ፡ ይሠይሞ ፡
አባ ፡ ጌርሎስ ፡ በምድረ ፡ አምሐራ ፡ አስተርአያ ፡ ቅ
ዱስ ፡ ሚካኤል ፡ ለቅድስት ፡ እግዚእ ፡ ኃረያ ። ወይ
ቤላ ፡ ዮም ፡ ተአትበ ፡ ራእይኪ ፡ ዘቀዳሚ ፡ እስመ ፡
ወልድኪ ፡ ኮነ ፡ አምደ ፡ ብርሃን ። ወአእዋፍ ፡ ብዙ
ኃን ፡ ዘርኢኪ ፡ ደቂቁ ፡ እሙንቱ ፡ እለሀለዎሙ ፡ ይ
ትወለዱ ፡ ሎቱ ፡ እመንፈስ ፡ ቅዱስ ። ወበከመ ፡ ርኢ
ኪ ፡ ዘዘዚአሁ ፡ ኅብሮሙ ፡ ከማሁ ፡ ውእቱ ፡ ዘዘዚአ
ሁ ፡ ጽድቆሙ ። ወባሕ (Fol. 48 a. 2.) ቱ ፡ አልቦ ፡ ዘይ
ትኃጎል ፡ ፩እምኔሆሙ ፡ ውእቱሂ ፡ ዕልው ፡ ዘፄወወ
ኪ ፡ ዐቢየ ፡ ክርስቲያን ፡ ይከውን ፡ በእዴሁ ፡ ወእም
እንባዜ ፡ ልቡ ፡ ይትፌወስ ፡ በጸሎቱ ፤ ወእለ ፡ ሞቱ
ሂ ፡ ሰብእ ፡ እምግርማ ፡ መብረቅ ፤ አመ ፡ መሠጥኩ
ኪያኪ ፡ ይትነሥኡ ፡ በአስተብቍዖቱ ። ወይከውን ፡
አበ ፡ ቅዱሳን ፡ ወይትቄደስ ፡ ቦቱ ፡ አምላክ ፡ ቅዱሳ
ን ። ወዘንተ ፡ ኵሎ ፡ ከሠትኩ ፡ ለኪ ፡ በእንተ ፡ ዘአ
ፍቀርክኒ ፡ ወገበርኪ ፡ ተዝካርየ ። ወእምዝ ፡ (Fol.
48 a. 3.) ተሰወረ ፡ መልአክ ፡ እምኔሃ ፡ ምስለዝ ፡ ብሂ
ለ ፡ ቃል ፤ ወነገረቶ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ብእ
ሲቱ ፡ ለጸጋ ፡ ዘአብ ፡ ምጽ ፡ ዘከመ ፡ አስተርአያ ፡ መ
ልአክ ፡ ወዘከመ ፡ ይቤላ ። ወይቤላ ፡ ቅዱስ ፡ ጸጋ ፡ ዘ
አብ ፡ ነሀብ ፡ ስብሐተ ፡ ለአምላክነ ፡ ዘወሀበነ ፡ ዘንተ ፡
ወልደ ። ወእምዝ ፡ አተወ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ኀቤሆሙ ፡ በሞገስ ፡ ወክብር ፡ እምኀበ ፡ ጳጳስ ፡
አባ ፡ ጌርሎስ ፡ ነሢኦ ፡ ሢመተ ፡ ክህነት ፤ ወከዊኖ ፡
ሊቀ ፡ ካህናት ። (Fol. 48 b. 1.) ወሶበ ፡ ርእይዎ ፡ አቡ
ሁ ፡ ወእሙ ፡ ተፈሥሑ ፡ ጥቀ ። ወገብሩ ፡ በዐለ ፡ ዐ
ቢየ ፡ በከመ ፡ ልማዶሙ ፡ ለነዳያን ፡ ወለምስኪናን ፤

ወለኵሎሙ ፡ ሰብአ ፡ ሀገር ። ወትቤሎሙ ፡ ሰብአ ፡
ሀገር ። ወትቤሎሙ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ለ
ወልዳ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ማእዜ ፡ ተሰየ
ምከ ፡ ሢመተ ፡ ክህነት ። ወነገራ ፡ ዕለቶ ፡ ዘተሠይ
መ ፡ ባቲ ፡ ወትቤሎ ፡ አነሂ ፡ በይእቲ ፡ ዕለት ፡ ዘን
ተ ። እስመ ፡ አስተርአየኒ ፡ ቅዱስ ፡ ሚካ (Fol. 48 b. 2.)
ኤል ፡ ወከመዝ ፡ ይብለኒ ፡ ወነገረቶ ፡ (Fol. 48 b. 3.) ኵ
ሎ ፡ ዘይቤላ ።

CHAPTER XXXIII.

(Fol. 49 a. 1.) ምዕራፍ ፡ ፴፫ ። ወእምድኅረዝ ፡ አስ
ተርአዮ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለአቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ቀዳሚ ፡ ወነፍሐ ፡
ውስተ ፡ ገጹ ፡ ሥልሰ ፡ እንዘ ፡ ይብል ። ንሣእ ፡ መን
ፈስ ፡ ቅዱስ ፡ ዘአሠርከ ፡ በምድር ፡ ይኩን ፡ እሱረ ፡
በሱረ ፡ በሰማያት ፤ ወዘፈታሕከ ፡ በምድር ፡ ይኩን ፡
በሰማያት ። ዘከ.ያከ ፡ ሰምዐ ፡ ኪያየ ፡ ሰምዓ ፡ ወሰም
ዖ ፡ ለዘፈነወኒ ፡ ወዘለከ ፡ ሊተ ፡ ዐበየ ፡ ወአበዮ ፡ ለዘ
ፈነወኒ ። ወዘንተ ፡ ሥ (Fol. 49 a. 2.) ልጣንየ ፡ ወሀብ
ኩ ፡ ቅድመ ፡ ለሐዋርያትየ ። ወእምሐዋርያትየ ፡ ዘ
ተወፈየ ፡ ሥልጣነ ፡ ጳጳስ ፡ ሤመከ ፤ ወወሀበከ ፡ መባ
ሕተ ፡ ትእሥር ፡ ወትፍታሕ ፡ ትትክል ፡ ወትምላሕ ።
ወዘንተ ፡ ዘገበርኩ ፡ ለከ ፡ አከ ፡ በመንኖ ፡ ቃሉ ፡ ለጳ
ጳስ ። አላ ፡ ከመ ፡ አርኢ ፡ ፍቅርየ ፡ በላዕሌከ ። ወና
ሁ ፡ ሰመይኩከ ፡ ስሙ ፡ ሐዲሰ ፡ በአፉሁ ፡ ለሚካኤ
ል ፡ መልአክየ ፡ ከመ ፡ እፈኑከ ፡ ውስተ ፡ ሕዝብ ፡ ሐ
ዲሰ ፡ ኀበ ፡ ሐዋርያትየ ፡ ቅዱሳን ። አንተኒ ፡ ኢ
(Fol. 49 a. 3.) ተሐፅፅ ፡ እምኔሆሙ ፡ በምንትኒ ፡ ግብ
ር ። እስመ ፡ ረሰይኩከ ፡ ሐዲሰ ፡ ሐዋርያ ፡ ትጸውዕ ፡
ኵሎ ፡ ሰብአ ፡ መንግሴየ ፡ ወሚካኤል ፡ መልአክየ ፡
ይኩንከ ፡ ረዳኤ ፡ በኵሉ ፡ ግብር ፡ ዘሐለይከ ፡ ወኢይ
ትፈለጥ ፡ እምኔከ ፡ ኵሎ ፡ ጊዜ ፡ ወውእቱ ፡ ይምራ
ሕከ ፡ ኀበ ፡ ኵሉ ፡ ፍና ፡ ዘተሐውር ፡ ባቲ ። አነሂ ፡
እሄሉ ፡ ምስሌከ ፡ በኵሉ ፡ መዋዕለ ፡ ሕይወትከ ። ወ
ዘንተ ፡ ብሂሎ ፡ ወሀበ ፡ ሰላመ ፤ ወዐርገ ፡ ውስተ ፡ ሰ
ማያት ፡ ነቢሮ ፡ መልዕልተ ፡ አክናፊሁ ፡ (Fol. 49 b. 1.)
ለቅዱስ ፡ ሚካኤል ፡ እንዘ ፡ ይኔጽሮ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ እስከ ፡ ተሰወረ ፡ እምአዕይን
ቲሁ ፡ ቅዱሳስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ሰገደ ፡ በ
ገጹ ፡ ዲበ ፡ ምድር ። ወባረኮ ፡ ለእግዚአብሔር ። ወ
ይቤ ፡ ይትባረክ ፡ ስምከ ፡ እግዚኦ ፡ በሰማይ ፡ ወበም
ድር ፡ ዘወሀብከኒ ፡ ዘንተ ፡ ኵሎ ፡ ጸጋ ፡ በኢድልወት
የ ፡ ለኃጥእ ። ወእምይእቲ ፡ ዕለት ፡ ተመልአ ፡ መ
ንፈሰ ፡ ኃይል ፡ ወተሣርሐ ፡ ገጹ ፡ በሱራሔ ፡ መለኮ
ት ፡ ዘተናገሮ ። እምይእ (Fol. 49 b. 2.) ዜሰ ፡ ይረት
ዕ ፡ ለነ ፡ ከመ ፡ ንበሎ ፡ አቡነ ። እስመ ፡ ተሠይመ ፡
ላዕሌነ ፡ እምአፈ ፡ ጳጳስ ፡ ቅድመ ፡ ወእምአፈ ፡ አም
ላክ ፡ ዳግመ ። ወእምዝ ፡ እምድኅረ ፡ ኀዳጥ ፡ መዋ
ዕል ፡ አዕረፈት ፡ እሙ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡
አመ ፡ ፲ወ፪ለነሐሴ ፡ ወእምድኅሬሃ ፡ በ፳ስ ፡ መዋዕ
ል ፡ አመ ፡ ፲ወ፯ለውእቱ ፡ ወርኅ ፡ አዕረፈ ፡ አቡሁ ፡
ጸጋ ፡ ዘአብ ። በረከተ ፡ ፪ሆሙ ፡ አርጋብ ፡ ወበረከ
ተ ፡ ወልዶሙ ፡ ጠቢብ ፡ በላዕሌነ ፡ ለትርብብ ፡ ወላ
ዕለ ፡ ነፍሱ ፡ ለፍቁሩ ፡ ገብረ ፡ እግ (Fol. 49 b. 3.) ዚአ
ብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜ
ን ። ወበከየ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በ
እንተ ፡ ዘኮነ ፡ እጓለ ፡ ማውታ ። ባሕቱ ፡ ፈቃደ ፡ እ
ግዚአብሔር ፡ አጽንዖ ፡ ወኢኮነ ፡ ከመ ፡ ካልአን ፡
ሰብእ ፡ እለ ፡ ቀቡፃን ፡ ተስፋሆሙ ። ወኮነ ፡ ከሃሌ ፡
በቃሉ ፡ ወበምግባሩ ፡ ወመፍቀሬ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ወጥቀ ፡ ይጸመድ ፡ ጸሎተ ፡ መዐልተ ፡ ወሌሊተ ፤
ወይትግህ ፡ ከመ ፡ መላእክት ። ወይሰግድ ፡ ከመ ፡ መ
ንኰራኵር ፡ ወይዜም (Fol. 50 a. 1.) ር ፡ መዝሙረ ፡
ዳዊት ፡ በበ፳ጊዜ ፡ በአሐቲ ፡ ዕለት ፡ ወያነብብ ፡ መ
ጻሕፍተ ፡ ነቢያት ፡ ወሐዋር (Fol. 50 a. 2.) ያት ፡ ወ
እማንቱ ፡ አጽንዕሁ ፡ ልበ ፤ ወወሀበሁ ፡ ያፈቅሬ ፡ ለ
ጥበብ ፡ ወጸንዐ ፡ ጥቀ ፡ በፍከሬሆን ፡ ወዓ (Fol. 50 a. 3.)
ቀበ ፡ ግብረ ፡ ክህነቱ ፡ በጥንቁቅ ፡ ወነበረ ፡ ከመዝ ፡
እስከ ፡ ፳ዓመት ፡ በቤተ ፡ አቡሁ ፡ ወእሙ ።

CHAPTER XXXIV.

(Fol. 50 b. 1.) ምዕራፍ ፡ ፴፬ ። ወእምዝ ፡ ተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወአኀዘ ፡ ይትሉ ፡ ፍኖተ ፡ ሐዋርያት ፡ ንጹሐን ፡ እንተ ፡ ይእቲ ፡ መልእክተ ፡ መንፈስ ፡ ቅዱስ ። ወዐረገ ፡ መስቀል ፡ ለተቀንዎ ፡ ወተሰቅሎ ፡ ኵሎ ፡ አሚረ ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወኢያተክዘ ፡ ፍቅረ ፡ ዘመድ ፡ ወፍቅረ ፡ ዓርክ ፡ ወፍቅረ ፡ ንዋይ ። ወወፅአ ፡ ፍጡነ ፡ ለሰቢከ ፡ ወንጌል ፡ ወኀደገ ፡ ቤቶ ፡ ርኁወ ፡ ወኢአፀወ ፡ ኆኀቶ ፡ እንዘ ፡ ይብ (Fol. 50 b. 2.) ል ፡ አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ። ናሁ ፡ ኃደጉ ፡ ለከ ፡ ቤትየ ፡ ርኁወ ፡ ከመ ፡ አንተ ፡ ታርኁ ፡ ሊተ ፡ አብያተ ፡ መንግሥትከ ፡ ዘበሰማያት ፤ አእግዚእየ ፡ እምይእዜሰ ፡ አልብየ ፡ ረዳኢ ፡ ለምንዱብ ፡ ዘእንበሌከ ። ወአልብየ ፡ መጽንዒ ፡ ለድኩም ፡ ዘእንበሌከ ። አልብየ ፡ ሠዋቂ ፡ ለትንቱን ፡ ዘእንበሌከ ፡ ወአልብየ ፡ መንሥኢ ፡ ለውዱቅ ፡ ዘእንበሌከ ። ወአልብየ ፡ ናዛዚ ፡ ለኅዙን ፡ ዘእንበሌከ ። ወአልብየ ፡ ፀወን ፡ ለም (Fol. 50 b. 3.) ስኪን ፡ ዘእንበሌከ ፡ ዘንተ ፡ ወዘይመስሎ ፡ እንዘ ፡ ይብል ፡ ወፅአ ፡ ቅዱስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ገባራዊ ፡ ኃያል ። ወከመ ፡ ሐራዊ ፡ መስተቃትል ፡ እንዘ ፡ አልቦ ፡ ዝይቀድሞ ፤ ወኢዘይተልዎ ፡ ወይብል ፡ በልቡ ፡ ምንተ ፡ ይበቊዖ ፡ ለሰብእ ፡ ለእመ ፡ ኵሎ ፡ ዓለመ ፡ ረብሐ ፡ ወነፍሶ ፡ ሐጕለ ። ወምንተ ፡ እምወሀበ ፡ ሰብእ ፡ ቤዛሃ ፡ ለነፍሱ ፤ ወያዜክር ፡ ቃለ ፡ እግዚእነ ፡ ዘይቤ ፡ ዘያፈቅራ ፡ ለነፍሱ ፡ ለይግድፋ ፡ ዘሰ ፡ ገደፋ ፡ ለ (Fol. 51 a.) ነፍሱ ፡ በእንቲአየ ፡ ይረክባ ። ወሖረ ፡ ፍኖቶ ፡ እንዘ ፡ ይብል ፡ ኃሠሥኩ ፡ ገጸከ ። ገጸ ፡ ዚአከ ፡ አኃሥሥ ፡ እግዚኦ ፡ ወኢትሚጥ ፡ ገጸከ ፡ እምኔየ ። ተለውኩ ፡ ስምዐከ ፡ እግዚኦ ፡ ወኢታስተኃፍረኒ ። ረዳኤ ፡ ኩነኒ ፡ ወኢትግድፈኒ ፡ ወኢትትሐየየኒ ፡ አምላኪየ ፡ ወመድኃንየ ፡ ምርሐኒ ፡ እግዚኦ ፡ ፍኖተከ ። ወኀበ ፡ በጽሐ ፡ ሀገር ፡ ይሰብክ ፡ ወይብል ፡ ቀርበት ፡ መንግሥተ ፡ ሰማያት ፡ ነስሑ ፡ ወእመኑ ፡ በወንጌለ ፡ ወልደ ፡ እግዚአብሔር ።

CHAPTER XXXV.

(Fol. 51 b. 1.) ምዕራፍ ፡ ፴፭ ። ወበውእቱ ፡ መዋዕል ፡ በዘመነ ፡ ስብከቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምድኅረ ፡ ብዙኅ ፡ ዓመታት ፡ እምዘ ፡ ተሐይደት ፡ መንግሥቶሙ ፡ ለእስራኤል ፡ እምእዴሁ ፡ ለድልነዓድ ፡ መጠነ ፡ ፫፻ወ፴ዓመታት ፡ አመ ፡ ፯ለሐምሌ ፡ አግብአ ፡ እግዚአብሔር ፡ መንግሥተ ፡ እምነገደ ፡ ሄጳጳ ፡ ለይኩኖ ፡ አምላክ ፡ እስራኤላዊ ፡ በጸሎቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ርእዩኬ ፡ ኃይሎ ፡ ለእግዚአ (Fol. 51 b. 2.) ብሔር ፡ ዘይገብር ፡ በጸሎተ ፡ ቅዱሳኒሁ ። በዝየ ፡ ንኄልቍ ፡ ተረፈ ፡ ልደቶሙ ፡ ለእለ ፡ ተሐይደት ፡ መንግሥቶሙ ። ወዝ ፡ ውእቱ ፡ ድልነዓድ ፡ ወልዱ ፡ ለማኅበረ ፡ ውድም ፡ ወማኅበረ ፡ ውድም ፡ ወልዱ ፡ ለአግብአ ፡ ጽዮን ። ወአግብአ ፡ ጽዮን ፡ ወልዱ ፡ ለጽንፈ ፡ አርእድ ። ወጽንፈ ፡ አርዕድ ፡ ወልዱ ፡ ለነጋሽ ፡ ዛሬ ፡ ወነጋሽ ፡ ዛሬ ፡ ወልዱ ፡ ለአስፋሕ ። ወአስፋሕ ፡ ወልዱ ፡ ለያዕቆብ ። ወያዕቆብ ፡ ወልዱ ፡ ለባሕረ ፡ አስግድ ፡ ትውልድ ፡ ፲ ወ፲ ፡ ወባሕረ ፡ (Fol. 51 b. á.) አሰግድ ፡ ወልዱ ፡ ለእድም ፡ አሰገድ ። ወእድም ፡ አሰገድ ፡ ወልዱ ፡ ለይኩኖ ፡ አምላክ ፡ ዘሜጠ ፡ መንግሥተ ፡ እምነ ፡ ዛጔ ፡ ትውልድ ፡ ፳ወ፪ ፡ እምአዳም ፡ ወእምዕብነ ፡ ሐኪም ፡ ትውልድ ፡ ፴ወ፺ ። ወዘነበሩ ፡ በስደት ፡ እሉ ፡ ትውልድ ፡ ፲እንዘ ፡ የዓይሉ ፡ ውስተ ፡ አድባር ፡ ወገዳም ፤ ወይትፋለሱ ፡ እምሀገር ፡ ለሀገር ፡ ወይትኃብኡ ፡ ውስተ ፡ በዓታት ፡ ወግበበ ፡ ምድር ፤ እስከ ፡ መንግሥቱ ፡ ለይኩኖ ፡ አምላክ ። ወሶበ ፡ ነግሠ ፡ ከ (Fol. 52 a. 1.) ነ ፡ ሰላም ፡ ወዛኅን ፡ ላዕለ ፡ ኵሉ ፡ በሐውርት ። ወከመዝ ፡ ገብረ ፡ ሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በኃይለ ፡ አምላኩ ፡ ኅጡአ ፡ ተስፋሆሙ ፡ አሕዝበ ፡ እስራኤል ፡ ምንተኑ ፡ ዕሤተ ፡ ተዓሥይዎ ። ወዓየኑ ፡ ፍዳ ፡ ትፈድይዎ ፡ ለዘመጠነዝ ፡ አቡክሙ ፡ ዘአግብአ ፡ ለክሙ ፡ ዘንተ ፡ ዐቢየ ፡ ርስተ ፡ ዘውእቱ ፡ መንግ

ሥት ። ወበሕቱ ፡ አጽንዐ ፡ ኪዳኖ ፡ ወዐቀቡ ፡ መሐ
ላሁ ፡ ዘተካየደ ፤ ወተመሐለ ፡ ምስለ ፡ አቡክሙ ፡ ይ
ኩኖ ፡ አምላ (Fol. 52a. 2.) ክ ። ከመሂ ፡ ፪ሆሙ ፡ አጽ
ንዑ ፡ ኪዳነ ፡ ወመሐላ ፡ በደብረ ፡ ሊባኖስ ፡ ድኅረ ፡
ንትናገሮ ።
ንግባእኬ ፡ ኀበ ፡ ነገርነ ፡ ለዝንቱሰ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ተበፅዓ ፡ ዝክሩ ፡ ወተሰምዐ ፡
ዜናሁ ፡ ውስተ ፡ ኵሉ ፡ አድያማት ፤ ወውስተ ፡ አህ
ጉር ፡ ብዙኃት ፡ ወይመጽኡ ፡ ኀቤሁ ፡ ሰብእ ፡ እምኵ
ለሄ ፤ ወይትባረኩ ፡ እምኔሁ ፡ እለሂ ፡ ቦሙ ፡ ድውያ
ን ፡ ዘዘዚአሁ ፡ ደዌሆሙ ፡ ያመጽኡ ፤ ወይገድፉ ፡ ታ
ሕተ ፡ እገሪሁ ፡ ውእቱኒ ፡ ይ (Fol. 52a. 3.) ፌውሶሙ ፡
ፍጡነ ፡ በኃይለ ፡ አምላኩ ፡ ዘሀሎ ፡ ላዕሌሁ ፡ ወርኢ
ዮሙ ፡ ሰብእ ፡ ዘይገብር ፤ ዘንተ ፡ ተአምራተ ፡ ወመ
ንክራተ ፡ በስሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ተለውዎ ፡ በኵሉ ፡ ልቦሙ ፤ ወኃደጉ ፡ ኵሎ ፡ ምክን
ያተ ፡ ስሕተት ፡ እንተ ፡ ትመርሕ ፡ ውስተ ፡ አምልኮ ፡
ባዕድ ። ወኮኑ ፡ ፍጹማነ ፡ በሃይማኖት ፡ ርትዕት ።

CHAPTER XXXVI.

(Fol. 52b.) ምዕራፍ ፡ ፴፮ ። ወእምዝ ፡ ሶበ ፡ ረትዓ ፡
ልቦሙ ፡ በአሚነ ፡ ሥላሴ ፡ ይቤልዎ ፡ ለአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ሀለው ፡ ሰብእ ፡ እለ ፡ ያመል
ኩ ፡ ጣዖተ ፡ በሀገር ፡ እንተ ፡ ትሰመይ ፡ ከተታቦ ፡ እ
ለ ፡ ይሰግዱ ፡ ለአዕዋም ። ወቦ ፡ እለ ፡ ይሰገዱ ፡ ለአዕ
ባን ፡ ቦ ፡ እለ ፡ ያሰግሉ ፡ በባሕር ። ወቦ ፡ እለ ፡ ይትሜ
ረዩ ፡ በእሳት ፡ ቦ ፡ እለ ፡ ይጤየሩ ፡ በንቃወ ፡ አእዋ
ፍ ፡ ወአራዊት ። ወቦ ፡ እለ ፡ ያስተቃስሙ ፡ በብዙኅ ፡
ሥራያት ፡ ቦ ፡ እምኔሆሙ ፡ ሰብአ ፡ ፋል ፡ (Fol. 53a. 1.)
ወቦ ፡ እምኔሆሙ ፡ መአንሳባን ፡ ቦ ፡ እምኔሆሙ ፡ ገ
ባርያነ ፡ ኵርበት ። ወቦ ፡ እምኔሆሙ ፡ ሰብእ ፡ ሰገል ፡
ውብዙኅ ፡ እከይ ፡ ይትገበር ፡ በሀገሮሙ ፡ ዘዕፁብ ፡ ለ
ሰሚዖቱ ፡ ወሰሚዖ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ሆከቶ ፡ ቅንዓት ፡ ሰማያዊት ፡ ወስዕነ ፡ ተዓግሦ ፡
ወተንሥአ ፡ ፍጡነ ፡ ወዐደወ ፡ ፈለገ ፡ ቾይ ። ወበጽ
ሐ ፡ ምድረ ፡ ከተታ ፡ ወበከመ ፡ ነገርዎ ፡ ረከቦሙ ፡ ለ
ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ከዊኖሙ ፡ ከመ ፡ እንስሳ ፤ ወ
ኢየአምርዎ ፡ ለ (Fol. 53a. 2.) እግዚአብሔር ፡ ወነጸ
ሮሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይ
ገብሩ ፡ ምግባረ ፡ ምኑነ ፡ ወአኀዘ ፡ ይገሥጾሙ ፡ ወይ
ምሀሮሙ ፤ በእንተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፤
ወሰሚዖሙ ፡ ሰብአ ፡ ሀገር ፡ ስመ ፡ እግዚእነ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፤ ተምዕዑ ፡ ላዕለ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ዐቢየ ፡ መዐተ ፡ ወፈቀዱ ፡ የሐጥዎ ፡
ከመ ፡ አንበሳ ። ውእቱሰ ፡ አንኀ ፡ መንፈሶ ፡ ላዕሌሆ
ሙ ። ወአስተፃንዓ ፡ ርእሶ ፡ በትዕግሥ (Fol. 53a. 3.)
ት ፡ ወኂጠሙ ፡ በነገረ ፡ የውሐት ፤ እስመ ፡ አእመ
ረ ፡ ከመ ፡ ይገብሩ ፡ በኢያእምሮቶሙ ፡ ወይቤሎሙ ፡
ምንተኑ ፡ ታመልኩ ። ወይቤልዎ ፡ ሀሎ ፡ ዐቢይ ፡ ኦ
ም ፡ ዘናመልክ ፡ ንሕነ ፤ ወንሰግድ ፡ ሎቱ ፡ ወይቤሎ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ምንተኑ ፡ ያወሥአክሙ ፡ ሶበ ፡
ትሰግዱ ፡ ሎቱ ። ወይቤልዎ ፡ ቃለ ፡ ይትናገረነ ፡ እ
መልዕልቲሁ ፤ እንዘ ፡ ይብል ፡ አምላክክሙ ፡ አነ ፡ ወ
አነ ፡ ፈጠርኩክሙ ። ወበበይነ ፡ ዝንቱ ፡ ንሕነሂ ፡ ን
ሰግድ ፡ (Fol. 53b. 1.) ወንዘብሕ ፡ ሎቱ ፡ እምእንስሳነ ፡
ዘፈቀደ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
(Fol. 53b. 2.) ማኖት ፡ ሊተሂ ፡ ሰዱኒ ፡ ምስሌክሙ ፡ ከመ ፡
እሰግድ ፡ ሎቱ ፡ ወይቤልዎ ፡ አሆ ፡ ጌሰመ ፡ ንወስደከ ።

CHAPTER XXXVII.

(Fol. 53b. 3.) ምዕራፍ ፡ ፴፯ ። ወበሳኒታሁ ፡ ወሰድ
ዎ ፡ ምስሌሆሙ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እንዘ ፡ ይመስሎሙ ፡ ዘይሰግድ ፡ ለአምላኮሙ ።
ወሶበ ፡ ቀርበ ፡ ውስተ ፡ ይእቲ ፡ ኦም ፡ ከልሀ ፡ ሰይጣ
ን ፡ ዘላዕሌሃ ፡ እንዘ ፡ ይብል ፡ አሰብአ ፡ ዛቲ ፡ ሀገር ፡
ምንተኑ ፡ አምጻእክሙ ፡ ኀቤየ ፡ ዘነኪር ፡ እምሕግየ ፡
ዘውእቱ ፡ ተክለ ፡ ሃይማኖት ፡ ዘየሐውር ፡ ማዕከሌክ
ሙ ። ወይቤልዎ ፡ ሰብአ ፡ ሀገር ፡ ለአቡነ ፡ ቅዱስ ፡

ተክለ ፡ ሃይማኖት ፡ ኪያ (Fol. 54a. 1.) ከአ ፡ ይብል ፡
ኢ.ታምጽኡ ፡ ኀቤየ ፡ እስመ ፡ ጸልዓከ ፡ አምላክነ ፡ እ
ምርጉቅ ። ወከመዝ ፡ የአምር ፡ ዘልፈ ፡ ዘቦቱ ፡ ኃጢ
አት ፡ ወይጸልእ ፡ ይምጻእ ፡ ኀቤሁ ። አንተሂ ፡ ኅድ
ግ ፡ ምዕረ ፡ ይእዜ ፡ እስከ ፡ ናስተበቍዖ ፡ ንሕነ ። ወ
እምድኅረ ፡ አስተብቊዕናሁ ፡ ትመጽእ ። ወይቤሎሙ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አኮ ፡ ኪያየ ፡ ዘይ
ጸልእ ። አላ ፡ እምተፈሥሐ ፡ ሶበ ፡ መጻእኩ ፡ እምር
ጉቅ ፡ እሰግድ ፡ ሎቱ ፡ ከመ ፡ ይሰበሕ ፡ (Fol. 54a. 2.)
መንግሥቱ ፡ በላዕሌየ ፡ እስመ ፡ መጻእኩ ፡ አነ ፡ እም
ርጉቅ ፡ ብሔር ። በሕቱ ፡ ኅሡ ፡ እምኔክሙ ፡ ዘይጸል
አ ። ወእምዝ ፡ ሖሩ ፡ መንገለ ፡ አም ፡ ወከዐበ ፡ ከል
ሀ ፡ ሰይጣን ። ወይቤ ፡ ኢይቤለክሙኑ ፡ ኢታምጽ
ኡ ፡ ዘንተ ፡ ብእሴ ፡ ዘነኪር ፡ እምሕግ ፡ ወውእቱ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ዘሀሎ ፡ ማእከሌክሙ ፤ ወይቤልዎ ፡
ሰብአ ፡ ሀገር ፡ ለአቡነ ፡ ቅዱስ ፡ አንተኑ ፡ ውእቱ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወአልቦ ፡ ውስተ ፡ ሀገር ፡ ዘይሰመ
ይ ፡ በዝንቱ ፡ ስ (Fol. 54a. 3.) ም ፡ ስምከኒ ፡ እንግዳ ፡
ውእቱ ፤ ወኢሰማዕነ ፡ ከመዝ ፡ ስመ ፡ እምአመ ፡ ኮነ ፡
ኅድግ ፤ ወኢትምጻእ ፡ ከመ ፡ ኢይትመዓዓነ ፡ አምላ
ክነ ። ወዘንተ ፡ ብሂሎሙ ፡ ኅድግዎ ፡ ለአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ፍኖት ፡ መጠነ ፡ ፫
ምዕራፍ ፡ ወሖሩ ፡ ከመ ፡ ይስግዱ ፡ ለአምላከሙ ፡ አ
ም ። ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ምግባሮሙ ፡ ምኑነ ፡ ቆመ ፡ ቅድመ ፡ እግዚአብሔር ፡
አምላኩ ፡ መይጠ ፡ ገጾ ፡ መንገለ ፡ ምሥራቅ ። ወጸለ
የ ፡ እንዘ ፡ ይብል ፡ (Fol. 54b. 1.) ርኢ ፡ እግዚኦ ፡ ት
ምክህቶ ፡ ለሰይጣን ፡ ዘይትሜየን ፡ ላዕለ ፡ ፍጥረት
ከ ፤ ለምንት ፡ አባሕኮ ፡ ለመስተቃርን ፡ ከመ ፡ ያሕስ
ም ፡ ግብረ ፡ እደዊከ ። ወይእዜኒ ፡ አስተበቍዓከ ፡ እ
ግዚኦ ፡ ታኅስሮ ፡ ለዝንቱ ፡ ዕቡይ ፡ በእደ ፡ ዚአየ ፡ ለ
ገብርከ ። ወፈንዎ ፡ ለሚካኤል ፡ መልአከ ፡ ምክርከ ፡
ከመ ፡ ይርድአኒ ፡ በከመ ፡ ትቤለኒ ፡ ለሰይጣንሂ ፤ ከ
መ ፡ ኢታብሖ ፡ ይሑር ፡ እምዛቲ ፡ አም ፤ እስከ ፡ ያስ
ተርኢ ፡ ኃፍረቱ ፡ በቅድመ ፡ ኵሉ ፡ ሕ (Fol. 54b. 2.)
ዝብ ፡ ዘነበረ ፡ እንዘ ፡ ያስሕቶሙ ፡ ይእቲኒ ፤ አም ፡
ትምጻእ ፡ ኀቤየ ፡ ተመሊሐ ፡ እምሥረዊሃ ፡ በከመ ፡
ቃል ፡ ዘትቤ ፡ ለእመ ፡ ብክሙ ፡ ሃይማኖት ፤ መጠነ ፡
ኅጠተ ፡ ሰናፔ ። ወትብልዋ ፡ ለዛቲ ፡ ሰግላ ፡ ተመል
ሒ ፡ እምስርውኪ ፤ ወተተከሊ ፡ ውስተ ፡ ባሕር ፡ ይከ
ውን ፡ በከመ ፡ ነበብክሙ ። አእግዚእየ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ሃይማኖትየኒ ፡ አንተ ። ወምግባርየኒ ፡ አ
ንተ ፡ ያስተርኢ ፡ ኃይለ ፡ ሃይማኖትየ ፡ ዮም ፡ በኃይ
ልከ ፡ ወ (Fol. 54b. 3.) ይትገሀድ ፡ ጽንዓ ፡ ምግባርየ ፡
በግብርከ ፡ ዮም ፡ በቅድመ ፡ ኵሎሙ ፡ ጉቡአን ። ወ
ፈጺሞ ፡ ጸሎቶ ፡ ተመይጠ ፡ መንገለ ፡ አም ። ወይቤ ፡
ለኪ ፡ እብለኪ ፡ አንቲ ፡ አም ፡ ዘይትናበብ ፡ ላዕሌኪ ፡
መንፈስ ፡ ሰይጣን ፡ ወያስሕት ፡ ሕዝበ ። በስሙ ፡ ለ
እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘአነ ፡ እሰግድ ፡ ሎቱ ፡
ተመልሒ ፡ እምሥርውኪ ፡ ወንዒ ፡ ኀቤየ ፡ ከመ ፡ ይ
ርአዩ ፡ ሰብእ ፡ ኃይለ ፡ አምላኪየ ። ወእንዘ ፡ ይፈቅ
ዱ ፡ ሰብእ ፡ ይሰግዱ ፡ ታሕቴሃ ፡ ተመልሐ (Fol. 55a. 1.)
ት ፡ ይእቲ ፡ አም ፡ ዘእምሥረዊሃ ። ወሖረት ፡ መንገ
ሌሁ ፡ ለቅዱስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በከመ ፡
አዘዘ ፡ ውእቱ ። ወኮነ ፡ ድምፃ ፡ ግሩመ ፡ ከመ ፡ ድም
ፀ ፡ ነጐድጓድ ፡ ዘአሜ ፡ ክረምት ። ወደንገፁ ፡ እሙ
ንቱ ፡ ሰብእ ፡ እምግርማሃ ። ወጐዩ ፡ እምኔሃ ፡ ለፌ ፡
ወለፌ ፡ ወቦ ፡ እምኔሆሙ ፡ እለ ፡ ሞቱ ፡ በውጽፈተ ፡
ሥረዊሃ ። ወኮነ ፡ ኍልቆሙ ፡ ለእለ ፡ ሞቱ ፡ ፳ወ፩ዕ
ደው ፡ ይእቲሰ ፡ አም ፡ ሖረት ፡ እንዘ ፡ ትረውፅ ፡ ኀ
በ ፡ ሀሎ ፡ አቡነ ፡ ቅዱ (Fol. 55a. 2.) ስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወኮነ ፡ ሰይጣን ፡ ይኬልሀ ፡ በዲቤሃ ፡ እንዘ ፡ ይ
ብል ። አይቴ ፡ እጐይይ ፡ እምኔከ ፡ አብእሲ ፡ እኩይ ፡
ኢአከለከኑ ፡ ዘኀደጉ ፡ ለከ ፡ ምድረ ፡ ጽላልሽ ፡ ኵለ
ንታሃ ። ወይእዜኒ ፡ መጻእከ ፡ ዝየ ፡ ከመ ፡ ትሂደኒ ፡
እሊአየ ፡ ሚመጠን ፡ ዘኮነ ፡ ግርማ ፡ ወፍርሃት ፡ ውስ
ተ ፡ ይእቲ ፡ ሀገር ፡ ትምኒ ፡ ታንጐደጕድ ፡ እንዘ ፡ ቱ
ሐርፅ ፤ ወትዌጽፍ ፡ አዕባነ ፡ ውስተ ፡ ገጸ ፡ ምድር ።
ወትቀትል ፡ ሰብአ ፡ እለ ፡ ቀርቡ ፡ ኀቤሃ ፡ ሰይጣንሂ ፡
የአወዩ ፡ በላ (Fol. 55a. 3.) ዕሌሃ ፡ እንዘ ፡ ይግእር ። ወ
ፈቀደ ፡ ያምሥጥ ፡ እምአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወበጊዜሃ ፡ ወረደ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡
መላእክት ፡ እምሰማይ ፡ እንዘ ፡ ያንበለብል ፡ ከመ ፡
መብረቅ ። ወአኀዞ ፡ ለሰይጣን ፡ ወሐነቆ ፡ ወፈቀደ ፡
ይንጽሖ ፡ ዲበ ፡ ምድር ፡ ወከልሃ ፡ ሰይጣን ፡ ወይቤ ፡
አምሕለከ ። ኦሚካኤል ፡ በዘሰቀሎ ፡ ለሰማይ ፡ ወበዘ

አስፍሐ ፡ ለምድር ፡ ከመ ፡ ኢትሣቅየኒ ፡ ዘእንበለ ፡
ይብጻሕ ፡ ጊዜየ ፤ ኅድገኒ ፡ እሑር ፡ እምኔከ ፤ ወእን
ዘ ፡ ከመዝ ፡ ይብል ፡ ሰይጣን ፡ በጽሐት ፡ ይእቲ ፡ አ
ም ፡ ኀ (Fol. 55 b. 1.) በ ፡ ሀሎ ፡ ቅዱስ ፡ እግዚአብሔር ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወሖረ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይቀድማ ፡ ለዕፅ ። ወይቤ
ላ ፡ ንዒ ፡ ትልውኒ ፡ ወተለወቶ ፡ ይእቲኒ ፡ ቅዱስ ፡ ሚ
ካኤልሰ ፡ ኮነ ፡ ይሣቅዮ ፡ ለሰይጣን ፡ ብዙኃ ፡ ሰይጣን
ኒ ፡ ይብል ፡ ኅድገኒ ፡ እሑር ፡ እምይእዜሰ ፡ ኢይበጽ
ሕ ፡ ኀበ ፡ ሀሎ ፡ ዝንቱ ፡ ብእሲ ፡ እኩይ ። ወይቤሎ ፡
ኢየኀድገከ ፡ ዘእንበለ ፡ ይቁም ፡ ተክለ ፡ ሃይማኖት ፡
ወጸርሐ ፡ ሰይጣን ፡ ኀበ ፡ አቡነ ፡ ቅዱ (Fol. 55 b. 2.) ስ ፡
ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ቁመኒ ፡ አሐተ ፡ ጊዜ ፡
ከመ ፡ እትናገርከ ፡ ወአክሞሰሰ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወዐበዮ ፡ ወሖረ ፡ ወአውየወ ፡ ሰይጣ
ን ፡ እንዘ ፡ ይብል ፡ ተመንደብኩ ፡ ፈድፋደ ፤ አምሕ
ለከ ፡ በአምላክከ ፡ ዘታመልክ ፡ ከመ ፡ ትቁመኒ ። ወ
ቆመ ፡ ሎቱ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
ይቤላ ፡ ለይእቲ ፡ አም ፡ ዘትተልዎ ፡ ቁሚ ኀበ ፡ ሀሎ
ከ ። ወቆመት ፡ ርቱዓ ፡ ወይቤሎ ፡ ለሰይጣን ፡ ለምን
ት ፡ ታስሕት ፡ ሰብአ ፡ በ (Fol. 55 b. 3.) ብሂለ ፡ አነ ፡ ፈ
ጠርኩክሙ ። ወይቤሎ ፡ ሰይጣን ፡ ኢተአምርኑ ፡ ከ
መ ፡ ሐሳዊ ፡ አነ ፡ ወአቡሀ ፡ ለሐሰት ፤ ወለኵሉ ፡ ዘየ
አምን ፡ ብየ ፡ እትናገሮ ፡ በሐሰት ፡ በከመ ፡ ልማድ
የ ። ወይእዜኒ ፡ ኅድገኒ ፡ እሑር ፡ እምሕል ፡ ለከ ፡ ከ
መ ፡ ኢይገብእ ፡ ለዓለም ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፤ ወ
ኢይበጽሕ ፡ ፍጹመ ፡ ለዓለም ፡ ኀበ ፡ ሀሎከ ፡ አንተ ።
ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በከመ ፡
አስሐትክሙ ፡ አንተ ፡ ቀዳሚ ፡ ዮምኒ ፡ ከመ ፡ ይርአ
ዩ ፡ ኃሣረከ ፡ በሎሙ ፡ ለሰብ (Fol. 56 a. 1.) እ ፡ ዛቲ ፡
ሀገር ፤ እስመ ፡ ቀዳሚኒ ፡ አነ ፡ አስሐትኩክሙ ፡ በሐ
ሰት ፤ እምይዜሰ ፡ ስግዱ ፡ ለኢየሱስ ፡ ክርስቶስ ፡ ም
ስለ ፡ አቡሁ ፡ ወመንፈሱ ፡ ቅዱስ ። ወይቤ ፡ ሰይጣን ፡
ኢይትከሀለኒ ፡ እጸውዕ ፡ እልክተ ፤ አስማተ ። ወይቤ
ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመሰ ፡ ኢ
ይትከሀለከ ፡ ትጸውዕ ፡ አስማተ ፡ ሥላሴ ፡ በልኬ ፡ ለ
አምላከ ፡ ሰማይ ፡ ወምድር ፡ ዘፈጠረ ፡ ኪያየ ፡ ወኪያ
ክሙ ፡ ስግዱ ፡ ወተቀነዩ ። ወአውሥአ ፡ ሰይጣን ፡ ወ
(Fol. 56 a. 2.) ይቤ ፡ አሰብእ ፡ ዛቲ ፡ ሀገር ፡ ቀዳሚ ፡ ነ
በርኩ ፡ እንዘ ፡ አስሕተክሙ ፡ በሐሰት ፡ ሶበ ፡ ተለው
ክሙኒ ፡ አንትሙ ። እምይእዜሰ ፡ ኅደጉ ፡ ለክሙ ፡
ሀገረክሙ ፡ በድወ ፡ ይትመዝበር ፡ ለዘፈጠረ ፡ ሰማየ ፡
ወምድረ ፡ ኪያየኒ ፡ ወኪያክሙ ፡ ስግዱ ፡ ወተቀነዩ ።
ኪያየሰ ፡ ዘይተሉ ፡ ይወርድ ፡ ውስተ ፡ ገሀነም ፡ ኅቡ
ረ ፡ ምስሌየ ። ወዘንተ ፡ ብሂሎ ፡ አስቆቀወ ፡ ሰይጣን ፡
እንዘ ፡ ይብል ፡ አይቴ ፡ እጐይይ ፡ እምዝንቱ ፡ ብእ
ሲ ፤ እስመ ፡ ተንሥአ ፡ ላ (Fol. 56 a. 3.) ዕሌየ ፡ መስተ
ቃትል ፡ ዘኢይክል ፡ መዊኦቶ ፡ ነበርኩ ፡ እንዘ ፡ ይብ
ል ፡ አዕረፍኩ ፡ እምነ ፡ ፲ወ፪ሰብእ ፡ እኩያን ፡ እለ ፡
ተንሥኡ ፡ እምገሊላ ፡ ወእም ፡ ፴ወ፪ ተላውያኒሆሙ ፡
እሙንቱኒ ፡ ሰደዱኒ ፡ እምአህጉረ ፡ መንግሥትየ ፡ ሮ
ምያ ፡ ወግብጽ ፡ ወኢየሩሳሌም ፡ በውእቱ ፡ መዋዕ
ል ፡ እምአመ ፡ ጐየይኩ ፡ እምኔሆሙ ፡ ነበርኩ ፡ እስ
ከ ፡ ዛቲ ፡ ዕለት ፡ በውስተ ፡ ምድረ ፡ ሴዋ ፤ ምስለ ፡ እ
ሊአየ ፡ አጽኒዕየ ፡ መንበረ ። መንበረ ፡ መንግሥት
(Fol. 56 b. 1.) የ ፡ ዲቤሃ ። ናሁ ፡ ተንሥአ ፡ ላዕሌየ ፡ ከ
መ ፡ ፩እምእሉ ፡ እኩያን ፡ ወይ ፡ ሊተ ፤ አሌ ፡ ሊተ ፤
ኀበ ፡ አይ ፡ መካን ፡ እረክብ ፡ ዕረፍተ ። በገዳምኑ ፡
ወሚመ ፡ በሀገርኑ ። እስመ ፡ ተመንደብኩ ፡ እምኵ
ለሄ ፡ ወኃጣእኩ ፡ ምዕራፈ ። አሐውር ፡ እንከሰ ፡ ው
ስተ ፡ መካነ ፡ በድው ፡ ኀበ ፡ ኢነበሮ ፡ ሰብእ ፡ ወእተ
ሐል ፡ በህየ ። ወሶበ ፡ ይቤ ፡ ዘንተ ፡ ኅደገ ፡ ቅዱስ ፡
ሚካኤል ፡ እኂዞቶ ፡ ሰይጣንሂ ፡ ተመሰለ ፡ ከመ ፡ ተነ ፡
ጢስ ፡ ወጠፍአ ፡ ሶቤሃ ፡ ወርኢዮሙ ፡ ኵሎ (Fol. 56 b. 2.)
ሙ ፡ ጉቡአን ፡ ዘንተ ፡ ተአምረ ፡ ደንገፁ ፡ ወይቤሉ ፡
ርኢነ ፡ መንክረ ፡ ዮም ። ወለቅዱስ ፡ ሚካኤልሰ ፡ ኢ
ርእይዎ ። ወባሕቱ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ይሬእዮ ፡ ወይቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ለአቡ
(Fol. 56 b. 3.) ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ጽናዕ ፡
ወኃይል ። እስመ ፡ አንተ ፡ ትመውእ ፡ ኵሎ ፡ በኃይ
ለ ፡ አምላክከ ። ወዘንተ ፡ ብሂሎ ፡ ወሀበ ፡ ሰላመ ፡ ወ
ዐርገ ፡ ሰማየ ።

። ዘሠሉስ ።

CHAPTER XXXVIII.

(Fol. 57a. 1.) ምዕራፍ፡ ፴፰ ። ወሰብአ፡ ሀገርሰ፡ መ
ጽኡ፡ ኵሎሙ፡ ኀበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወ
ሰገዱ፡ ታሕተ፡ እገሪሁ፡ እንዘ፡ ይብሉ፡ አብርሃነ፡
ሕይወት፡ ብርሃነ፡ ፍኖተ፡ ኀበ፡ ዘይሤኒ ። ወይቤሎ
ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንዑ፡ ደቂ
ቅየ፡ ትልውኒ ። እመኑ፡ በእግዚአብሔር፡ ዘፈጠረክ
ሙ፡ ወይቤልዎሙ፡ ኵሎሙ፡ ከመ፡ ዘበ፩ቃል፡ አ
መነ፡ በእግዚአብሔር፡ አምላክከ፡ በከመ፡ ትቤለነ ።
ወአጥመቆሙ፡ ለኵ (Fol. 57a. 2.) ሎሙ፡ በስመ፡ አ
ብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ ። ወእምዝ፡ ገብ
አ፡ ኀበ፡ እለ፡ ሞቱ፡ በውጽፈተ፡ ሥረዊሃ፡ ለአም ።
ወቆመ፡ ኀበ፡ አብድንቲሆሙ፡ ወጸለየ፡ ወይቤ፡ እ
ግዚእየ፡ ኢየሱስ፡ ክርስቶስ ፤ ዘአንሣእኮ፡ ለአልዓ
ዛር፡ እመቃብር፡ እምድኅረ፡ ፬ዓ ፤ ወአጸየ፡ ወለወ
ልደ፡ መበለት፡ በሀገረ፡ ናይን፡ እምድኅረ፡ ተገንዘ፡
እኂዘከ፡ ንፍቆ፡ ቀዳሚኒ፡ አንተ ፤ ወዮምኒ፡ አንተ ።
አምላከ፡ ኃያላን፡ መንሥኤ፡ ምውታን፡ ኵሎ፡ ዘት
ክል፡ (Fol. 57a. 3.) ወአልቦ፡ ዘይሰአነከ፡ ቀቲለኒ፡ ት
ክል፡ ወአሕይዎ፡ ፈኑ፡ ጠለ፡ ምሕረትከ፡ እምሰማይ ።
ከመ፡ ይትነሥኡ፡ እሉ፡ ሙታን፡ ወዘእንበለ፡ ይፈ
ጽም፡ ጸሎቶ፡ ወረደ፡ ጠለ፡ ምሕረት፡ እምሰማይ ።
ወከመ፡ ነፍኒፊ፡ ዝናም፡ በላዕለ፡ አብድንት ። ወሶ
በ፡ ለከፎሙ፡ ውእቱ፡ ነፍኒፍ፡ ተንሥኡ፡ ኵሎሙ፡
ከመ፡ ቅጽበተ፡ ዓይን፡ ዘእንበለ፡ ሙስና ፤ በከመ፡
ኮኑ፡ ቀዳሚ፡ ወምስሌሆሙ፡ ተንሥኡ፡ እመቃብሪ
ሆሙ፡ ፲ወ፫እደው፡ እለ፡ ሞቱ፡ እምትካት ። ወሰ
ገዱ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ ወይቤሎሙ፡ አቡነ፡ (Fol. 57b. 1.) ቅዱስ፡ ለ
ምውታን፡ ዘትካት፡ ማዕዜ፡ ሞትክሙ ። ወይቤል
ዎ፡ በመንግሥተ፡ አርብሃ፡ ወአጽብሃ ። ወይቤሎ
ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተጠመቅሙ
ኑ፡ በስመ፡ ኢየሱስ፡ ክርስቶስ ። ወይቤልዎ፡ ኢነአ
ምር፡ ጥምቀተ፡ ወኢነአምሮ፡ ከመ፡ ውእቱ፡ ኢየ
ሱስ፡ ክርስቶስ ፤ በውእቱ፡ መዋዕል ። ወይቤሎሙ፡
ምንተ፡ ተመልኩ፡ ነበርክሙ ፤ ወይቤልዎ፡ ነበረት፡
አም፡ ዘንሰግድ፡ ላቲ፡ ወይትናገረነ፡ አምላክነ፡ በ
ውስቴታ፡ እን (Fol. 57b. 2.) ዘ፡ ይብል፡ አነ፡ ፈጠር
ኩክሙ ። ወበዝንቱ፡ ግብር፡ እንዘ፡ ሀሎነ፡ ሞትነ ።
ወወሰዱነ፡ ውስተ፡ ጽናፌ፡ ጽልመት፡ ኀበ፡ ሀሎ፡
ብካይ፡ ወሐቅየ፡ ስነን፡ እሳቱሂ፡ ዘኢይጠፍእ ፤ ወ
እጼሁ፡ ዘኢይነውም፡ ወነበርነ፡ ውስቴቱ፡ እንዘ፡ ን
ሣቀይ ። ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ለምንት፡ ኢያድኀነክሙ፡ አምላክክሙ፡ ውእ
ቱ፡ ዘነበርክሙ፡ እንዘ፡ ትሰግዱ፡ ሎቱ ፤ ወይቤል
ዎ፡ ኀድግሰ፡ ኪያነ፡ ያድኅን፡ ለርእሱኒ፡ ኢየአምር፡
ወኢይክል፡ አድኅኖ፡ ዘእንበለ፡ (Fol. 57b. 3.) አስሕ
ቶ ። ወይቤሎሙ፡ በምንትኑ፡ ተንሣእክሙ፡ ይእ
ዜ ። ወይቤልዎ፡ እስመ፡ ተፈነወ፡ ዮም፡ ጠለ፡ ም
ሕረት፡ እምኀበ፡ እግዚአብሔር፡ ኀበ፡ እሉ፡ ሙታ
ን፡ ዘነበሩ፡ መልዕልቴነ ፤ በእንተ፡ ጸሎተ፡ ዚአከ፡
ወሶበ፡ ለከፈነ፡ ውእቱ፡ ጠል፡ ምስሌሆሙ፡ ዐረግ
ነ፡ እምቄላተ፡ ደይን ። ወተንሣእነ፡ ፍጡነ፡ ወቆም
ነ፡ ቅድሜከ፡ በከመ፡ ትሬእየነ ። ወይእዜኒ፡ ናስተ
በቍዓከ፡ አቅዱሱ፡ ለእግዚአብሔር፡ ከመ፡ ኢንት
መየጥ፡ ዳግመ፡ ውስተ፡ ውእቱ፡ ዐቢ (Fol. 58a. 1.)
ይ፡ ሕማም፡ ዘኢይትከሀል፡ ዜንዎ፡ በእንቲአሁ ።
ወሰሚዖ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንከ
ረ፡ እምግርማ፡ ውእቱ፡ ኵነኔ፡ ወተመይጠ ። ወይ
ቤሎሙ፡ ለሕዝብ፡ ነጽሩ፡ ዘንተ፡ መንክረ ። ሶበሰ፡
ነገርኩክሙ፡ አነ፡ እምኢአመንክሙኒ ። ወይእዜኒ፡
ምንተ፡ ትብሉ፡ ናሁ፡ ተዓውቀ፡ አምላክክሙ፡ ከ
መ፡ ኢያድኅን፡ ርእሶ፡ ወኢባዕደ ። ወካዕበ፡ ይቤሎ
ሙ፡ ለእሙንቱ፡ ፳ወ፬እለ፡ ተንሥኡ፡ እሙታን ።
አንትሙኒ፡ አ (Fol. 58a. 2.) ይቴ፡ ነበርክሙ፡ ወይቤ
ልዎ፡ ሶበ፡ ወፃእነ፡ እምሥጋነ፡ መሠጡ፡ ነፍሳቲነ፡
መላእክተ፡ ጽልመት ፤ ወወሰዱነ፡ በጕጕዓ፡ እንዘ፡
ይብሉ፡ ለእሉ፡ ከሀድያነ፡ ፈጣሪ፡ ይደይዎሙ፡ ው
ስተ፡ እሳት፡ ዘለዓለም ። ወእንዘ፡ ይወስዱነ፡ ይደዩ
ነ፡ መጻእከ፡ አንተ፡ እንዘ፡ ትጼዓን፡ በሰረገላ፡ እሳ
ት፡ ወተበአስከሙ፡ ለመላእክተ፡ ጽልመት፡ በእን

ቲአነ ። ወእንዘ ፡ ትትበአስ ፡ አንተ ፡ ቅዱሱ ፡ ለእግዚ
አብሔር ፡ መጽአ ፡ ቅዱስ ፡ ሚካኤል ፡ (Fol. 58a. 3.)
ሊቀ ፡ መላእክት ፡ ወይቤሎሙ ፡ ኅቡአ ፡ እሎንተ ፡ ነ
ፍሳተ ፡ ለዝ ፡ ብእሲ ። ወሶበ ፡ ሰምዑ ፡ ቃሎ ፡ ለቅዱ
ስ ፡ ሚካኤል ፡ ኀደጉነ ፡ ወነሣእከነ ፡ አንተ ። ወናሁ ፡
ንሕነ ፡ ቅድሜከ ፡ በከመ ፡ ትሬእየነ ። ወይቤሎሙ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእመ ፡ ነገርከ
ሙ ፡ በዕድ ፡ ዘንተ ፡ ነገረ ፡ እምኢአመንክሙ ። ወና
ሁ ፡ ለሊክሙ ፡ ርኢክሙ ፡ ወሰማዕክሙ ፡ ምንተ ፡ ት
ብሉ ፡ ይእዜ ። ወይቤልዎ ፡ ንግረነ ፡ አንተ ፡ አአቡነ ፡
በዘንድኅን ፡ እምውእቱ ፡ ምን (Fol. 58b. 1.) ዳቤ ። ወ
ይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመ
ኑ ፡ በእግዚአብሔር ። ወተጠመቁ ፡ በስሙ ፡ ከመ ፡
ትሕየዉ ፡ ሕይወተ ፡ ዘለዓለም ፤ ወይቤሉ ፡ ኵሎሙ ፡
ምስለ ፡ ጉቡአን ፡ አመነ ፡ በእግዚአብሔር ፡ አምላክ
ከ ፤ ተንሥእ ፡ ወአጥምቀነ ፡ ወተንሥአ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡
ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወኮነ ፡ ኍልቆሙ ፡
ለእለ ፡ ተጠምቁ ፡ በይእቲ ፡ ዕለት ፡ ፻ወ፳፪ወ፫ (Fol.
58b. 2.) ወ፺፲ወ፰ዕደው ፡ እለ ፡ ተንሥኡ ፡ እሙንቱ ፡
እሙታን ፡ ዘትካት ። ወወዐለ ፡ አቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ እንዘ ፡ ያጠምቅ ፡ ይእተ ፡ ዕለተ ፡ እስከ ፡ ፱ሰዓ
ት ። ወእምዝ ፡ ቀደሰ ፡ ቍርባነ ፡ ወመጠዎሙ ፡ እም
ሥጢር ፡ ቅዱስ ። ወእምድኅረ ፡ ተመጠዉ ፡ ቍርባ
ነ ፡ ጸውዖሙ ፡ ለእሙንቱ ፡ ፲ወ፰ዕደው ። ወይቤሎ
ሙ ፡ አንትሙሰ ፡ ተንሣእክሙ ፡ ለስምዕ ፡ ከመ ፡ ይ
ርአዩ ፡ ሰብእ ፡ ኃይለ ፡ አምላኪየ ፤ ሑሩ ፡ ኑሙ ፡ እስ
ከ ፡ ዕለተ ፡ (Fol. 58b. 3.) ትንሣኤ ። ወበከዩ ፡ እሙን
ቱ ፡ ሰብእ ፡ ወወድቁ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብሉ ፡ ናስተበቍ
ዓከ ፡ አባ ፡ ከመ ፡ ኢትፈንወኒ ፡ ዳግመ ፡ ውስተ ፡ ው
እቱ ፡ ብሔረ ፡ ሕማም ፡ ወሥቃይ ። ወይቤሎሙ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሑሩ ፡ ኢትብክዩ ፡
እምዝ ፡ ዳግመ ፡ ኢተሐውሩ ፡ ውስተ ፡ ሥቃይ ፡ ዘእ
ንበለ ፡ ውስተ ፡ ዕረፍት ፡ ወናኅይ ። እስመ ፡ ኵሉ ፡ ዘ
የአምን ፡ በክርስቶስ ፡ ወይጠመቅ ፡ ይድኅን ። ወዘሰ ፡
ኢአምነ ፡ ይደየን ፡ ወኵሉ ፡ ዘበልዐ ፡ ሥ (Fol. 59a. 1.)
ጋሁ ፡ ወሰትየ ፡ ደሞ ፡ ሕይወተ ፡ ዘለዓለም ፡ የሐዩ ።
ወዘንተ ፡ ሶበ ፡ ይቤሎሙ ፡ ሞቱ ፡ በጊዜሁ ። ወገነዘ
ሙ ፡ (Fol. 59a. 2.) አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወቀበሮሙ ፡ ወኮኑ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡
በከመ ፡ ቃሉ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ።

CHAPTER XXXIX.

(Fol. 59a. 3.) ምዕራፍ ፡ ፴፱ ። ወበሳኒታ ፡ ተጋብኡ ፡
ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሕዝብ ፡ ብ
ዙኃን ፡ እድ ፡ ወአንስት ፤ አዕሩግ ፡ ወሕፃናት ፡ እስ
ከ ፡ ኢያገምሮሙ ፡ መካን ። ሰሚዖሙ ፡ ተአምረ ፡ ወ
መንክረ ፡ ዘገብረ ፡ እግዚአብሔር ፡ በእደ ፡ ገብሩ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤልዎ ፡ ኵሎ
ሙ ፡ ንሕነ ፡ አመነ ፡ በአምላክከ ፡ ዘታመልክ ፤ ወር
ኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተጋንዮቶ
ሙ ፡ ለእሙንቱ ፡ ሰብእ ፡ አእኵቶ ፡ ለእግዚአብሔ
ር ፤ (Fol. 59b. 1.) ዘወደየ ፡ አሚነ ፡ ስሙ ፡ ውስተ ፡ አ
ልባቢሆሙ ። ወተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ወወረደ ፡ ውስተ ፡ ፈለግ ፡ ዘትሰመይ ፡ ም
ዕያት ፡ ወቀደሰ ፡ ማየ ፤ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡
ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወተጠምቁ ፡ በይእ
ቲ ፡ ዕለት ፡ ፳፻፷ወ፴፪ ፡ ፵ወ፱ነፍስ ። ወኮነ ፡ በምድረ ፡
ከተታ ፡ ዐቢይ ፡ ሕይወት ። እስመ ፡ ወረደ ፡ መንፈስ ፡
ቅዱስ ፡ በአምሳለ ፡ ርግብ ፡ ፀዐዳ ፤ ወጸለለ ፡ በመልዕ
ልቴሆሙ ፡ ሕዝብሰ ፡ ኢርእይ (Fol. 59b. 2.) ዎ ። ባሕ
ቲ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነጸሮ ፡ ወበር
ሀ ፡ ገጾሙ ፡ ለኵሎሙ ፡ አሕዛብ ፡ እለ ፡ ተጠምቁ ፤
በይእቲ ፡ ዕለት ፡ እስመ ፡ በሱራሄ ፡ ገጹ ፡ ለጰራቅሊ
ጦስ ፡ ተማዕዘኑ ። ወወፂአሙ ፡ እማይ ፡ ነበረ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ መርኅብ ፡ ወ
አኀዘ ፡ ይምሐሮሙ ፡ በከሊሁ ፡ ዘከመ ፡ ገብረ ፡ ሰማ
የ ፡ ወምድረ ፡ እግዚአብሔር ። ወኵሎ ፡ ዘውስቴቶ
ሙ ፡ ወዘከመ ፡ ፈጠሮ ፡ ለአዳም ፡ በአርአያሁ ፡ ወበ
አምሳሊሁ ፡ (Fol. 59b. 3.) ወዘከመ ፡ ወፅአ ፡ እምገነ
ት ፡ በበሊሀ ፡ ዕፀ ፡ ዕልወት ። ወይቤሎሙ ፡ አቡነ ፡

ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወእምድኅረዝ ፡ ኵሉ ፡ አ
ፈድፈዱ ፡ ገቢረ ፡ ኃጢአት ፡ ደቂቁ ፡ ለአዳም ፡ ወአ
ጥፍአሙ ፡ በማየ ፡ አይኅ ። ወአትረፈ ፡ ሰማኒተ ፡ ነፍ
ሳተ ፡ እምነ ፡ ማይ ፡ ወወሀበ ፡ ለነገደ ፡ ቤተ ፡ እሉ ፡
አሪተ ፡ ወነቢያተ ፡ ወኢያሠነዩ ፡ ዐቂበ ፡ ሕጎሙ ። ወ
ሶበ ፡ ተስዕነ ፡ ጻዲቅ ፡ በምንትኒ ። ላዕሌሁ ፡ አምላክ ፡
አጽነነ ፡ ሰማያተ ፡ ወወረደ ፡ ወተወልደ ፡ እማርያም ፡
(Fol. 60 a. 1.) ቅድስት ፡ ድንግል ፡ ዘእንበለ ፡ ሩካቤ ፡ ወ
ዘርአ ፡ ወበ፴ዓመት ፡ ተጠምቀ ፡ በዮርዳኖስ ፡ በእደ ፡
ቅዱስ ፡ ዮሐንስ ። ወወፂአ ፡ ገዳመ ፡ ጾመ ፡ ፵መዐል
ተ ፡ ወ፵ሌሊተ ፡ ወእምድኅረ ፡ ፈጸመ ፡ ኵሎ ፡ ሕገ ፡
ትስብእት ፡ ተሰቅለ ፡ በመዋዕለ ፡ ጲላጦስ ፡ ጸንጤና
ዊ ፤ ሐመ ፡ ወሞተ ፡ ወወረደ ፡ ውስተ ፡ ሲኦል ፡ ወሰ
በከ ፡ ሎሙ ፡ ግዕዛነ ፡ ለእለ ፡ ኖሙ ። ወበሳልስት ፡
ዕለት ፡ ተንሥአ ፡ በቲከ ፡ መሥገርተ ፡ ጸላኢ ። ወበ
፵ዕለት ፡ ዐርገ ፡ ውስተ ፡ ሰማያ (Fol. 60 a. 2.) ት ፡ በዐ
ቢይ ፡ ስብሐት ፡ ወበዓሥራይ ፡ ዕለት ፡ እምዘ ፡ ዐርገ ፡
ፈነወ ፡ ውስተ ፡ ዓለም ፡ ጰራቅሊጦስሃ ፡ መንፈስ ፡ ቅ
ዱስ ፤ በዘበቱ ፡ አንትሙ ፡ ተቀደስክሙ ፡ ዮም ፤ ወዘ
ንተ ፡ ሰሚዖሙ ፡ ኵሎሙ ፡ ጉቡአን ፡ እምቃለ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ቦአ ፡ ቃለ ፡ ነገሩ ፡ ከ
መ ፡ ውስተ ፡ አማዑቶሙ ፡ ወከመ ፡ ቅብዕ ፡ ውስተ ፡
አዕፅምቲሆሙ ፤ ወሰገዱ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብሉ ፡ ስብ
ሐት ፡ ለእግዚአብሔ (Fol. 60 a. 3.) ር ፡ ዘወሀበነ ፡ ኪያ
ከ ፡ ብርሃነ ፡ ሕይወት ፡ ዘወሀበነ ፤ ወመጠዎሙ ፡ እ
ምሥጋሁ ፡ ቅዱስ ፡ ወደሙ ፡ ክቡር ፡ ለወልደ ፡ እግ
ዚአብሔር ።

CHAPTER XL.

(Fol. 60 b. 1.) ምዕራፍ ፡ ፵ ። ወሶበ ፡ ስምዐ ፡ ጸሐፌ ፡
ትእዛዝ ፡ ዘውእቱ ፡ መኰንነ ፡ ሀገር ፡ ዘስሙ ፡ ድርዓ ፡
አስግድ ፡ ዘንተ ፡ ተአምራተ ፡ ዘይገብር ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተምዕዓ ፡ ፈድፋደ ፡ እስ
መ ፡ ነበረ ፡ እንዘ ፡ ይትዌፈይ ፡ እምኀበ ፡ እለ ፡ ይሰገ
ዱ ፡ ለይእቲ ፡ ኦም ፡ ፲፻ልጥረ ፡ ብሩር ፡ ለለጽባሁ ፡
ወነገርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡
ይትመዓዕ ፡ ላዕሌሁ ፡ መኰንን ፡ በእንተ ፡ ሙስናሃ ፡
ለይእቲ ፡ ኦም ። ወሰሚዖ ፡ አቡነ ፡ ቅዱስ ፡ (Fol. 60 b. 2)
ተክለ ፡ ሃይማኖት ፡ አዘዘሙ ፡ ለመሃይምናኒሁ ፡ እን
ዘ ፡ ይብል ፡ ንዑ ፡ ትልውኒ ፡ ነሚእክሙ ፡ ጕድበ ፡ በ
ማኅፄ ። ወይቤልዎ ፡ አሆ ፡ ወወፅአ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወሖረ ፡ ኀበ ፡ ይእቲ ፡ ኦም ፡ እን
ዘ ፡ ይቀድሞሙ ። ወበጺሖ ፡ ኀቤሃ ፡ ረከባ ፡ ቀዊማ ፡
ኀበ ፡ አዘዛ ፡ ቀዲሙ ። ወይቤላ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ደቂ ፡ አንቲ ፡ ኦም ፡ መስሐቲት ፡
ወወድቀት ፡ ሶቤሃ ። ወይቤሎሙ ፡ ለመሃይምናን ፡
ሥጽርዋ ፡ ከመ ፡ ትኩን ፡ መፍቅደ ፡ (Fol. 61 a. 1.) ቤ
ተ ፡ ክርስቲያን ። ወእንዘ ፡ ይሜዕሩ ፡ መጽአ ፡ ውእ
ቱ ፡ መኰንን ፡ በዐቢይ ፡ ግርማ ። ወይቤሎ ፡ ለአቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንተኑ ፡ ዘታማስን ፡
ሀገርየ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ አኮ ፡ ዘአማስን ፡ ሀገረከ ፡ አላ ፡ አድኃና ፡ እግዚ
አብሔር ፡ እሙስና ፡ በእደ ፡ ገብሩ ፡ ነዳይ ፤ ወይቤ
ሎ ፡ ውእቱ ፡ መኰንን ፡ ለእመሰ ፡ ኢኮንከ ፡ ዘኢታ
ማስን ፡ ሀገርየ ፤ መኑ ፡ አብሐከ ፡ ትምትራ ፡ ለዛቲ ፡
ኦም ፡ ወታጠፍእ ፡ ጸባሕተ ፡ ን (Fol. 61 a. 2.) ጉሥ ።
እስመ ፡ ነበርኩ ፡ እንዘ ፡ እጼብሕ ፡ ባቲ ። ወእሙን
ቱሰ ፡ ሰብእ ፡ ኢየዓርፉ ፡ እምሠዊረ ፡ ዕፅ ፡ ወእንዘ ፡
ይጥኅር ፡ ውእቱ ፡ መኰንን ፡ ከመ ፡ አንበሳ ። ወይፈ
ቅድ ፡ የኃጦ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ሰረረት ፡ አሐቲ ፡ ሥፃረ ፡ ዕፅ ። ወደጐጸቶ ፡ ዓይኖ ፡
ዘየማን ፡ ወወድቀ ፡ ሶቤሃ ፡ እመንበሩ ፤ ወኮነ ፡ ዕቡ
ደ ፡ ከመ ፡ ኃራውያ ፡ እምብዝኃ ፡ ደዌ ፡ ዘላዕሌሁ ።
ወአውየወ ፡ ኀበ ፡ አምላኩ ፡ ሰይጣን ፡ እንዘ ፡ ይብሉ ፡
ኦእግዚእየ ፡ አንሰ ፡ ኢአዘዝኩ ፡ (Fol. 61 a. 3.) ያንኅ
ሉ ፡ መንበረከ ፡ ወኢርኢኩ ፡ እንዘ ፡ ይገዝሙ ፡ ኪያ
ሃ ። ባሕቱ ፡ ብእሲ ፡ እኩይ ፡ ዘኢይትአመር ፡ እምኀ
በ ፡ መጽአ ፡ ውእቱ ፡ አማሰነ ፡ ሀገረ ። ወፈቀደ ፡ ይ
ሠየም ፡ ለሊሁ ፡ ምንተ ፡ እግበር ፡ አንሰ ፡ መሐረኒ ፡
እግዚእየ ። ወፈድፋደ ፡ ላዕሌሁ ፡ ሕማመ ፡ ዓይን ፡
ወአንገርገረ ፡ ውስተ ፡ ምድር ። ወፈቀደ ፡ ይትሐነ

ቅ ፡ በእዴሁ ፡ ወአብደረ ፡ ሞተ ፡ እምሕይወት ፡ እም
ጽንዓ ፡ ሕማም ፡ ወአቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ያረምም ፡ ወያሚ (Fol. 61b. 1.) ዕር ፡ ዕፀ ። ወቆመ ፡
ሰይጣን ፡ እምርኁቅ ። ወጸውዖ ፡ ለውእቱ ፡ መኰን
ን ፤ ወይቤሎ ፡ ድርዓ ፡ አስግድ ፡ እምይእዜሰ ፡ ኅደ
ጉ ፡ ሎቱ ፡ ዛተ ፡ ሀገረ ፡ ለዝንቱ ፡ ብእሲ ፡ ወኢይት
ከሀለኒ ፡ ተቃውሞቶ ፡ እስመ ፡ ይኄይለኒ ፡ ምንተ ፡
እነግረከ ፡ ዘረከበኒ ፡ ሥቃየ ፡ እምኔሁ ፤ ወኢይትከሀ
ለኒ ፡ አድኅንከ ፡ እምእዴሁ ፡ አነሂ ፡ ኢያድኀንኩ ፡
ርእስየ ፡ እምኔሁ ። ዮምሰ ፡ እሙነ ፡ እነግረከ ፡ ተቀን
ይሎቱ ፡ ምስለ ፡ ሕዝብከ ፡ እስከ ፡ ትውልደ ፡ ትውል
ድ ። ሊተሰ ፡ (Fol. 61b. 2.) ኢትሬእየኒ ፡ እምዝ ፡ ዳግ
መ ፡ ወዘንተ ፡ ብሂሎ ፡ ጠፍአ ፡ ሰይጣን ። ወደንገፁ ፡
ኵሎሙ ፡ ጉቡአን ፡ ሰሚዖሙ ፡ ዘንተ ። ወይቤሎሙ ፡
ውእቱ ፡ መኰንን ፡ ለእሙንቱ ፡ ሰብእ ፡ አንሰ ፡ አአ
ምን ፡ በአምላኩ ፡ ለዝንቱ ፡ ብእሲ ፤ ወእምይእዜ ፡
በምንት ፡ አመክኒ ። አንትሙኒ ፡ አስተብቍዕዎ ፡ በ
እንቲአየ ፡ ከመ ፡ ኢይትሐየየኒ ፡ በእንተ ፡ ዘተዐበይ
ኩ ፡ ላዕሌሁ ፡ ወያሕይወኒ ፡ እምዝንቱ ፡ ሕማም ፡ እ
ኩይ ፡ ዘሀሎ ፡ ላዕሌየ ፡ ወአስተብቍዕዎ ፡ ለአቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ (Fol. 61b. 3.) ሃይማኖት ፡ እንዘ ፡ ይሰግ
ዱ ፡ ታሕተ ፡ እገሪሁ ፡ ወይቤልዎ ፡ አአቡነ ፡ ቅዱስ ፡
እግዚአብሔር ፡ ሥረይ ፡ ሎቱ ፡ ለዝንቱ ፡ መኰንን ፤
ወአሕይዎ ፡ እምደዌሁ ፤ እስመ ፡ አንተ ፡ መስተሣህ
ል ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እመ ፡ ኢተመይጠ ፡ ወኢአምነ ፡ በእግዚአብሔ
ር ፡ በፍጹም ፡ ልቡ ፡ ኢየሐዩ ፡ እምደዌሁ ። ወይቤ
ልዎ ፡ ይብል ፡ ውእቱ ፡ መኰንን ፡ አንሰ ፡ አአምን ፡
በአምላኩ ፡ በሕቱ ፡ ያሕይወኒ ። ወይቤሎሙ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ (Fol. 62a. 1.) ኖት ፡ እንከሰ ፡
አምጽእዎ ። ወመጽአ ፡ ውእቱ ፡ መኰንን ፡ ኀበ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ጸርሐ ፡ በዐቢይ ፡
ቃል ፡ እንዘ ፡ ይብል ፡ አአምን ፡ በአምላክከ ፡ አገብ
ረ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አሕ
ይወኒ ፡ እምሕማምየ ። ወአንሥአ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ እደዊሁ ፡ ወገሠሦ ፡ አዕይንቲ
ሁ ፡ ወሐይወ ፡ ሶቤሃ ። ወሰገደ ፡ ውእቱ ፡ መኰንን ፡
ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ወይቤሎ ፡ አማ (Fol. 62a. 2.) ን ፡ አማን ፡ አምላክ
ከ ፡ አምላክ ፡ ከሀሊ ፡ ውእቱ ። ወይእዜኒ ፡ ንግረኒ ፡
አቡየ ፡ በዘእድኅን ። ወአውሥአ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ እመን ፡ በእግዚአብሔ
ር ፡ በኵሉ ፡ ልብከ ፡ ወተሐዩ ፡ አንተ ፡ ወኵሉ ፡ ቤት
ከ ። እስመ ፡ ኵሉ ፡ ዘየአምን ፡ በእግዚአብሔር ፡ ይ
ረክብ ፡ ሕይወተ ፡ ዘለዓለም ። ወይቤሎ ፡ ውእቱ ፡ መ
ኰንን ፡ አመንኩ ፡ አንሰ ፡ እማዕምቀ ፡ ልብየ ፡ ዘመ
ሀርከኒ ፡ አንተ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ እመሰ ፡ አመንከ ፡ ፍ (Fol. 62a. 3.) ጹመ ፡
ተንሥእ ፡ ሥዐር ፡ ዘንተ ፡ ዕፀ ። ወተንሥአ ፡ ውእቱ ፡
መኰንን ፤ ወነሥአ ፡ ጕድበ ፡ እምእለ ፡ ይሜዕሩ ። ወ
ሠፀረ ፡ ብዙኀ ፡ ወሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡
እዴግን ፡ እንተ ፡ ትሰመይ ፡ ያትብር ። ወይእቲ ፡ አ
ም ፡ አከለት ፡ በሕቲታ ፡ ለኵሉ ፡ መፍቅዳተ ፡ ቤተ ፡
ክርስቲያን ። ለኀዋኅውሂ ፡ ወለመሳክው ፡ ለመታግ
ርሂ ፡ ወለአዕማድ ። ወተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወአጥመቆ ፡ ለውእቱ ፡ መኰንን ።
በስመ ፡ አብ ፡ ወወ (Fol. 62b. 2.) ልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ፡ ለብእሲቱኒ ፡ ወለኵሎሙ ፡ ውሉዱ ፡ ወለሰብ
አ ፡ ቤቱ ። ወሰመዮ ፡ ለውእቱ ፡ መኰንን ፡ በአሚነ ፡
ክርስቶስ ፤ ወለብእሲቱ ፡ አኵርስያ ። ለወልዱኒ ፡ ሰ
መዮ ፡ ሳሙኤል ፡ ወለካልኡ ፡ ብንያም ። ወለሣልሱ ፡
ሰመዮ ፡ ሀብተ ፡ መስቀል ። ወኮነ ፡ ኍልቆሙ ፡ ለእ
ለ ፡ ተጠምቁ ፡ በምድረ ፡ ከተታ ፡ በእደ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ፰ወ፩፻፻ወ፶፻ወ፫፹ወ፯አኮ ፡
ሰብአ ፡ ከተታ ፡ ባሕቲቶሙ ፡ ዘየአክሉ ፡ (Fol. 62b. 2.)
ዘንተ ፡ አላ ፡ ሰብአ ፡ ወግዳ ፡ ወጽሕጋ ። ሰብአ ፡ ክል
አት ፡ ወሰርማት ። ሰብአ ፡ መሐገል ፡ ወምድኀሬ ፡ ወ
ሰብአ ፡ ፈጠጋር ፤ ወብዙኃት ፡ አህጉር ፡ እለ ፡ ይትጋ
ወሩ ፡ ምስለ ፡ ከተታ ፡ መጽኡ ፡ ኀበ ፡ አቡነ ፡ ተክለ ፡
ሃይማኖት ፡ ሰሚዖሙ ፡ ዘከመ ፡ ይገብር ፡ ተአምረ ፡
ወመንክረ ። ወተጠምቁ ፡ ምስለ ፡ ውእቱ ፡ መኰን
ን ፡ ወአንበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ታ
ቦተ ፡ በስመ ፡ መስቀል ፡ ቅዱስ ፡ ውስተ ፡ ይእቲ ፡ ቤ
ተ ፡ ክርስቲያን ፡ ዘ (Fol. 62b. 3.) አሕነፃ ። ወቦአ ፡ ው
እቱ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ ተከሀኖ ፡ ወ
ኮኑ ፡ ይትራድእዎ ፡ ሚካኤል ፡ ወገብርኤል ፡ ወይሜ

ግብሮ ፡ እምየማኑ ፡ ወእምፀጋሙ ። ወከልአን ፡ እመ
ላእክተ ፡ ቅዳሴ ፡ ይትራድእዎ ። ወወረደ ፡ መንፈስ ፡
ቅዱስ ፡ በርእየተ ፡ ርግብ ፡ ፀዐዳ ፤ ወጸለለ ፡ መልዕል
ተ ፡ ቍርባን ፡ እስከ ፡ ይትፌጸም ፡ ጸሎተ ፡ ቅዳሴ ።
ወእምድኅረዝ ፡ መጠዎሙ ፡ ለሕዝብ ፡ እምሥጢር ፡
ቅዱስ ። ወኮነ ፡ ዐቢይ ፡ ፍሥሐ ፡ በይእቲ ፡ ዕ (Fol. 63 a. 1.)
ለት ፡ ውስተ ፡ ይእቲ ፡ ሀገር ፡ ወተሠርገዉ ፡ (Fol. 63 a. 2.)
ኵሎሙ ፡ በአሚነ ፡ ሥሉስ ፡ ቅዱስ ፡ እስከ ፡ ዮም ።

CHAPTER XLI.

(Fol. 63 a. 3.) ምዕራፍ ፡ ፵፩ ። ወእምዝ ፡ ለአከ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ሀገሩ ፡ ዘ
ረሬ ፡ ኀበ ፡ ካህናት ፤ እለ ፡ ውስቴታ ፡ እንዘ ፡ ይብል ፡
ንዑ ፡ ኀቤየ ፤ እስመ ፡ ነሣእኩ ፡ ምህርከ ፡ ብዙኃ ፡
እምነ ፡ ሰይጣን ። ወአባእክዎሙ ፡ ውስተ ፡ ቤተ ፡ እ
ግዚአብሔር ፡ በእንተ ፡ ዝንቱ ፡ እጼውዐክሙ ፤ ከ
መ ፡ ትዕቀብዎሙ ፡ ሊተ ። ወሰሚዖሙ ፡ ዘንተ ፡ መ
ልእክተ ፡ ካህናት ፡ መጽኡ ፡ ኀቤሁ ፡ ፍጡነ ። ወአን
በሮሙ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወነበ
(Fol. 63 b. 1.) ረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
በምድረ ፡ ከተታ ፡ ብዙኃ ፡ መዋዕለ ፡ እንዘ ፡ ይሜህ
ር ፡ ሃይማኖተ ፡ ወንጌል ፤ ወያወፅእ ፡ አጋንንተ ፡ ወ
ይፌውስ ፡ ድውያነ ፡ በበ፳ወበበ፴በአሐቲ ፡ ዕለት ።
ወአልቦ ፡ ድውይ ፡ ዘተረክበ ፡ በምድረ ፡ ከተታ ፡ አ
ምጣነ ፡ ሀሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀ
ቤሆሙ ። ወሶበ ፡ በጽሐ ፡ መዋዕለ ፡ አጽዋም ፡ ጾመ ፡
፵ቅድስት ፡ ወጾመ ፡ ሐዋርያት ፡ ወጾመ ፡ ስብከተ ፡
ጾና ፤ ወከልአት ፡ አጽዋማት ፡ ዘሠርዕዎን ፡ አ (Fol.
63 b. 2.) በው ፡ በአብርክሲሶሙ ፡ ይወፅእ ፡ ውስተ ፡
ገዳም ፡ እንተ ፡ ትሰመይ ፡ የብሰ ፤ ወይጸውም ፡ ወኢ
ይጥዕም ፡ ምንተኒ ፡ ዘእንበለ ፡ በሰናብት ፤ ወበሰናብ
ት ፡ ይበልዕ ፡ ቈጽለ ፡ ገዳም ፡ እንዘ ፡ ኢየኃሪ ፡ ወኢ
ይብል ፡ ዝሠናይ ፤ ወዝእኩይ ፡ ዝመሪር ፡ ወዝ ፡ ጥዑ
ም ፡ ወይብላ ፡ ለከርሡ ፡ ለእመ ፡ ፈቀድከ ፡ ኅድጊ ፡
ማየሰ ፡ ኢይሰቲ ፡ ፍጹመ ፡ እስከ ፡ ይትፌጸማ ፡ መዋ
ዕለ ፡ አጽዋም ፤ ወፈጺሞ ፡ መዋዕለ ፡ አጽዋም ፡ ይገ
ብእ ፡ ኀበ ፡ ሕዝብ ፤ ወይሜህሮሙ ፡ (Fol. 63 b. 3.) ሃይ
ማኖተ ፡ ከመዝ ፡ ነበረ ፡ ፫ዓመተ ፡ በምድረ ፡ ከተታ ፡
ወበኵሉ ፡ ግብሩ ፡ ኮነ ፡ ቅዱስ ፡ ሚካኤል ፡ ይመርሖ ፡
ኀበ ፡ ይውዕል ፡ ወኀበ ፡ የኃድር ። ወይምዕዶ ፡ ነገረ ፡
ዘይገብር ፡ ወይትፈለጥ ፡ እምኔሁ ፡ ኵሎ ፡ ጊዜ ፡ አ
ክ ፡ በከቡት ፤ አላ ፡ በከሡት ። በረከቱ ፡ የሀሉ ፡ ም
ስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡
አሜን ።

CHAPTER XLII.

(Fol. 64 a.) ምዕራፍ ፡ ፵፪ ። ወእምድኅረ ፡ ፫ዓመ
ት ፡ ጸውዖ ፡ ቃል ፡ እምሰማይ ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡
ውእቱ ፡ ገዳም ፤ ወይቤሎ ፡ ተክለ ፡ ሃይማኖት ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወተሠጥወ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ ወይቤሎ ፡ ነየ ፡ አነ ፡ ገብርከ ፡ እግዚኦ ፤
እስመ ፡ አእመረ ፡ ከመ ፡ ቃለ ፡ እግዚአብሔር ፡ ውእ
ቱ ። ወይቤሎ ፡ እምይእዜሰ ፡ ተንሥእ ፡ ወሑር ፡ ብ
ሔረ ፡ ዳሞት ፡ ከመ ፡ ታግብእ ፡ ሊተ ፡ ብዙኃ ፡ ምህ
ርከ ፡ ከመ ፡ ቀዳሚ ። ወትመይጦሙ ፡ ለብዙኃን ፡ አ
ምልክ ፡ (Fol. 64 b. 1.) ጣዖት ፡ ውስተ ፡ አእምሮ ፡ ጽ
ድቅ ፡ ዘበአማን ። ወኀበዝ ፡ ገዳም ፡ ዘሀሎከ ፡ ቦቱ ፡
ይትሐነጽ ፡ ዐቢይ ፡ ምኔት ፡ በእደ ፡ ወልድ ፡ ዘይትወ
ለድ ፡ ለከ ፡ እመንፈስ ፡ ቅዱስ ፡ ዘስሙ ፡ ታዴዎስ ።
ወእምደኅረ ፡ ኅዳጥ ፡ ዘመን ፡ ትገብእ ፡ ኀበ ፡ ቤትከ ፡
ወይበዝኁ ፡ ደቂቅከ ፡ በዝ ፡ እድ ፡ ወአንስት ፡ በእን
ተ ፡ ፃማከ ፡ ወድካምከ ፡ ዘተጋደልከ ፡ ባቲ ። ወዘንተ ፡
ብሂሎ ፡ አርመመ ፡ ቃል ፡ ወፈጺሞ ፡ ጾሞ ፡ ቦአ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ሀገር ። ወ
አስተጋብ (Fol. 64 b. 2.) አሙ ፡ ለኵሎሙ ፡ ሰብአ ፡ ከ
ተታ ፤ ወይቤሎሙ ፡ ጽንዑ ፡ በአሚነ ፡ ክርስቶስ ፡ በ
ዘመሐርኩክሙ ፡ አንሰ ፡ አሐውር ፡ ኀበ ፡ አዘዘኒ ፡ አ
ምላኪየ ። ወእመ ፡ ፈቀደ ፡ ውእቱ ፡ እገብእ ፡ ኀቤክ
ሙ ፡ ድኅረ ። ወበከዩ ፡ ኵሎሙ ፡ ሰብአ ፡ ሀገር ፡ እን
ዘ ፡ ይብሉ ፡ ለመኑ ፡ ተኀድገነ ፡ አባ ፤ እስመ ፡ ሐዲስ ፡

ተክል ፡ ንሕነ ። ወመኑ ፡ ይሰቅየነ ፡ እምዝናመ ፡ ሃይማኖት ። ናሁ ፡ ነበርነ ፡ ኵልነ ፡ በሐሩረ ፡ መርቄ ፡ ውዑይ ፡ በእይቴ ፡ ንረክብ ፡ አበ ፡ (Fol. 64 b. 3.) ዘከማከ ፡ ዓቃቤ ፡ ነፍስ ፡ ወሥጋ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይትከሀለኒኑ ፡ እትዓደው ፡ ትእዛዘ ፡ አምላኪየ ። ወለምንት ፡ ትሰብሩኒ ፡ ልብየ ። አንትሙሰ ፡ ሀልዉ ፡ በፈሪሃ ፡ እግዚአብሔር ፡ ወተወከሉ ፡ ቦቱ ፡ ወውእቱ ፡ ይገብር ፡ ለክሙ ፡ ዘፈቀድክሙ ፡ እስመ ፡ ዘይትአመን ፡ በእግዚአብሔር ፡ ምንተኒ ፡ ኢየኃጥእ ፡ ወለዘይትዌከል ፡ በስሙ ፡ ኢይረክቦ ፡ እኩይ ፡ ዘእንበለ ፡ ዘያሜክርዎ ፡ ወይድኅን ። ኅስዎ ፡ ለ (Fol. 65 a. 1.) እግዚአብሔር ፡ ወትጸንዑ ፡ ወኅሡ ፡ ገጾ ፡ በኵሉ ፡ ጊዜ ። ወአፍቅርዎ ፡ በኵሉ ፡ ልብክሙ ፡ ወበኵሉ ፡ ሕሊናክሙ ፡ ወበኵሉ ፡ ኃይልክሙ ። ወከመዝ ፡ ኃልዉ ፡ እንዘ ፡ ታፈቅርዎ ፡ ለእግዚአብሔር ፡ አንትሙኒ ፡ ተፋቀሩ ፡ በበይናቲክሙ ፤ ወበዝንቱ ፡ የአምረክሙ ፡ ኵሉ ፡ ከመ ፡ አግብርተ ፡ ክርስቶስ ፡ አንትሙ ፤ ወእመሰ ፡ ጋዕዝ ፡ ወቀስናን ፡ ብክሙ ፡ ኢይረትዕ ፡ ፍኖትክሙ ። ወኢለ፩ሂ ፡ እምኔክሙ ፡ ኢይትረከብ ፡ ዘይሠውዕ ፡ (Fol. 65 a. 2.) ለአማልክተ ፡ ርኩሳን ፡ ወኢዘይትሜረይ ፡ በእሳት ፡ ወኢዘያሥተቃስም ፡ ወኢዘያሰግል ፡ ወኢዘይጤየር ። ኢዘሥራይ ፡ ወኢዘሐረስ ፡ ኢዘበጽውስ ፡ ወኢዘያነቅሀ ፡ ምውተ ፡ ኢዘይሴአሎ ፡ ለምውት ። ወኢዘይሰአሎ ፡ ለበሃም ፡ እስመ ፡ ርኩስ ፡ ውእቱ ፡ ዘይገብሮ ፡ ለዝንቱ ፡ ግብር ፡ በኀበ ፡ እግዚአብሔር ፡ አምላክ ፤ ዕቀቡ ፡ ትእዛዘ ፡ ዘመሐርኩክሙ ፡ ቅድመ ፡ አልቦ ፡ ዘይጥዕም ፡ እምዓቂበ ፡ ትእዛዙ ፡ ለእግዚአብሔር ፤ (Fol. 65 a. 3.) ወአልቦ ፡ ዘይኄይስ ፡ እምፈሪሃ ፡ ስሙ ፡ ወበደኃሪ ፡ ትረክብዎ ፡ ለቃልየ ። ወይቤልዎ ፡ ኵሎሙ ፡ ሰብአ ፡ ሀገር ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመሰ ፡ ኅደገነ ፡ በሥጋከ ፡ ኢትኅድገነ ፡ በመንፈስከ ፡ እስመ ፡ ንሕነ ፡ ምክህከ ፡ በቅድመ ፡ እግዚአብሔር ። ወዘንተ ፡ ብሂሎሙ ፡ አስተፋነውዎ ፡ እንዘ ፡ ይበክዩ ፡ መሪረ ። በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLIII.

(Fol. 65 b.) ምዕራፍ ፡ ፵፫ ። ወእምዝ ፡ ሖረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ፍኖቶ ፤ ወኢነሥአ ፡ ምንተኒ ፡ ኢበትረ ፡ ለእደዊሁ ። ወኢአሣእነ ፡ ለእገሪሁ ፡ ወኀበ ፡ ኃደረ ፡ በይእቲ ፡ ሌሊት ፡ አስተርአዮ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወይቤሎ ፡ አፍቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትፍራህ ፡ እስመ ፡ አነ ፡ እሄሉ ፡ ምስሌከ ፡ ኀበ ፡ ኵሉ ፡ ዘሖርከ ፤ ወይከውን ፡ ለከ ፡ ሠረገላ ፡ ብርሃን ፡ ዘይጸውረከ ፡ ኀበ ፡ ኵሉ ፡ ዘተሐውር ፡ ስብክ ፡ ወንጌልየ ፤ ወጸውዕ ፡ ሕዝበ ፡ መንገሊየ ፡ (Fol. 66 a. 1.) ወእምድኅረ ፡ ይቤሎ ፡ ዘንተ ፡ ተሰወረ ፡ እምኔሁ ። ወእምይእቲ ፡ ዕለት ፡ ተፅዕነ ፡ በሰረገላ ፡ ብርሃን ፤ ወዖደ ፡ ኵሎ ፡ አድያማተ ፡ ኵሉ ፡ ሴዋ ፡ እንዘ ፡ ይሰብክ ፡ ወንጌለ ፡ መንግሥተ ፡ እግዚአብሔር ። ወወረደ ፡ እንተ ፡ መንገለ ፡ እነስድስቴ ። ወበጽሐ ፡ ኀበ ፡ ደብር ፡ ልዑል ፡ ዘይሰመይ ፡ ዊፋት ። ወዐርገ ፡ ላዕሌሁ ፡ ወረከበ ፡ በህየ ፡ ማኅበረ ፡ አጋንንት ፡ እንዘ ፡ ይትዋከሁ ፡ ወድምጾሙ ፡ ከመ ፡ ድምፀ ፡ አፍራስ ፡ ዘዕለተ ፡ ፀብዕ ፤ ወይነቅው ፡ ዓ (Fol. 66 a. 2.) ዲ ፡ ከመ ፡ ቃቂራት ፡ ወይደናጸው ፡ ከመ ፡ አክልብት ፡ ወአርመመ ፡ ቅዱስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እስከ ፡ ይበጽሑ ፡ ኀቤሁ ። እስመ ፡ ምሴት ፡ ውእቱ ፡ ጊዜሁ ፡ ወሰብአ ፡ ሀገርኒ ፡ ኮኑ ፡ ያመልክዎሙ ፤ ወይሰግዱ ፡ ሎሙ ፡ ወበጺሖሙ ፡ ኀቤሁ ፡ አተበ ፡ ላዕሌሆሙ ፡ በትእምርተ ፡ መስቀል ፤ ወተዘርዉ ፡ ኵሎሙ ፡ ከመ ፡ ጢስ ፡ ዘቅድመ ፡ ገጸ ፡ ነፋስ ። ወአቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ቤተ ፡ ኵላ ፡ ይእተ ፡ ሌሊተ ፡ በስብሐት ፡ ወበጸሎት ፡ ወ (Fol. 66 a. 3.) ጸቢሐ ፡ ተጋብኡ ፡ ሰብአ ፡ ሀገር ፡ በከመ ፡ ልማዶሙ ፡ ፀዊሮሙ ፡ ዘዘዚአሁ ፤ መባልዕተ ፡ ወስቴያተ ፡ አልህምተኒ ፡ ከመ ፡ ይዝብሑ ፡ ሎሙ ፡ ወዐርጉ ፡ መልዕልተ ፡ ደብር ፤ ኀበ ፡ ሀሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበጺሖሙ ፡ ህየ ፡ አኀዙ ፡ ይሰግዱ ፡ ሎሙ ። ወተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይርአይ ፡ ዘይገብሩ ፡ ሎሙ ፡ እሉ ፡ ሰብእ ። ወርእዮሙ ፡

እንዘ ፡ ይሰግዱ ፡ ለአጋንንት ፡ ወነደ ፡ ልቡ ፡ በላህበ ፡
ፍቅረ ፡ መንፈስ ፡ ቅ (Fol. 66 b. 1.) ዱስ ። ወዓተበ ፡ ላ
ዕሌሆሙ ፡ በትእምርተ ፡ መስቀል ፡ ወከልሐ ፡ እንዘ ፡
ይብል ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ
ስ ፤ ወደንገፁ ፡ እሙንቱ ፡ ሰብእ ። ወኮኑ ፡ ከመ ፡ አ
ዕባን ፡ እምድምፀ ፡ ቃሉ ፡ ግሩም ። ወይቤሎሙ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለምንት ፡ ትሰግዱ ፡
ለአጋንንት ፡ ርኩሳን ፡ ኀዲገክሙ ፡ ሰጊደ ፡ ለእግዚ
አብሔር ፤ ዘፈጠረ ፡ ሰማየ ፡ ወምድረ ፡ ወኵሎ ፡ ዘው
ስቴቶሙ ። ወይቤልዎ ፡ እሙንቱሂ ፡ በድንጋፄ ፡ ወ
በፍ (Fol. 66 b. 2.) ርሃት ። አልቦ ፡ እግዚእ ፡ ዘአመ ፡
ሰማዕነ ፡ ዘንተ ፡ ስመ ፡ እምአመ ፡ ኮነ ። ወይቤሎሙ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ትካትስ ፡ በኢያ
እምሮ ፡ ገበርክሙ ፡ ይእዜኒ ፡ ስግዱ ፡ ለእግዚአብሔ
ር ፡ ከመ ፡ ኢትሠረዉ ። እስመ ፡ ኵሉ ፡ ዘይሠውዕ ፡
ዘአማልክት ፡ ይሤረዉ ፡ ምስለ ፡ ኵሉ ፡ ነገደ ፡ ቤቱ ።
ወይቤልዎ ፡ ያረምምኑ ፡ አምላክነ ፡ እመ ፡ ኀደግና
ሁ ፤ ወለእመ ፡ ኢሰገድነ ፡ በዝየ ፡ ወኢዘባሕነ ፡ ሎ
ቱ ። አላ ፡ ይቀትል ፡ ደቂቀነ ፡ ወአዋልዲ (Fol. 66 b. 3.)
ነ ፡ ወያጠፍእ ፡ ንዋየነ ፡ ወሀገረነ ። ወበእንተ ፡ ዝን
ቱ ፡ ንትጋነይ ፡ ሎቱ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ አይቴ ፡ ሀሎ ፡ አምላክክሙ ፡ ከ
መ ፡ እርአዮ ፡ አነ ። ወይቤልዎ ፡ በመዓልትሰ ፡ ኢያ
ስተርኢ ፡ ዘእንበለ ፡ በሌሊት ። ወይቤሎሙ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በአማን ፡ ያስተርኢ ፡ በ
ጽልመት ። እስመ ፡ ኵሉ ፡ ዘእኩይ ፡ ምግባሩ ፡ ይጸ
ልእ ፡ ብርሃነ ፤ ወኢይመጽእ ፡ ኀበ ፡ ብርሃን ፡ ከመ ፡
ኢይትከሠቶ ፡ ምግባሩ ። (Fol. 67 a. 1.) ወዘሰ ፡ ጽድ
ቀ ፡ ምግባሩ ፡ ይመጽእ ፡ ኀበ ፡ ብርሃን ፡ ከመ ፡ ያስተ
ርኢ ፡ ምግባሩ ፤ ወበዝ ፡ አእምሩ ፡ ከመ ፡ ጽልመት ፡
ኵለንታሁ ። ወይቤሎሙ ፡ ካዕበ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ በምንት ፡ ተአምሩ ፡ ምጽአቶ ፡ ጊ
ዜ ፡ ይመጽእ ፡ ኀቤክሙ ፤ ወይቤልዎ ፡ ይመጽእ ፡ እ
ንዘ ፡ ያንጐደጕድ ፡ ከመ ፡ ነጐድጓደ ፡ ክረምት ፡ ለቢ
ሶ ፡ እሳተ ። ወተዕዒኖ ፡ ዝዕበ ፡ ወብዙኃን ፡ መስተፅ
ናን ፡ አዝዕብት ፡ እምለፌ ፡ ወእምለፌ ፡ የዐውድዎ ፡
(Fol. 67 a. 2.) ወኵሎሙ ፡ ያበኵሁ ፡ እሳተ ፡ እምአፉ
ሆሙ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ አማን ፡ ርኩስ ፡ ውእቱ ፡ ወእምነ ፡ አፍራሲሁ ፡
ይረኵስ ፡ ለሊሁ ፡ ንጽንሖ ፡ እስኩ ፡ እስከ ፡ ይመሲ ።
ወሶበ ፡ ሞአኒ ፡ እሰግድ ፡ ሎቱ ። ወለእመ ፡ አነ ፡ ሞ
እክዎ ፡ ትሰግዱኑ ፡ አንትሙ ፡ ለአምላኪየ ። ወይቤ
ልዎ ፡ እወ ፡ ንስግድ ፡ ለአምላክከ ፡ ለእመ ፡ ሞዕከሁ ፡
አንተ ። ወሶበ ፡ መስየ ፡ መጽአ ፡ ውእቱ ፡ ጋኔን ፡ በከ
መ ፡ ልማዱ ፡ እንዘ ፡ ይትጌረም ፡ (Fol. 67 a. 3.) ዘኢከ
ነ ፡ ግሩመ ፡ ወተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወዐተበ ፡ ላዕሌሁ ፡ በትእምርተ ፡ መስቀል ፡
ወወድቀ ፡ እምዲበ ፡ ዘይፄዓን ፡ ዝዕብ ። ወጠፍአ ፡ ከ
መ ፡ ጢስ ፡ ወእሊአሁኒ ፡ ተዘርዉ ፡ ኵሎሙ ፡ ምስለ ፡
አዝዕብቲሆሙ ፤ እንዘ ፡ ይብሉ ፡ መኑ ፡ ውእቱ ፡ ዘይ
ሰድደነ ፡ እመንበርነ ፤ ወርኢዮሙ ፡ ዘንተ ፡ ሰብአ ፡
ሀገር ፡ ደንገፁ ፡ ኵሎሙ ፤ ወሰገዱ ፡ ኵሎሙ ፡ ታሕ
ተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
ይቤልዎ ፡ አማን ፡ አ (Fol. 67 b. 1.) ምላክከ ፡ ኃያል ፡
ውእቱ ፡ ዘይመውእ ፡ ኵሎ ። ወአውሥአሙ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎሙ ፡ ኢትፍ
ርሁ ፡ እምይእዜሰ ፡ ስግዱ ፡ ለእግዚአብሔር ፡ አብ ።
ወለወልዱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለመንፈስ ፡ ቅዱ
ስ ፡ ጰራቅሊጦስ ፤ እስመ ፡ ኢይፈቅድ ፡ ውእቱሰ ፡ መ
ነሂ ፡ ያማስን ፡ እምኔክሙ ፤ እስከ ፡ አመ ፡ ትኔስሑ ፡
ኵልክሙ ፡ ወኢይፈቅድ ፡ ትጥብሑ ፡ ሎቱ ፡ አልህ
ምተ ፡ ወአጣሌ ። እስመ ፡ ኢይበልዕ ፡ ሥጋ ፡ ላህም ፡
(Fol. 67 b. 2.) ወኢይሰቲ ፡ ደመ ፡ ጠሊ ፡ ባሕቱ ፡ አም
ልክዎ ፡ በጽድቅ ፡ ወስግዱ ፡ ሎቱ ፡ በተጋንዮ ፤ እስ
መ ፡ ውእቱ ፡ አምላከ ፡ ኵሉ ፡ ፍጥረት ፡ አልቦ ፡ ባዕ
ድ ፡ አምላክ ፡ ዘእንበሌሁ ፡ በሰማይኒ ፡ ወበምድርኒ ፡
በባሕርኒ ፡ ወበኵሉ ፡ ቀላያት ። ውእቱ ፡ ይቀትል ፡
ወያሐዩያነዲ ፡ ወያብዕል ፡ ያኃሥርሂ ፡ ወያከብር ።
ወአልቦ ፡ ምንትኒ ፡ ግብር ፡ ዘይሰአኖ ፡ በዘከመዝ ፡ ን
ጉሥ ፡ እመኑ ፡ ቦቱ ፡ ከመ ፡ ትርከቡ ፡ ሕይወተ ፡ ዘለ
ዓለም ፡ ዘንተ ፤ ወዘይመስሎ ፡ እንዘ ፡ (Fol. 67 b. 3.) ይ
ሜህሮሙ ፡ አንግሀ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ወይቤልዎ ፡ እሙንቱ ፡ ሰብእ ፡ ለዝንቱ ፡ አምላ
ክነ ፡ ዘሞዕከሁ ፡ አንተ ፡ ለእመ ፡ ሖርከ ፤ እምኀቤነ ፡
ይቀትለነ ፡ ወያጠፍእ ፡ ንዋየነ ፡ ወሀገረነ ፡ ምንት ፡ ን
ሬሲ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ

ት ፡ ለእመ ፡ አመንክሙ ፡ በእግዚአብሔር ፡ ፍጹመ ፡
ኢይክለክሙ ፡ በምንትኒ ። እስመ ፡ ዝንቱ ፡ ጋኔን ፡
ድኩም ፡ ውእቱ ፡ ወውእቱ ፡ ነበረ ፡ እንዘ ፡ የሐምመ
ክሙ ፤ ወይቀትል ፡ ደቂቀክ (Fol. 68 a. 1.) ሙ ፡ ወእዋ
ልዲክሙ ፡ ወያጠፍእ ፡ ንዋየክሙ ፡ ወሀገረክሙ ፡ በ
እንተ ፡ ዘኢአመንክሙ ፡ በእግዚአብሔር ። ወይእዜ
ኒ ፡ ሑሩ ፡ ንግሩ ፡ ለሰብአ ፡ ሀገር ፡ ወአምጽኡ ፡ ኵ
ሎ ፡ ዱያነ ፡ እለ ፡ ውስቴታ ፡ ከመ ፡ ትርአዩ ፡ ኃይሎ ፡
ለአምላኪየ ፤ ወውእቱ ፡ የሐዩ ፡ ለክሙ ፡ በከንቱ ፡ ወ
ተንሥኡ ፡ በፍሥሐ ፡ ወገብኡ ፡ ውስተ ፡ አብያቲሆ
ሙ ፡ እንዘ ፡ ይረውጹ ፤ ወነገሩ ፡ ለሰብአ ፡ ሀገር ። ወ
ሰሚዖሙ ፡ ሰብአ ፡ ሀገር ፡ ተጋብኡ ፡ ኵሎሙ ፡ እን
ዘ ፡ ይትፌሥሑ ፡ (Fol. 68 a. 2.) ወአስተጋብኡ ፡ ኵሎ ፡
ድውያነ ፡ እለ ፡ ሀለዉ ፡ ኀቤሆሙ ። ወከመዝ ፡ ውእ
ቱ ፡ ኍላቌሆሙ ፡ ፲ወ፪ ሐንካሳን ፡ ፲ወ፫ መፃጕዓን ፡
፯እለ ፡ ነገርጋር ፡ ፲ዕውራን ። ወአምጽእዎሙ ፡ እን
ዘ ፡ ይጸውርዎሙ ። ወእምቅድመ ፡ ያብጽሕዎሙ ፡
ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሶበ ፡ ርእይ
ዎ ፡ እምርኁቅ ፡ ከልሁ ፡ አጋንንት ፡ እለ ፡ ኀዱራን ፡
ላዕሌሆሙ ፤ እንዘ ፡ ይብሉ ፡ ኢአከለከኑ ፡ አንተ ፡ ብ
እሲ ፡ እኩይ ፡ ዘኀደግነ ፡ለከ ፡ ምድረ ፡ ጽላልሽ ፤ ወ
ከተታ ፤ (Fol. 68 a. 3.) ዝየኒ ፡ መጻእከ ፡ ከመ ፡ ትስድ
ደነ ። ነፋስኑ ፡ ትዜዓን ። አው ፡ በእግርኑ ፡ ተሐውር ፡
እንዘ ፡ ትረውጽ ፡ ኵለሄ ። ወኃጣእነ ፡ ምጕያየ ፡ እም
ኔከ ። ወይእዜኒ ፡ ኢትሣቅየነ ፡ ንወፅእ ፡ ለከ ፡ በፈቃ
ድነ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ለእለ ፡ ይፀውርዎሙ ፡ ሰብእ ፡ አምጽእዎሙ ፡ ኀ
ቤየ ፡ ፍጡነ ። ወእንዘ ፡ ያመጽእዎሙ ፡ ከልሁ ፡ አጋ
ንንት ፤ ወመሐሉ ፡ እንዘ ፡ ይብሉ ፡ ኢንገብእ ፡ እም
ይእዜ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፤ ወወፅኡ ፡ እምኔሆ (Fol.
68 b. 1.) ሙ ፡ ቦእለ ፡ በአምሳለ ፡ ገብር ፡ ጸሊም ፡ ወቦ ፡
እለ ፡ በአምሳለ ፡ ቅርድ ፤ ወጐዩ ፡ ወቦኡ ፡ ውስተ ፡ ጸ
ድፍ ፡ ወሐይዉ ፡ እሉ ፡ ድውያን ፡ ወርእዩ ፡ ዕውራ
ን ፤ ወእለ ፡ ሀለዉ ፡ እሉ ፡ ሰብእ ፡ ሶበ ፡ ርእዩ ፡ ዘንተ ፡
መንክረ ፡ ሰገዱ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብሉ ፡ ባርከነ ፡ አባ ፡ ንን
ሣእ ፡ በረከተከ ፤ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ አንሰ ፡ ኢይሁበክሙ ፡ በረከተ ፡ ዘዘ
እንበለ ፡ ትጠመቁ ፡ በስመ ፡ አምላኪየ ፡ (Fol. 68 b. 2.)
እስመ ፡ ማኅበሩነ ፡ አጋንንት ፡ አንትሙ ፤ ወይቤል
ዎ ፡ ኵሎሙ ፡ እለ ፡ ሐይውኒ ፡ ወሰብአ ፡ ሀገርኒ ፡ አ
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ንገብር ፡ ኵሎ ፡ ዘአዘዝከ
ነ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
አነ ፡ አኤዝዘክሙ ፡ ከመ ፡ ትእመኑ ፡ በእግዚአብሔ
ር ፤ ወትጠመቁ ፡ በስሙ ፡ ወይቤልዎ ፡ ኵሎሙ ፡ ተ
ንሥእ ፡ አጥምቀነ ። ወአጥመቆሙ ፡ በስመ ፡ አብ ፡
ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ወአዘዞሙ ፡ ይሕንጹ ፡
ቤተ ፡ ክርስቲያን ። ወ (Fol. 68 b. 3.) ሐነጹ ፡ መጠዎ
ሙ ፡ በውስቴታ ፡ ሥጋሁ ፡ ቅዱስ ፡ ወደሞ ፡ ክቡረ ፡
ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወቅዱስ ፡ ሚካኤ
ል ፡ ኮነ ፡ ይትራድአ ፡ በአምሳለ ፡ ዲያቆን ፡ ወነበረ ፡
ኀቤሆሙ ፡ ፯አውራኃ ፡ እንዘ ፡ ይሜህሮሙ ፡ ሃይማ
ኖተ ፡ ሥሉስ ፡ ቅዱስ ፤ ወእምድኅረ ፡ ፯አውራኃ ፡ ይ
ቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ተንሥእ ፡ አቅዱስ ፡ እግዚአብሔር ፡ ወኢ
ትትጐናደይ ፡ ገቢረ ፡ ዘአዘዘከ ፡ አምላክከ ። ወበእን
ተ ፡ (Fol. 69 a.) ዝንቱ ፡ አስተጋብአሙ ፡ ለሰብአ ፡ ሀገ
ር ፡ ወይቤሎሙ ፡ ጽንዑ ፡ በሃይማኖት ፡ ዘመሀርኩክ
ሙ ። ወተፋቀሩ ፡ በበይናቲክሙ ፡ ወኢትርስዑ ፡ ተ
ቀብሎ ፡ ነግድ ፡ አንሰ ፡ አሐውር ፡ ኀበ ፡ ዘፈነወኒ ፡
አምላኪየ ፤ ወሰሚዖሙ ፡ ሰብአ ፡ ሀገር ፡ ዘንተ ፡ በ
ከዩ ፡ ብዙኃ ፡ እንዘ ፡ ይብሉ ፡ ለመኑ ፡ ተኃድገነ ፡ አ
ቡነ ፡ መምህርነ ፤ ወእንዘ ፡ ይበክዩ ፡ መሪረ ፡ አስተ
ፋነውዎ ።

CHAPTER XLIV.

(Fol. 69 b. 1.) ምዕራፍ ፡ ፵፬ ። ወጠረ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ፍኖቶ ፡ እንዘ ፡ ይጼዓን ፡ ሠረ
ገላ ፡ ብርሃን ፤ ወሰበከ ፡ ኵሎ ፡ አድያማተ ፡ እናርእ
ት ፡ ወነሠተ ፡ ምሕራማተ ፡ ጣዖቶሙ ፤ ወኃለፈ ፡ መ
ንገለ ፡ ወይራጌ ፡ ዓዲዎ ፡ ፈለገ ፡ ዊድ ፡ ወሰታል ፡ በ
ጽሐ ፡ ኀበ ፡ ወግር ፡ እንተ ፡ ትሰመይ ፡ ቢላት ። ወይ

እቲ ፡ ቤተ ፡ መንግሥቶሙ ፡ ለመሰርያን ፤ ወበሀየ ፡ ይሠውዑ ፡ ሎሙ ፡ ደሙ ፡ ላህም ፡ ወጠሊ ፡ ወይትኤመሩ ፡ ሎሙ ፡ አጋንንት ፡ በውስቴታ ። ወሀሎ ፡ ፩ን (Fol. 69 b. 2.) ጕሦሙ ፡ ዘይነብር ፡ ሀየ ። ወኵሎሙ ፡ ማርያን ፡ ወመስተቃስማን ፤ ወሰብአ ፡ ሐረስ ፡ ይስግዱ ፡ ሎቱ ፡ ወይውዕሉ ፡ ውስተ ፡ ኵርጓኔሁ ፡ ታሕተ ፡ ውእቱ ፡ ወግር ፡ በበ፫፻ወ፳፻መሰርያን ፡ ምስለ ፡ አምኃሆሙ ፡ እንዘ ፡ ይጸንሑ ፡ ፀዓተ ፡ ቃል ፡ እምአፉሁ ፡ እመ ፡ ነበበ ፡ ሠናየ ፡ ይረክቡ ፡ ሠናየ ። ወእመ ፡ ነበበ ፡ እኩየ ፡ ይረክቡ ፡ እኩየ ። ወበእንተ ፡ ዝንቱ ፡ አንገሥዎ ፡ ላዕሌሆሙ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘንተ ፡ ኵሎሙ ፡ (Fol. 69 b. 3.) ግብሮሙ ፡ ዐርገ ፡ ድቡተ ፡ አንተ ፡ ካልእ ፡ ገጽ ። ወበጽሐ ፡ ኀበ ፡ ይነብር ፡ ውእቱ ፡ ንጉሠ ፡ መሠርያን ፡ ነቢሮ ፡ ዲበ ፡ መንበረ ፡ ወርቅ ፤ ወተሠርጊዎ ፡ በአልባሰ ፡ ወርቅ ። ወጸፍዖ ፡ ገጾ ፡ ወአውደቆ ፡ እመንበሩ ፡ ወረገጾ ፡ ክሳዶ ፡ ወገዐድአ ፡ እንግድዓሁ ። ወይቤሎ ፡ አንተ ፡ እኩይ ፡ ወልዱ ፡ ለሰይጣን ። ወእኁሆሙ ፡ ለአጋንንት ፡ ለምንት ፡ ታስሕት ፡ ሕዝበ ፡ ዘተሣየጦሙ ፡ ክርስቶስ ፡ በደሙ ፡ ውእቱሰ ፡ ንጉሠ ፡ መሠርያን ፡ ኃጥእ ፡ ዘይነብብ ፤ እስመ ፡ መሰሎ ፡ መብረቅ ፡ ዘነጠረ ፡ እ (Fol. 70 a. 1.) ምሰማይ ፡ ወአውደቆ ፡ ወኢነጸሮ ፡ ጊዜ ፡ ይበውእ ፡ ኀቤሁ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወአኀዝዎ ፡ ወዓልያኒሁ ፡ ለቅዱስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤልዎ ፡ እምአይቴ ፡ መጻእከ ፡ ወበምንት ፡ ግብር ፡ በጻሕከ ፡ ዝየ ፡ ወመኑ ፡ አዕረገከ ፡ ወአብአከ ፡ ውስተ ፡ ቤተ ፡ መንግሥት ። ወዘንተ ፡ ብሂሎሙ ፡ ጸፍዕዎ ፡ ገጾ ፡ እስከ ፡ ይውኅዝ ፡ ደም ፡ እምአፉሁ ፡ ወእምአንፉ ። ወአምጽኡ ፡ አብትረ ፡ ሐፂን ፡ ገዚፋተ ። ወዘበጥዎ ፡ (Fol. 70 a. 2.) እስከይ ፡ ይደቅቅ ፡ አጽሙ ፡ ወሞተ ፡ ሶቤሃ ፡ ወነሥኡ ፡ በድኖ ፤ ወገደፍዎ ፡ ታሕተ ፡ ውእቱ ፡ ወግር ፡ እንዘ ፡ ይብሉ ፡ ይብልዕዎ ፡ አራዊተ ፡ ገዳም ፤ ወመጽአ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ። ወጸውዖ ፡ እንዘ ፡ ይብል ፡ ተክለ ፡ ሃይማኖት ፡ ተንሥእ ፡ እንበለ ፡ ሙስና ። ወበጊዜሃ ፡ ተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ዘንቃህ ፡ እምንዋም ። ወገሠሠ ፡ ቅዱስ ፡ ሚካኤል ፡ ቍሰሊሁ ፡ ወአሕይዎ ፡ እምደዌሁ ፤ ወኮነ ፡ ጥ (Fol. 70 a. 3.) ዑየ ፡ ከመ ፡ ዘኢለከፎ ፡ ሕማም ፡ ግሙራ ። ወይቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ጸብኦ ፡ ለውእቱ ፡ መሠርይ ፡ እስመ ፡ አንተ ፡ ትመውኦ ። ወሖረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይትወራዘዉ ፡ በኃይለ ፡ መንፈስ ፡ ቅዱስ ። ወዐርገ ፡ መልዕልተ ፡ ወግር ። ወረከበ ፡ ለውእቱ ፡ ንጉሠ ፡ መሠርያን ፡ ነቢሮ ፡ ዲበ ፡ መንበሩ ፡ ዘወርቅ ፤ ውእቱሰ ፡ መሠርይ ፡ ኢይኔጽር ፡ ጊዜ ፡ ይበውእ ፡ ኀቤሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወበሕቱ ፡ ጊዜ ፡ ይጸፍ (Fol. 70 b. 1.) ዖ ፡ ገጾ ፡ ይሬእዮ ። ወበይእቲ ፡ ዕለት ፡ ጸፍዖ ፡ ዳግመ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለውእቱ ፡ ንጉሠ ፡ መሠርያን ። ወአውደቆ ፡ እመንበሩ ፡ ወነሥአ ፡ መንበሮ ። ወቀጥቀጦ ፡ በእዴሁ ፡ ወከልሐ ፡ ውእቱ ፡ መሰርይ ፡ እንዘ ፡ ይብል ፡ ለአግብርቲሁ ። ናሁ ፡ ይቀትለኒ ፡ ዘትማልም ፡ ብእሲ ። ወለምንት ፡ ተኀድጉኒ ፡ ባሕቲትየ ። ወቦኡ ፡ አግብርቲሁ ፡ እንዘ ፡ ይረውጹ ፡ ለፌ ፡ ወለፌ ። ወረከብዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይዘብጦ ፡ (Fol. 70 b. 2.) ለእግዚኦሙ ። ወአኀዝዎ ፡ ፍጡነ ፡ ወአምጽኡ ፡ አሥዋጠ ፡ ሐፂን ፡ ወቀሠፍዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እስከ ፡ ይትረአይ ፡ አጽመ ፡ ገቦሁ ። ወተበህሉ ፡ በበይናቲሆሙ ፡ እንዘ ፡ ይብሉ ፤ ይእዜሰ ፡ ኢንቅትሎ ፡ እስኩ ፡ ንሕትቶ ፡ ቅድመ ። ወይቤልዎ ፡ እምአይቴ ፡ አንተ ፡ ወአይቴ ፡ ብሔርከ ። ወምንት ፡ ግብርከ ፡ ኢቀተልናከኑ ፡ ትማልም ፤ መኑ ፡ አንሣእከ ፡ ዮም ፡ ይጸንዕኑ ፡ ሥራይከ ፡ እምሥራይነ ፡ ወይቤሎሙ ፡ አቡነ ፡ (Fol. 70 b. 3.) ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በአማን ፡ ይጸንዕ ፡ አምላኪየ ፡ እምአምላክክሙ ፤ ወአንሰ ፡ ሥራየ ፡ ኢየአምር ። ባሕቱ ፡ እሥዓር ፡ ሥራየክሙ ፡ መጻእኩ ። ወይቤልዎ ፡ አይቴ ፡ ውእቱ ፡ ብሔርከ ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለከለባትኑ ፡ እነግር ፡ ብሔርየ ። ባሕቱ ፡ ከለባት ፡ ይኄይሱ ፡ እምኔክሙ ፤ እስመ ፡ የአምሩ ፡ እግዚኦሙ ። ወሶበ ፡ ይቤሎሙ ፡ ዘንተ ፡ ቀሠፍዎ ፡ ባዕለ ፡ እስከ ፡ ይትረአይ ፡ ንዋየ ፡ ውሥጡ ። ወተክዕወ ፡ ደ (Fol. 71 a. 1.) ሙ ፡ ከመ ፡ ውኂዘ ፡ ማይ ። ወኮና ፡ አባላቲሁ ፡ በበግማድ ፡ ግማደ ፤ ወአልጸቀ ፡ ለመዊት ፡ ወነሥእዎ ፡ ወወረው

ዎ ፡ ውስተ ፡ ጸድፍ ፡፡ ወበጊዜሃ ፡ አንሥአ ፡ ቅዱስ ፡
ሚካኤል ፡ ከመ ፡ ቀዳሚ ፡፡ ወነበረ ፡ ከመዝ ፡ እስከ ፡
፫ጽባሕ ፡ እንዘ ፡ ይሣቀይ ፡ እምኔሆሙ ፡ በዘዘዚአሁ ፡
ሖነኔ ፡፡ ወኢጥዕመ ፡ እክለ ፡ ወማየ ፡ በዕላንቱ ፡ ፫መ
ዋዕል ፡ ወበጽሐ ፡ ላዕሌሁ ፡ መከራ ፡ ብዙኅ ፡ ረኀ
ብ ፤ ወጽምዕ ፡ ዝብጠት ፡ ወተቀሥፎ ፡ እምኀበ ፡ እ
ሉ ፡ እኩያን ፡ እን (Fol. 71a. 2.) ዘ ፡ ይፈቅድ ፡ ያግ
ብኦሙ ፡ ውስተ ፡ ፍኖተ ፡ መድኃኒት ፡ እሙ (Fol.
71a. 3.) ንቱሰ ፡ ዐበዩ ፡ ተግኅሦ ፡ እምፍናዊሆሙ ፡
እኩይ ፡፡

CHAPTER XLV.

(Fol. 71b. 1.) ምዕራፍ ፡ ፵፭ ፡፡ ወእምድኅረ ፡ ፫ዕለ
ት ፡ ሶበ ፡ ርእየ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ግዝፈተ ፡ ልበሙ ፡ ወጽንዓተ ፡ ሕሊናሆሙ ፤ ከመ ፡ ዕ
ብን ፡ ዘኢይለመልም ፡ ጸለየ ፡ ኀበ ፡ እግዚአብሔር ፡
እንዘ ፡ ይብል ፡ ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፤ አ
ንተ ፡ ውእቱ ፡ ዘአስተርአይከኒ ፡ በሀገርየ ፤ ወትቤለ
ኒ ፡ ረሰይኩከ ፡ ሐዋርያ ፡ ሐዲሰ ፡ ወእፌንወከ ፡ ኀበ ፡
ሕዝብ ፡ ሐዲሳን ፤ አንሰ ፡ ኀበ ፡ አሐውር ፡ ወኀበኒ ፡
አ (Fol. 71b. 1.) ኃድር ፡ በትእዛዝከ ፡ እነብር ፤ ወይእ
ዜኒ ፡ በጻሕኩ ፡ ኀበ ፡ ሕዝብ ፡ እለ ፡ ኢየአምሩከ ፤ ወ
አሕሰሙ ፡ ላዕሌየ ፡ ብዙኃ ፤ ወአንሰ ፡ ተወከፍኩ ፡ ም
ንዳቤያተ ፡ በእንተ ፡ ስምከ ፡ እንዘ ፡ ታጸንዓኒ ፡ አን
ተ ፡ የምሰ ፡ ሐመምኩ ፡ ፈድፋደ ፡፡ ፍታሕ ፡ ሊተ ፡
እግዚኦ ፤ ወተበቀል ፡ በቀልየ ፡ እምሕዝብ ፡ ውፁአ
ን ፡ እምጽድቅ ፡ አዝዛ ፡ ለምድር ፡ ታብቁል ፡ አፉሃ ፤
ወተኃጠሙ ፡ ከመ ፡ ዳታን ፡ ወአቤሮን ፡፡ ወከመ ፡ ት
እ (Fol. 71b. 3.) ይንቶሙ ፡ ለደቂቀ ፡ ቆሬ ፡ ትብልዖ
ሙ ፡ እሳት ፡ አርኢ ፡ ኃይለከ ፡ በላዕሌሆሙ ፤ ነገርከ ፡
ርሱን ፡ ይትቃወም ፡ ሊተ ፡ ለገብርከ ፡፡ ወፈጺሞ ፡ ዘ
ንተ ፡ ጸሎቶ ፡ ዐርገ ፡ መልዕልተ ፡ ወግር ፤ ወረከበ
ሙ ፡ ለመሠርያን ፡ ኵሉ ፡ አህጉር ፡ ተጋቢኦሙ ፡ አ
ሐተኒ ፡ እንዘ ፡ ይሰግዱ ፡ ለንጉሥሙ ፡፡ ወቆመ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በዊአ ፡ ማዕከሎ
ሙ ፡፡ ወከልሐ ፡ በዐቢይ ፡ ቃል ፡ እንዘ ፡ ይብል ፡ እ
ኤዝዘኪ ፡ ምድር ፡ በቃለ ፡ (Fol. 72a. 1.) እግዚአብሔ
ር ፡፡ ወእከ ፡ በቃለ ፡ ዚአየ ፡ ከመ ፡ ታብቅዊ ፡ አፉኪ ፡
ወተኃጢዮሙ ፡ ለእሉ ፡ እኩያን ፤ ወበጊዜሃ ፡ አብቀ
ወት ፡ ምድር ፡ አፉሃ ፤ ወውኅጠቶሙ ፡ ለኵሎሙ ፡
መሠርያን ፡ ምስለ ፡ ንጉሦሙ ፡ ረሲዕ ፡፡ ወወረዱ ፡ ው
ስተ ፡ ሲኦል ፡ ሕያዋኒሆሙ ፡፡ ወርኢዮ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አእኰቶ ፡ ለእግዚአብሔ
ር ፡ እንዘ ፡ ይብል ፡ ተዐውቀ ፡ በላዕሌየ ፡ ብርሃነ ፡ ገጽ
ከ ፡ እግዚኦ ፤ ወወደይከ ፡ የም ፡ ትፍ (Fol. 72a. 2.) ሥ
ሕተ ፡ ውስተ ፡ ልብየ ፡፡ አማን ፡ አምላከ ፡ አማልክ
ት ፡ አንተ ፡ ወንጉሠ ፡ ነገሥት ፡ አንተ ፡፡ ወእንዘ ፡ ይ
ብል ፡ ዘንተ ፡ አንሶሰወ ፡ መልዕልተ ፡ ወግር ፡ ኀበ ፡
ኵሉ ፡ ማኅደሪሆሙ ፡ ለመሠርያን ፡፡ ወረከበ ፡ ግልፍ
ዋተ ፡ ዘወርቅ ፡ ወዘብሩር ፡፡ ወነሥአ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ዕብነ ፡ ወቀጥቀጦሙ ፡ ወነሠተ ፡
ኵሎ ፡ ምሥዋዒሆሙ ፡፡ ወመሲዮ ፡ ቆመ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ አሐቲ ፡ አም ፡
(Fol. 72a. 3.) እምነ ፡ አእዋም ፡ ዐቢያን ፡፡ ወእንዘ ፡ ይ
ገብር ፡ ጸሎተ ፡ በህየ ፡ መጽኡ ፡ ትእልፈተ ፡ አእላፉ
ት ፡ አጋንንት ፡ ዘኢይትኌለቍ ፡ ብዝኆሙ ፤ ወቅዱ
ስኒ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አርመመ ፡ እምገቢ
ረ ፡ ጸሎት ፡ ከመ ፡ ይርአዮሙ ፡ ለእሉ ፡፡ ወከልሑ ፡
ኵሎሙ ፡ ወይቤልዎ ፡ ኢአከለከኑ ፡ ምድረ ፡ ሸዋ ፡
ዘኀደግነ ፡ ለከ ፡፡ ዝየ ፡ መጻእከኑ ፡ ከመ ፡ ትክላእ ፡ አ
ምልኮተነ ፡ ንሕነኒ ፡ ኢነኃድገከ ፡ ዘእንበለ ፡ ንቅትል
ከ ፡፡ ወነሥኡ ፡ (Fol. 72b. 1.) አዕባን ፡ ወወገርዎ ፡ ለ
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እስከ ፡ ይደቅቅ ፡
አጽሙ ፡ ወእንዘ ፡ ይወገርዎ ፡ ወረደ ፡ ቅዱስ ፡ ሚካ
ኤል ፡ ሊቀ ፡ መላእክት ፡ ከመ ፡ ነበልባለ ፡ እሳት ፡ ወ
ዘበጦሙ ፡ በክንፊሁ ፡ ወረሰዮሙ ፡ ከመ ፡ ፀበለ ፡ ም
ድር ፡ ወሐልቁ ፡ ኵሎሙ ፡ ወአንሥአ ፡ ለአቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወገሠሦ ፡ ወአሕየዎ ፡ እም
ሕማሙ ፡፡ ወይቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ለአቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለምንት ፡ ኢአተብከ ፡ በት
እምርተ ፡ መስቀል ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤከ ፡ አጋን
ንት ፡፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡

ምንተ ፡ ይሬስዩኒ ፡ ለእመ ፡ ቀተሉ ፡ ሥጋየ ። ለነፍስ
የሰ ፡ ኢይክሉ ፡ ቀቲሎታ ። ባሕቱ ፡ እትፌሣሕ ፡ በ
እንተ ፡ ዘያበዝኁ ፡ ሊተ ፡ እ (Fol. 72b. 2.) ሤተ ፡ ምዝ
ጋና ፡ ብተጋድሎቶሙ ፡ ምስሌየ ። ወይቤሎ ፡ ቅዱስ ፡
ሚካኤል ፡ አፍቁርየ ፡ እንከሰ ፡ ጽናዕ ፡ ወኀይል ፡ ላዕ
ለ ፡ ኵሉ ፡ ገድላተ ፡ ጸላኢ ፡ እንተ ፡ ትመጽእ ፡ ኀቤከ ።
እስመ ፡ ሀለወከ ፡ ትሚጥ ፡ ብዙኃን ፡ ነፍሳተ ፡ እም
ኢያእምሮ ፡ ውስተ ፡ አእምሮ ፤ ወዘንተ ፡ ብሂሎ ፡ መ
ልአክ ፡ ኃለፈ ።

CHAPTER XLVI.

(Fol. 73a. 1.) ምዕራፍ ፡ ፵፮ ። ወበሳኒታ ፡ ሰምዐ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ቃለ ፡ እምሰማይ ፡
ዘይብል ፡ ናሁ ፡ ይትወለድ ፡ ለከ ፡ ወልድ ፡ እመንፈ
ስ ፡ ቅዱስ ፤ ዘስሙ ፡ አኖሬዎስ ፡ ውእቱ ፡ ያጠፍኦሙ ፡
ለእለ ፡ ተርፉ ፡ መሰርያን ፤ ወይመይጦሙ ፡ ውስተ ፡
አምልኮ ፡ እግዚአብሔር ፡ ወይትሐነጽ ፡ ዐቢይ ፡ ምኔ
ት ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፤ ወይበዝኁ ፡ ደቂቅከ ፡ በው
ስቴታ ፡ በደኃሪ ፡ መዋዕል ። ወቅዱስ ፡ (Fol. 73a. 2.)
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ሰሚዖ ፡ ዘንተ ፡ ቃለ ፡ አ
ርመመ ። ወእምዝ ፡ ነሥተ ፡ መሥዋዕተ ፡ ዘአጋንን
ት ፤ ወአእመኖሙ ፡ ለኵሎሙ ፡ ሰብአ ፡ ሀገር ፡ በስ
መ ፡ እግዚአብሔር ፤ እስመ ፡ ልማዱ ፡ ለዝንቱ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ በጽሐ ፡ ሀገር ፡
ይሴአል ፡ እምሰብእ ፡ እለ ፡ ይነብሩ ፡ ውስቴታ ፡ ምኅ
ራማታ ፡ ዘያመልኩ ፡ ቦቱ ። ወሶበ ፡ ነገርዎ ፡ የሐው
ር ፡ ፍጡነ ፡ ወይነሥቶ ። ወእንዘ ፡ ይገብር ፡ ከ (Fol.
73a. 3.) መዝ ፡ በጽሐ ፡ ምድረ ፡ ዳሞት ፡ ኀበ ፡ ደብር ፡
ዘይሰመይ ፡ ዝባ ፡ ፈተን ። ወቦ ፡ ህየ ፡ ጣዖት ፡ ዘአዕባ
ን ፡ ወዘዕፀው ፡ በዘያሰግሉ ፡ ሰብአ ፡ ሀገር ፤ ወይትከሀ
ዱ ፡ ሎሙ ፡ አጋንንት ፡ በውስቴቱ ፡ ወይዘብሑ ፡ ሎ
ሙ ፡ መምለክያኒሆሙ ፡ ወያወጽሑ ፡ ሎሙ ፡ ደመ ፡
እንስሳ ። ወሶበ ፡ ርእየ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
እልከተ ፡ ግልፍዋተ ፡ ነሥአ ፡ ዕብነ ፡ ወቀጥቀጦሙ ፡
ወገንጸለ ፡ መናብርቲሆሙ ። ወዓረበ ፡ ፀሐ (Fol. 73b. 1.)
ይ ፡ ቆመ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለጸል
ዮ ፡ ቃሕተ ፡ ኦም ። ወመጽኡ ፡ ኀቤሁ ፡ ብዙኃን ፡ አ
ጋንንት ፡ እንዘ ፡ ይጸአቁ ። ወይቤልዎ ፡ በክላህ ፡ ኢአ
ከለከኑ ፡ አድያማተ ፡ ሸዋ ፡ ዘኃደግነ ፡ ለከ ። ዝየኒ ፡
መጻእከ ፡ ከመ ፡ ትክላእ ፡ አምልኮተነ ። ወይእዜኒ ፡
ኢነኀድገከ ፡ ዘእንበለ ፡ ንቅትልከ ። ወተረግሙ ፡ ለ
አፍርሆቱ ፤ ወወገርዎ ፡ በአእዛን ፡ ወይቤሎሙ ፡ ለ
ምንት ፡ ትፃምዉ ፡ ከንቶ ፡ እንዘ ፡ ድኩማን ፡ አንት
ሙ ። ወ (Fol. 73b. 2.) ዓተበ ፡ ላዕሌሆሙ ፡ በማዕተበ ፡
ክርስ (Fol. 73b. 3.) ቶስ ፡ ወተዘረው ፡ ከመ ፡ ጢስ ።

CHAPTER XLVII.

(Fol. 74a. 1.) ምዕራፍ ፡ ፵፯ ። ወበሳኒታ ፡ ተጋብኡ ፡
ሰብእ ፡ ብዙኃን ፡ ዐበይተ ፡ ሀገር ፡ ከመ ፡ ይሰግዱ ፡
ለአማልክቲሆሙ ፤ ወረከብዎሙ ፡ ውዱቃነ ፡ ወግዱ
ፋነ ፡ ውስተ ፡ ገጸ ፡ ምድር ። ወደንገጹ ፡ ወተበሀሉ ፡
በበይናቲሆሙ ፡ ምንተ ፡ ኮኑ ፡ አማልክቲነ ፡ ዮም ፡ ወ
መኑ ፡ ቀጥቀጦሙ ፡ ወይቤሎሙ ፡ ብእሴ ፡ እግዚአብ
ሔር ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አነ ፡ ሰበር
ክዎሙ ፡ በኃይለ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ዘኢክህ (Fol. 74a. 2.) ሉ ፡ አድኅኖ ፡ ርእሰሙ ፡ እምዴ
የ ፡ እሮኑ ፡ ይክሉ ፡ ረዲአ ፡ ለባዕዳን ፡ ምንተ ፡ ይገብ
ሩ ፡ ለክሙ ፡ እሉ ፡ አዕባን ፡ ዘአልቦሙ ፡ እስትንፋ
ስ ። ወርኢዮሙ ፡ ኪያሆሙ ፡ ይቤልዎ ፡ እምአይቴ ፡
አንተ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ አንሰ ፡ መጻእኩ ፡ እምሀገርየ ፡ በትእዛዘ ፡ እግ
ዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፤ ከመ ፡ እንስት ፡ ኵሎ ፡
ምሕራማተ ፡ ዘትስሕቱ ፡ ቦሙ ። ወይቤልዎ ፡ እመሰ ፡
ፈነወከ ፡ እግዚእከ ፡ እ (Fol. 74a. 3.) ስኩኬ ፡ ንሬኢ ፡
ለእመ ፡ ያድኅንከ ፡ እምእዴነ ። በከመ ፡ አጥፋእከ ፡
አማልክቲነ ፡ ንሕነኒ ፡ ንገብር ፡ ላዕሌከ ፡ እኩየ ፤ ወአ
ኀዝዎ ፡ ወዘበጥዎ ፡ ወአሕመምዎ ፡ ብዙኃ ፡ እስከ ፡

አልጸቀት ፡ ነፍሱ ፡ ለወፂእ ። ወመንፈቆሙ ፡ ይቤሉ ፡ ኢንቅትሎ ፡ ዘእንበለ ፡ ያእምር ፡ ንጉሥ ። እስመ ፡ ሰበረ ፡ አማልክተ ፡ ዘያመልክሙ ፡ ወሞቅሕዎ ፡ በጽኑዕ ፡ ሙቃሔ ፤ ወወሰዱ ፡ ፩እምኔሆሙ ፡ ዘስሙ ፡ ቀፈረ ፡ ውድም ፡ ዘ (Fol. 74b. 1.) ውእቱ ፡ መኰንነ ፡ (Fol. 74b. 2.) አዳም ።

CHAPTER XLVIII.

(Fol. 74b. 3.) ምዕራፍ ፡ ፵፰ ። ወለውእቱሰ ፡ መኰንነ ፡ አዳም ፡ ቦቱ ፡ ወልድ ፡ ዘየሐንቆ ፡ ጋኔን ፤ ወይነጽሖ ፡ ወእንዘ ፡ የአቱ ፡ መኰንን ፡ ሶበ ፡ አልጸቀ ፡ ለበዊአ ፡ ቤቱ ፡ ወፅአ ፡ ውእቱ ፡ ወልድ ፡ ለቀበላ ፡ አቡሁ ። ወሶቤሃ ፡ ነጽሖ ፡ ጋኔኑ ፡ በቅድመ ፡ ኵሉ ፡ ሰብእ ፡ ወደንገፁ ፡ ኵሎሙ ። ወጸርሐ ፡ ጋኔን ፡ እንዘ ፡ ይብል ፡ ምንት ፡ ብየ ፡ ምስሌከ ፡ አፍሥሐ ፡ ጽዮን ፤ ወጸውአ ፡ ስምከሰ ፡ ሐዲስ ፡ ኢይትከሀለኒ ፡ መኑ ፡ አብጽሐከ ፡ ዝየ ፡ (Fol. 75a. 1.) ከመ ፡ ትሣቅየኒ ፡ ወኀደጉ ፡ ለከ ፡ ቅድመ ፡ ብዙኃተ ፡ አድያማተ ፡ ወኢአካለከኑ ፡ እማንቱ ፤ ወሰደድከኒ ፡ እምኵሉ ፡ በሐውርት ፡ እንዘ ፡ ትትልወኒ ፡ ኀበ ፡ ሖርኩ ። ወይእዜኒ ፡ ዝየ ፡ መጻእኩ ። አሌ ፡ ሊተ ፡ አይቴ ፡ እጐይይ ፡ እምኔከ ፡ ኦብእሲ ፡ እኩይ ፡ ዘኢተአርፍ ፡ ውስተ ፡ አሐቲ ፡ ሀገር ፡ አነ ፤ ወአንተ ፡ እንዘ ፡ ንትቃተል ፡ ንነብር ፡ እስከ ፡ ዕለተ ፡ ሞትከ ፡ ወእመኒ ፡ ዐበይከ ፡ አርምሞ ። ናሁ ፡ እበውእ ፡ ውስተ ፡ ል (Fol. 75a. 2.) በ ፡ ንጉሥ ፡ መተሎሜ ፡ ወይወድየከ ፡ ኀበ ፡ ጦመ ፡ ግራር ፡ ወይትኃጐል ፡ በህየ ። ወአነ ፡ አዓርፍ ፡ እምኔከ ፡ ወሰሚዖ ፡ ውእቱ ፡ መኰንን ፡ ዘንተ ፡ ነገረ ፡ ደንገፀ ፡ ወፈትሐ ፡ ፍጡነ ፡ እማዕስሩ ፤ ወሰገደ ፡ ቅድሜሁ ፡ ወይቤሎ ፡ አንተኑ ፡ አምላክ ፡ ሰማይ ፤ ዘይብልዎ ፡ እግዚአብሔር ፤ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ኢኮንኩ ፡ ኪያሁ ፡ ዳእሙ ፡ ገብሩ ፡ አነ ፡ ዘአመልክ ። ወይቤሎ ፡ (Fol. 75a. 3.) ውእቱ ፡ መኰንን ፡ መኑ ፡ ውእቱ ፡ አምላክ ፡ መሀረኒ ፡ ፍኖተ ፡ ሕይወት ። አአባ ፡ ወፈውስ ፡ ሊተ ፡ ወልድየ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወለእመ ፡ ተፈወሰ ፡ ለከ ፡ ወልድከ ፡ በእዴየ ፡ ተአምኑ ፡ በአምላኪየ ። ወይቤሎ ፡ ውእቱ ፡ መኰንን ፡ እወ ፡ አአምን ፡ ፍጹመ ፡ ወአንሥአ ፡ እዴሁ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወዓተበ ፡ ላዕለ ፡ ገጹ ፡ ሕፃን ፡ እንዘ ፡ ይብል ፡ በስመ ፡ እግዚእየ ፡ ኢየሱ (Fol. 75b. 1.) ስ ፡ ክርስቶስ ። ፃእ ፡ መንፈስ ፡ ርኩስ ፡ እምላዕለ ፡ ዝንቱ ፡ ወልድ ። ወወፅአ ፡ በጊዜሃ ፡ በአምሳለ ፡ ዐቢይ ፡ ቀርድ ፡ እንዘ ፡ ይኬልሕ ፤ ወይብል ፡ ኢትልክፈኒ ፡ ወኢታውዕየኒ ፡ በእሳት ፡ ዘእዴከ ፡ ለልየ ፡ እወፅእ ፡ ለከ ። ወአንከሩ ፡ እለ ፡ ርእዩ ፡ ዘንተ ። ወተፈሥሐ ፡ ውእቱ ፡ መኰንን ፡ ወአምነ ፡ በእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምስለ ፡ ኵሉ ፡ ሰብአ ፡ ቤቱ ፤ ወምስለ ፡ ኵሎሙ ፡ ሰብአ ፡ ሀገረ ፡ ዳሞ ፡ በ (Fol. 75b. 2.) ላዕለ ፡ እደዊሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበይእቲ ፡ ዕለት ፡ አጥመቆሙ ፤ በስመ ፡ አብ ፡ ወወመንፈስ ፡ ቅዱስ ። ወሰመ (Fol. 75b. 3.) ዮ ፡ ገብረ ፡ ዋሕድ ፡ ለውእቱ ፡ መኰንን ፡ ወለብእሲቱ ፡ ሰመያ ፡ ወለተ ፡ ዋሕድ ። ወለወልዱ ፡ ሰመዮ ፡ ተክለ ፡ ዋሕድ ።

CHAPTER XLIX.

(Fol. 76a. 1.) ምዕራፍ ፡ ፵፱ ። ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ መጽኡ ፡ ዐበይተ ፡ ሀገር ፡ እለ ፡ አኀዝዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤልዎ ፡ ለመኰንን ፡ ዕቀቦ ፡ በጽኑዕ ፡ ለውእቱ ፡ ዕለት ፡ ብእሲ ፡ ዘቀጥቀጠ ፡ አማልክቲነ ፤ እስከ ፡ ናበጽሖ ፡ ኀበ ፡ ንጉሥ ፤ ወይቤሎሙ ፡ ውእቱ ፡ መኰንን ፡ ሠናይአ ፡ አዓቅቦ ። ወነበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይሜህሮሙ ፡ ለሰብአ ፡ አዳሞ ፡ ሕገ ፡ ሃይማኖት ፡ (Fol. 76a. 1.) አርቶዶክሳዊት ፡ ወይፌውስ ፡ ድውያነ ፡ እለ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ። ወሶበ ፡ ፈጸመ ፡ ፲አውራኃ ፡ መጽኡ ፡ እሙንቱ ፡ መኳንንት ። ወይቤልዎ ፡ ለገብረ ፡ ዋሕድ ፡ አምጽእ ፡ ውእተ ፡ ብእሴ ፡ ዘአ

ዕቀብኖ ፡ ለከ ፤ ወነዓ ፡ ንሰዶ ፡ ኀበ ፡ ንጉሥ ። ወይቤ
ሎሙ ፡ ኢይሁበክሙ ፡ ኪያሁ ፡ እስከ ፡ እመውት ፡
ምስሌሁ ። ወይቤልዎ ፡ እሙንቱ ፡ ሰብእ ፡ እመ ፡ ኢ
ወሀብከነ ፡ ኪያሁ ፡ አእምር ፡ ከመ ፡ ፪ክሙ ፡ ትትወ
ደ (Fol. 76a. 3.) ዩ ፡ ጦመግሬር ። ወትትኴነኑ ፡ ብዙ
ኃ ፡ ወሖሩ ፡ ፍጡነ ፡ ከመ ፡ ያስተዋድይዎ ፡ ኀበ ፡ ንጉ
ሥ ። ወበጺሖሙ ፡ ህየ ፡ ወዜነውዎ ፡ ለንጉሥ ፡ እን
ዘ ፡ ይብሉ ፡ አእግዚእነ ፡ ረከብነ ፡ ብእሴ ፡ መልዕል
ተ ፡ ዝበፈተን ። ሰቢሮ ፡ ኵሎ ፡ አማልክተ ፡ ዘትሰግ
ድሎሙ ፡ አንተ ፡ ወአሰርኖ ፡ እስከ ፡ ናመጽኦ ፡ ለከ ።
ወአዕቀብኖ ፡ ለቀፈረ ፡ ውድም ። ወናሁ ፡ ቆመ ፡ ሎ
ቱ ፡ ወይቤለነ ፡ ኢይሁበክሙ ፡ ኪያሁ ፡ እስከ ፡ እመ
(Fol. 76b. 1.) ውት ፡ ምስሌሁ ፡ እንዳኢ ፡ ኢነአምሮ ፡
ለእመ ፡ ክህዶሙ ፡ ለአማልክቲነ ፡ አንጉሥ ። ወሰሚ
ዖ ፡ ንጉሥ ፡ ተምዓ ፡ ጥቀ ። ወፈነወ ፡ ኃያላነ ፡ ላዕከ
ነ ፡ ከመ ፡ ያምጽእዎሙ ፡ ለ፪ሆሙ ፡ በሙቃሔ ፡ ጽኑ
ዕ ። ወበጺሖሙ ፡ ልዑካን ፡ ኀበ ፡ ቤቱ ፡ ለመኰንነ ፡
አዳም ፡ ወረከብዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እንዘ ፡ ያወዕእ ፡ አጋንንተ ፡ ወይሜህሮሙ ፡ ለሰ
ብእ ፡ ሀገር ፡ ዕበያቲሁ ፡ ለእግዚአብሔር ። (Fol. 76b. 2.)
ወአኀዝዎ ፡ ወአሠርዎ ፡ ለገብረ ፡ ዋ (Fol. 76b. 3.) ሕ
ድሂ ፡ ምስሌሁ ፡ ወወሰድዎሙ ፡ ኀበ ፡ ንጉሥ ።

CHAPTER L.

(Fol. 77a. 1.) ምዕ ፡ ፶ ። ወእንዘ ፡ የሐውሩ ፡ በፍ
ኖት ፡ ይቤሎ ፡ መኰንን ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ስማዕ ፡ እንግርከ ፡ አብእሴ ፡ እግዚአብሔ
ር ። እስመ ፡ ናሁ ፡ ፳ወ፭ዓመት ፡ እምዘ ፡ አንበዘ ፡ ል
ቡ ፡ ለንጉሥ ፤ በእንተ ፡ አሐቲ ፡ ብእሲት ፡ ዘጼወዋ ፡
እምሀገረ ፡ ሼዋ ፤ ወፈቀደ ፡ ከመ ፡ ያውስባ ፡ በሕገ ፡
አማልክቲሁ ። ወጠብሐ ፡ መጋዝዕተ ፡ ብዙኃነ ። ወ
አዘዘ ፡ ያምጽእዋ ፡ በክብር ፡ ከመ ፡ ያስግዳ ፡ ለአማል
ክ (Fol. 77a. 2.) ት ፡ እምቅድመ ፡ ያውስባ ። ወሶበ ፡ ቆ
መት ፡ ቅድመ ፡ አማልክት ፡ መጽአ ፡ መብረቅ ፡ እም
ሰማይ ፡ እንዘ ፡ ንሬኢ ፡ ኵልነ ። ወመሠጣ ፡ ግብተ ፡
ወአዕረጋ ፡ ሰማያተ ። ወሞቱ ፡ ብዙኃን ፡ ሰብእ ፡ እም
ግርማሁ ። ንጉሥኒ ፡ ኮነ ፡ እንበዘ ፡ እምይእቲ ፡ ዕለ
ት ፡ እስከ ፡ ዮም ። ለእሙ ፡ አሕየውኮ ፡ እምእንባዜ
ሁ ፡ እምደገነ ፡ ይመስለኒ ። ወእመ ፡ አኮሰ ፡ ይቀትለ
ነ ፡ ወአክሞስሰ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወይቤ (Fol. 77a. 3.) ሎ ፡ ትፈርሀኑ ፡ ሎነኬ ፡ አገብረ ፡
ዋሕድ ፡ ኢትፍራህ ፡ እስመ ፡ ኢየኃድገነ ፡ አምላክነ ፡
ውስተ ፡ እዴሁ ፡ ለንጉሥ ። ወበእንተ ፡ ይእቲኒ ፡ ብ
እሲት ፡ ዘትቤለኒ ፡ ድኅረ ፡ እነግረከ ፡ እምከመ ፡ ርኢ
ከ ፡ ስብሐተ ፡ እግዚአብሔር ። ወእንዘ ፡ ይትበሀሉ ፡
ዘንተ ፡ በጽሑ ፡ ኀበ ፡ ንጉሥ ።

CHAPTER LI.

(Fol. 77b. 1.) ምዕ ፡ ፶፩ ። ወነገርዎ ፡ ልዑካን ፡ በእ
ንቲአሆሙ ። ወይቤ ፡ ንጉሥ ፡ አምጽእዎሙ ፡ ኀቤ
የ ፡ ወአምጽእዎሙ ፤ ወአቀምዎሙ ፡ ቅድሜሁ ። ወ
ይቤሎ ፡ ለማር ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
አይቴ ፡ ውእቱ ፡ ብሔርከ ፡ አብእሲ ፡ እኩይ ፡ ዘታማ
ስን ፡ ሀገረነ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ አኅርቱም ፡ እንበዘ ፡ ልብ ፡ ወሐሊና ፡ እንዘ ፡
ኢተአምር ፡ ኪያየ ፡ ትሴአል ፡ ሀገርየ ። ወይቤሎ ፡
መተሎሜ ፡ (Fol. 78a. 1.) አይቴ ፡ ውእቱ ፡ ብሔርከ ፡
ወምንት ፡ ውእቱ ፡ ፍጥረትከ ፤ ወይቤሎ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ክርስቲያናዊ ፡ እም
ብሔረ ፡ ጽባሕ ። ወይቤሎ ፡ መኑ ፡ አብጽሐከ ፡ ዝየ ።
ወይቤሎ ፡ ማር ፡ ተክለ ፡ ሃይማኖት ፡ እግዚእየ ፡ ኢየ
ሱስ ፡ ክርስቶስ ፡ ፈነወኒ ፡ ከመ ፡ አጥፍእ ፡ ኵሎ ፡ አ
ማልክተ ፡ ዘውስተ ፡ ሀገርከ ። ወሰሚዖ ፡ ንጉሥ ፡ ተ
ምዕዓ ፤ ወይቤሎ ፡ ኪያከኑ ፡ ያምልኩ ፡ መጻእከ ፡ ዘ
ታጠፍእ ፡ አማ (Fol. 78a. 2.) ልክተ ። አነ ፡ ወልደ ፡
እስላንዲኔ ፡ አጠፍእ ፡ ኪያከ ፡ ሶበ ፡ አጥፋእከ ፡ አማ

ልክትየ ። ወእምዝ ፡ ተመይጠ ፡ መተሎሜ ፡ ኀበ ፡
ውእቱ ፡ መኰንን ፡ ገብረ ፡ ዋሕድ ። ወይቤሎ ፡ አን
ተኑ ፡ ቀፈረ ፡ ውድም ፡ ዕቡየ ፡ ልብ ፤ ወዕዩየ ፡ ሕሊ
ና ፡ ከላእከ ፡ ከመ ፡ ኢያምጽእዎ ፡ ኀቤየ ፡ ለዝብእሲ ።
ወይቤሎ ፡ ገብረ ፡ ዋሕድ ፡ እወከላእኩ ፤ እስመ ፡ ር
ኢኩ ፡ መንክረ ፡ ወመድምመ ፡ ዘይትገበር ፡ በእደዊ
ሁ ፡ ዘኢርእዩ ፡ አበው (Fol. 78a. 3.) የ ። ወይቤሎ ፡
ምንተ ፡ እንዘ ፡ ይገብር ፡ ርኢከ ፤ ወይቤ ፡ ርኢኩ ፡ እ
ንዘ ፡ ያወፅእ ፡ አጋንንተ ፤ ወይፌውስ ፡ ድውያነ ፡ ወ
ይገብር ፡ ኃይለ ፡ ብዙኃ ፤ ወበበይነ ፡ ዝንቱ ፡ ከላእኩ ፡
አንሰ ። እንዘ ፡ እብል ፡ ለእመ ፡ ሞተ ፡ እመውት ፡ ም
ስሌሁ ፡ ወለእመ ፡ ሐይወ ፡ አሐዩ ፡ ከማሁ ። ዘፈቀድ
ከ ፡ ግበር ፡ ላዕሌየ ፡ አንጉሥ ። ወተምዕዓ ፡ ንጉሥ ፡
ወይቤሎ ፡ እስኩ ፡ ለእመ ፡ ተሐዩ ፡ በሕይወተ ፡ ባዕ
ድ ፡ አሬእየከ ። ወአዘዘ ፡ (Fol. 78b. 1.) ያምጽኡ ፡ ፪
ተ ፡ ቀፎዋተ ፡ ወይደይዎሙ ፡ ውስቴቶሙ ፡ ለቅዱሳ
ን ፡ ወይኅትሙ ፡ አፈዋቲሆሙ ፡ በአነዳ ፡ ላህም ፡ ር
ጡብ ፤ ወይውርውዎሙ ፡ ውስተ ፡ ጸድፍ ፡ ዐቢይ ፡
ዘይሰመይ ፡ ጠመግሬር ። ወገብሩ ፡ ቦሙ ፡ ከማሁ ፡ ወ
ሰበ ፡ ወረውዎሙ ፡ ውስተ ፡ ጸድፍ ፡ ወረደ ፡ ኀቤሆ
ሙ ፡ መልአከ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ሚካኤል ፡
ወጾሮሙ ፡ በአክናፊሁ ፡ ወዘእንበለ ፡ ይብጽሑ ፡ ም
ድረ ። ወአውፅኦሙ ፡ ውስ (Fol. 78b. 2.) ተ ፡ መርህ
ብ ፡ ዘእንበለ ፡ ያርኁ ፡ አፈ ፡ ቀፈዋት ። ወወፅኡ ፡ ፍ
ጡነ ፡ ወሖሩ ፡ ኀበ ፡ ንጉሥ ። ወቆሙ ፡ ቅድሜሁ ፡ እ
ምቅድመ ፡ ይትመየጡ ፡ እለ ፡ ወረውዎሙ ፤ ወይቤ
ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለመተሎሜ ፡
ተኃተር ፡ አዕልው ፡ ነዋ ፡ ንሕነ ፡ ዘአዘዝከ ፡ ይውር
ውነ ፡ ውስተ ፡ ጸድፍ ። ወይቤሎ ፡ መኑ ፡ አውፅአከ
ሙ ፡ እምጸድፍ ፡ ወእምድብዕተል ፡ ወይቤሎ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አምላኪ (Fol. 78b. 3.)
የ ፡ ክሀሊ ፡ አውፅአኒ ፡ እምጸድፍ ። ወእንዘ ፡ ይትና
ገሩ ፡ ዘንተ ፡ መጽኡ ፡ እሙንቱ ፡ እደው ፤ እለ ፡ ወረ
ውዎሙ ፡ ወሰበ ፡ ርእይዎሙ ፡ ደንገጹ ፡ ጥቀ ፤ ወይ
ቤሉ ፡ ሠናየ ፡ እምነ ፡ እምነ ፡ ቀፈረ ፡ ውድም ፡ ንሕነ
ሂ ፡ አመነ ፡ በአምላክ ፡ ዝንቱ ፡ ብእሲ ፡ ዘአድኃነ ፡ ር
እሶ ፤ ወነፍሰ ፡ ካልኡ ፡ እምነ ፡ ጸድፍ ። ወይቤሎሙ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመኑ ፡ ፈድፋደ ፡
ዘየዐቢ ፡ እምዝ ፡ ትሬእዩ ፡ ድኅረ ፤ ወይቤ ፡ መተሎ
ሜ ፡ (Fol. 79a. 1.) እሉ ፡ ሰብእ ፡ ተማከሩ ፡ በፍኖት ፡
ከመ ፡ ይኂጡኒ ፤ ወዘእንበለ ፡ ይውርውዎሙ ፡ መጽ
ኡ ፡ ኀቤየ ። ወአዘዘ ፡ ያምጽኡ ፡ እሎንተ ፡ ድንብዕ
ተላተ ፡ ዘወደይዎሙ ፡ ቦሙ ፤ ወተረክቡ ፡ እንዘ ፡ ኀ
ቱም ፡ አፉሆሙ ፡ በከመ ፡ ቀዳሚ ። ወይቤ ፡ መተሎ
ሜ ፡ አምጽኡ ፡ ክልኤተኒ ፡ ፲ድንብዕተላተ ፡ ወወደ
ዩ ፡ ኪያሆሙ ፡ ውስቴቶሙ ፡ እለ ፡ አጽርዑ ፡ ገቢረ ፡
ትእዛዝየ ፡ ለውእቱሂ ፡ ብእሲ ፡ መሰርይ ፡ ወለቀፈረ ፡
(Fol. 79a. 2.) ውድም ፡ ደይዎሙ ፡ በከመ ፡ ቀዳሚ ፤ ወ
ውርውዎሙ ፡ ውስተ ፡ ጠመግሬር ። ወከመዝ ፡ ይቤ
ሎሙ ፡ ለምእመናኒሁ ፡ ወይቤልዎ ፡ አሆ ። ወወፅኡ ፡
ምእመናን ፡ ንጉሥ ፡ እምቅድሜሁ ። ወአያሩ ፡ ፲ድ
ንብዕተላተ ፡ ወወደይዎሙ ፡ ለ፲ቲሆሙ ፡ ወዓልያነ ፡
ንጉሥ ፡ እለ ፡ ይቤሎሙ ፡ አጽርዑ ፡ ገቢረ ፡ ትእዛዝ
የ ፡ ለአቡነሂ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወለገብረ ፡
ዋሕድሂ ፡ ወደይዎሙ ፡ ኀበ ፡ ዘቀዳሚ ። ወወሰድዎ
ሙ ፡ (Fol. 79a. 3.) ይውርውዎሙ ፡ ውስተ ፡ ጸድፍ ፡
ወተለውዎሙ ፡ ተዓይነ ፡ ንጉሥ ፡ ብዙኃን ፡ ከመ ፡ ይ
ርአዩ ፡ ዘይከውን ። ወበጺሖሙ ፡ ውስተ ፡ አፈ ፡ ጸድ
ፍ ፡ ወረውዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ቅድመ ፡ ወለመኰንን ፡ ዳግመ ፡ ወለ፲ቲሆሙ ፡ ድኅ
ረ ። አሚሃኒ ፡ ወረደ ፡ ቅዱስ ፡ ሚካኤል ፡ ወፆሮሙ ፡
በክነፊሁ ፡ ከመ ፡ ቀዳሚ ፤ ወአውፅኦሙ ፡ ውስተ ፡
መርህብ ። ወካዕበ ፡ አውፅኦሙ ፡ እምድብዕተል ።
ወይቤሎ ፡ ለአቡነ ፡ ቅዱስ ፡ (Fol. 79b. 1.) ተክለ ፡ ሃ
ይማኖት ፡ ሑር ፡ አስተኃፍሮ ፡ ለዝኩ ፡ ረሲዕ ፡ እ
ስከ ፡ የአምን ፡ በአምላክከ ፡ ወእሙንቱሰ ፡ ዕደው ፡
ዘወረውዎሙ ፡ ዘጸድፉ ፡ መሰሎሙ ፡ ወዘወረዱ ፡ ው
ስተ ፡ ጸድፍ ፡ ወኢርእዩ ፡ ከመ ፡ መሠጠሙ ፡ መል
አከ ፡ እግዚአብሔር ። ወነልቆሙ ፡ ለእሙንቱ ፡
ምእመናን ፡ ንጉሥ ፡ ፳ወ፬ ፡ ወቆመ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ አንቀጸ ፡ ዴዴሁ ፡ ለንጉሥ ፡ እ
ንዘ ፡ የአኵቶ ፡ ለእግዚአብሔር ፡ ዘገብረ ፡ ሎቱ ፡
ዘንተ ፡ ተአምረ ፡ (Fol. 79b. 2.) እልክቱኒ ፡ ሰብእ ፡
እሊአሁ ፡ አኀዙ ፡ ይሰግዱ ፡ ቅድሜሁ ፤ ወይቤሉ ፡
ነአምን ፡ በአምላክከ ፤ አአቡነ ፡ ቅዱስ ፡ ለእመ ፡ አ
ንተ ፡ አምላክ ፡ ንግረነ ፡ ጥዩቀ ፤ ወእመ ፡ አኮ ፡ መ

ሐረነ ፡ ጽድቀ ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ አንሰ ፡ ኢኮንኩ ፡ አምላከ ። አላ ፡
ገብረ ፡ አምላክ ፡ አነ ። አምላክሰ ፡ ውእቱ ፡ ኢየሱስ ፡
ክርስቶስ ፡ በሥላሴሁ ፡ ዘይሁብ ፡ ሕይወተ ፡ ዘለዓለ
ም ፤ ለእለ ፡ የአምኑ ፡ ቦቱ ፡ ወይቤልዎ ፡ ንሕነኒ ፡ አ
መ (Fol. 79 b. 3.) ነ ፡ በስሙ ፡ ከመ ፡ ንሕየው ፡ ለዓለም ።

CHAPTER LII.

(Fol. 80 a. 1.) ምዕራፍ ፡ ፶፪ ። ወእምዝ ፡ ቦአ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ ንጉሥ ፡ እንዘ ፡
ይተልውዎ ፡ ማኅበራኒሁ ። ወይቤሎ ፡ ተኃፈር ፡ ኦረ
ሲዕ ። እስመ ፡ ናሁ ፡ መጻእኩ ፡ በኃይለ ፡ እግዚእየ ፡
ኢየሱስ ፡ ክርስቶስ ፤ ከመ ፡ አስተኃፍርከ ። ወደንገ
ፀ ፡ ንጉሥ ፡ ወኃጥአ ፡ ዘይነብብ ። ወመጽኡ ፡ ፷ወ፬
ዕደው ፡ ወዓልያኒሁ ፡ ለንጉሥ ፡ እንዘ ፡ ይብሉ ፤ ቀዳ
ሚሰ ፡ ኢወረውዎሙ ፡ መሰለነ ፡ በከመ ፡ ይቤ ፡ ንጉ
ሥ ። ንሕነኒ ፡ ንቤ ፡ እስመ ፡ (Fol. 80 a. 2.) መኰንን ፡
ተሀበዮሙ ፡ በብዝኃ ፡ ንዋይ ፡ ወይእዜሰ ፡ ወረውናሆ
ሙ ፡ ንሕነ ፡ ለእሙንቱ ፡ ገበርተ ፡ ዓመፃ ፡ ምስለ ፡ ብ
እሲ ፡ ዘአስሐቶሙ ። ወእንዘ ፡ ይትበሀሉ ፡ ዘንተ ፡ በ
ጽሑ ፡ ኀበ ፡ ዴዴ ፡ ንጉሥ ፡ ወረክቡ ፡ ህየ ፡ ፲ወ፪ድ
ብዕሲላት ፡ ኀቱማተ ፡ አፉሆሙ ፡ በከመ ፡ ቀዳሚ ፡ ወ
ደንገፁ ፡ ወቦኡ ፡ ፍጡነ ፡ ኀበ ፡ ንጉሥ ። ወረከብዎ
ሙ ፡ ለ፲ወ፪ ዕደው ፡ እንዘ ፡ ይቀውሙ ፡ ቅድሜሁ ።
ወ፭እምኔሆሙ ፡ ማር ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ይዛ
ለ (Fol. 80 b. 1.) ፎ ፡ ለንጉሥ ፡ በእንተ ፡ እክዩ ፡ ወቆ
ሙ ፡ እሙንቱ ፡ ወዐሊያኒሁ ፡ እንዘ ፡ መነክራን ፡ ጥ
ቀ ። ወይቤሎሙ ፡ ንጉሥ ፡ አንትሙ ፡ ኅበርክሙኑ ፡
ምስለ ፡ እሉ ፡ ሐሳውያን ። ለምንት ፡ ኢወረውክም
ዎሙ ፡ ውስተ ፡ ጸድፍ ። ወይቤልዎ ፡ እሙንቱ ፡ ም
እመናኒሁ ፡ አንጉሥ ፡ ወረውናሆሙ ፡ ፍጡነ ፡ በከ
መ ፡ አዘዝከነ ፤ ወኢሐሰውናከ ፡ ተሰአሎሙ ፡ ለሠ
ራዊትከ ፡ እስመ ፡ ብዙኃን ፡ ሰብእ ፡ ዓይን ፡ ሀለው ፡
ምስሌነ ፡ ዘር (Fol. 80 b. 2.) እዩ ፡ እንዘ ፡ ንዌርዎሙ ።
ባሕቱ ፡ ይእዜ ፡ ርኢነ ፡ መንክረ ፡ ናሁ ፡ ድዕብሖላት ፡
ንቡራን ፡ ውስተ ፡ ዴዴከ ። ወኅቱማን ፡ አፉሆሙ ፡
በከመ ፡ ቀዳሚ ። ወዕደውኒ ፡ እለ ፡ ወረውናሆሙ ፡
ወዲየኒ ፡ ውስቴቶሙ ፡ ነዮሙ ፡ ይቀውሙ ፡ ቅድሜ
ከ ። ምንተ ፡ ትብል ፡ አንጉሥ ፡ መኑ ፡ አድኃኖሙ ፡
ለእሉ ፡ ዘእንበለ ፡ አምላኩ ፡ ለዝንቱ ፡ ብእሲ ፡ እንግ
ዳ ፤ ወይእዜኒ ፡ ንሕነ ፡ አመነ ፡ በአምላኩ ፡ ዘያድኅ
ን ፡ እምቀትል ። ወኢንሰግድ ፡ (Fol. 80 b. 3.) ለአማል
ክቲከ ፡ ርኩሳን ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ አደቂቅየ ፡ እመደ ፡ ቦቱ ፡ ፈድፋደ ፡
አኮ ፡ ዘያድኅን ፡ እምቀትለዝ ፡ ዓለም ፡ ባሕቲቱ ። አ
ላ ፡ እምሲኦልኒ ፡ ያድኅን ፡ ወጸርኁ ፡ ኵሎሙ ፤ ወይ
ቤሉ ፡ አመነ ፡ በአምላክከ ፡ ቅዱስ ። ወተምዕዓ ፡ ን
ጉሥ ላዕለ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወጸ
ረፈ ፡ ላዕሌሁ ፡ ብዙኃ ። ወይቤሎ ፡ ኦብእሲ ፡ እኩይ ፡
ዘሰደዱከ ፡ እምሀገርከ ፡ ይመስለከኑ ፡ ት (Fol. 81 a. 1.)
ነግሥ ፡ ዝየ ። ወነሥአ ፡ ኲናተ ፡ ወፈቀደ ፡ ይርግዞ ፡
ለአአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተአጽፈ ፡
ኲናት ፡ ወተጠብለለ ፡ ውስተ ፡ እዴሁ ። ወረግዓ ፡ ከ
መ ፡ ሰምዕ ። ወርኢዮሙ ፡ ዘንተ ፡ ጉቡአን ፡ ከልሑ ፡
እንዘ ፡ ይብሉ ፡ አመነ ፡ በአምላክ ፡ ዝንቱ ፡ ብእሲ ፡
ዘይክል ፡ አድኅና ። ወአዘዘ ፡ ንጉሥ ፡ ለሐራሁ ፡ ይ
ርግዝዎሙ ፡ ለእሙንቱ ፡ ጉቡአን ፤ ወወፅኡ ፡ ሐራ
ሁ ፡ ወረገዝዎሙ ፡ በ (Fol. 81 a. 2.) ቅድሜሁ ። ወኮነ ፡
ኍልቆሙ ፡ ለእለ ፡ ተቀትሉ ፡ በይእቲ ፡ ዕለት ፡ ፫፻ወ
፶፻ወ፹ነፍስ ። ወውኅዘ ፡ ደም ፡ ከመ ፡ ማይ ፡ በማል
በርዴ ፡ ወእሙንቱሰ ፡ ቅዱሳን ፡ ቅቱላን ፡ በእንተ ፡
ክርስቶስ ፡ ነሥኡ ፡ አክሊለ ፡ ስምዕ ፡ ዚኢይማስን ።
በረከቶሙ ፡ ትኩን ፡ ምስለ ፡ ፍቁሮሙ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡

ለዓለመ ፡ ዓለም ፡ አሜን ። ወአሜን ፡ ለይኩን ፡
ለይኩን ።

። ዘረቡዕ ።

CHAPTER LIII.

ምዕራፍ ፡ ፶፫ ። ወእ (Fol. 81b. 1.) ምዝ ፡ አዘዘ ፡ ን
ጉሥ ፡ ይእሥርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እደዊሁ ፡ ወእገሪሁ ፡ ወለገብረ ፡ ዋሕድሂ ፡ ምስ
ሌሁ ። ወይደይዎሙ ፡ ውስተ ፡ ቤተ ፡ሞቅሕ ፡ እስ
ከ ፡ ይመክር ፡ በዘይቀትሎሙ ፤ ወገብሩ ፡ ላዕሌሆሙ ፡
ከመዝ ፡ ወጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ አስተርአዮ ፡ ቅ
ዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ለአቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ኢትፍራህ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ናሁ ፡ ታገብእ ፡ ብ (Fol. 81b. 2.) ዙኃነ ፡ ነ
ፍሳተ ፡ ኀበ ፡ እግዚአብሔር ፤ ጽናዕ ፡ ወኃይል ፡ እስ
መ ፡ ተውህበ ፡ ለከ ፡ ሥልጣን ፡ ወመዊእ ። ወዘንተ ፡
ብሂሎ ፡ ፈትሖ ፡ እማዕሰሩ ፡ ለገብረ ፡ ዋሕድሂ ። ወወ
ሀቦሙ ፡ ሰላመ ፡ ወተሠወሮሙ ፤ ወጸቢሖ ፡ ለአከ ፡ ን
ጉሥ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፤ ከመ ፡ ያምጽእዎ ፡ ለ
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወረከብዎ ፡ እንዘ ፡
ይጼሊ ፡ ቀዊሞ ፡ ወይበርህ ፡ ገጹ ፡ ከመ ፡ ፀሐይ ። ወይ
ቤልዎ ፡ ላእከን ፡ ነዓ ፡ ይ (Fol. 82a. 1.) ጼውዓከ ፡ ንጉ
ሥ ፡ ወወፅአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ም
ስለ ፡ ወልዱ ፡ ቅዱስ ፡ ገብረ ፡ ዋሕድ ። ወቆሙ ፡ ቅ
ድመ ፡ ንጉሥ ፡ ወይቤሎሙ ፡ ንጉሥ ፡ ለላእካኒሁ ፡
መኑ ፡ ፈትሖሙ ፡ እማዕሰሪሆሙ ። ወይቤልዎ ፡ እን
ዳኢ ፡ ኢነአምር ፡ ባሕቱ ፡ ረከብናሁ ፡ እንዘ ፡ ይጼሊ ፡
ቀዊሞ ፡ ወፍቱሐት ፡ እደዊሁ ፡ ወእገሪሁ ፡ እማዕሰር ፤
ወገብረ ፡ ዋሕድሂ ፡ ምስሌሁ ። ወይቤሎ ፡ መተሎ
ሜ ፡ መኑ ፡ ፈትሐከ ፡ (Fol. 82a. 2.) ወይቤሎ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አኀርቱም ፡ ዘአምሠጠ ፡
ልቡ ፡ እስከ ፡ ማዕዜኑ ፡ ትሴእል ፡ ኀይለ ፡ አምላኪየ ፡
ትማልም ። መኑ ፡ አድኃነኒ ፡ እምእዴከ ። ወይቤሎ ፡
መተሎሜ ፡ ትማልምሰ ፡ ድኅንከ ፡ በሥራይከ ። ወነ
ሥአ ፡ ኵናቶ ፡ በፀጋመ ፡ እዴሁ ። ወየማነ ፡ እዴሁ
ሰ ፡ ጥብልልት ፡ ይእቲ ፡ በኵናት ፡ ዘትማልም ። ወፈ
ቀደ ፡ ይርግዞ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወሶቤሃ ፡ ጠግ (Fol. 82a. 3.) ዓት ፡ ኵናት ፡ ውስተ ፡ እ
ዴሁ ፡ ወየብሰ ፡ መዝራዕቱ ፡ ወኮነ ፡ ዕብነ ። ወአውየ
ወ ፡ ወይቤ ፡ ዝንቱ ፡ መሠርይ ፡ እምአይቴ ፡ መጽአ ፡
ከመ ፡ ይቅትል ፡ ኪያየ ፤ ወይንሣእ ፡ መንግሥትየ ፡
ወያማስን ፡ ሀገርየ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ አኮ ፡ ከመ ፡ እቅትልከ ፡ ዘመጻእኩ ።
አላ ፡ ከመ ፡ አሕዩከ ፡ ሀገረከሂ ፡ እሕንፅ ፡ በሃይማኖ
ት ። መንግሥትከሰ ፡ ይመስለኒ ፡ ከመ ፡ ጽንጕነ ፡ መ
(Fol. 82b. 1.) ርሁብ ፡ ዘይክይድዎ ፡ ከለባት ፡ ኀድግሰ ፡
መንግሥተከ ፡ ጸበለ ፡ ምድርኒ ፡ እምቤትከ ፤ ኢይፈ
ቅድ ፡ ለከ ፡ እመን ፡ በአምላኪየ ፤ ወያሐይወከ ፡ ወኢ
ታአወዩ ፡ ወእመ ፡ አኮ ፡ በሎሙ ፡ ለአማልክቲከ ፡ ፈ
ውሱኒ ። ወይቤሎ ፡ መተሎሜ ፡ አይኑ ፡ እምአማል
ክት ፡ ዘይፌውስ ፡ እምሕማም ፤ ወቆመ ፡ ሰይጣን ፡
እምርሑቅ ፡ ወከልሀ ፡ሎቱ ፤ ወይቤ ፡ አመተሎሜ ፡
እምከመ ፡ ቀተልከ ፡ ለ (Fol. 82b. 2.) ዝንቱ ፡ መሠር
ይ ፡ አነ ፡ እፌውሰከ ፡ ውእቱኒ ፡ አዘዘ ፡ ይቅትልዎ ፤
ወይቤልዎ ፡ ሐራሁ ፡ በምንት ፡ ይቀትልዎ ፡ ለዝ ፡ መ
ሠርይ ፡ ኵናትኒ ፡ ኢይክሎ ፤ ወጸድፍ ፡ ኢይትሜጠ
ዎ ። ወይቤሎሙ ፡ ንጉሥ ፡ በሉኬ ፡ አመክሩኒ ፡ ወአ
ስተኑጥኑ ፡ ሊተ ፡ ቀቲሎቶ ፡ እስመ ፡ ሐመምኩ ፡ ፈ
ድፋደ ። ወይቤልዎ ፡ ይደዩ ፡ ሐብለ ፡ ውስተ ፡ ከሳዱ ፡
ይሕንቅዎ ፡ ወይስቅልዎ ፡ ውስተ ፡ ኦም ፡ ነዊሕ ፤ ወ
ይሙት ፡ (Fol 82b. 3.) በሀየ ፤ ወይቤሎሙ ፡ ግበሩ ፡ ላ
ዕሌሁ ፡ ፍጡነ ፡ በከመ ፡ ትቤሉ ። ወአውፅእዎ ፡ ለአ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወወደዩ ፡ ሐብለ ፡
ውስተ ፡ ክሳዱ ፡ ወሐነቅዎ ፡ ወወሰድዎ ፡ ይስቅልዎ ።
ወተለውዎ ፡ ኵሎሙ ፡ ሠራዊተ ፡ ንጉሥ ፡ ከመ ፡ ይ
ርአዩ ፡ ሞቶ ። ወበጺሖሙ ፡ ኀበ ፡ ኦም ፡ ዐርገ ፡ ብእ
ሲ ፡ ላዕሌሁ ፡ ወዓሠረ ፡ ሐብለ ፡ ኀቤሁ ፡ ወአልዐሎ ፡
ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምድር ፡ መጠ
ነ ፡ ፺ በእመት ። (Fol. 83a. 1.) ወኀደጎ ፡ በሀየ ፡ ይሙ
ት ፡ በፃዕር ። ወእንዘ ፡ ይወርድ ፡ ውእቱ ፡ ብእሲ ፡ አ
ሣሬ ፡ ሐብል ፡ ወድቀ ፡ እምላዕለ ፡ ኦም ። ወተቀጥቀ
ጡ ፡ አዕፅምቲሁ ፡ ወሞተ ፡ በጊዜሃ ፡ እኩየ ፡ ሞተ ።
አምሰ ፡ አጽነነ ፡ ርእሶ ፡ ውስተ ፡ ምድር ፡ ከመ ፡ ዘይ

ብል ፤ ረድ ፡ እምላዕሌየ ፡ ብእሴ ፡ እግዚአብሔር ፤ ወ
ቆመ ፡ በእገሪሁ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወሐብልኒ ፡ ወፅአ ፡ እምክሳዱ ፡ እንዘ ፡ ኢይፈትሖ ፡
መኑሂ ፡ ወ (Fol. 83a. 2.) ገብአ ፡ አም ፡ ኀበ ፡ ዘቀዳሚ ፡
ህላዌሁ ። ወርኢዮሙ ፡ ጉቡአን ፡ ዘንተ ፡ ተአምረ ፡
ጸርሑ ፡ እንዘ ፡ ይብሉ ፡ አመነ ፡ በአምላከ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ዘይትኤዘዙ ፡ ሎቱ ፡ አም ፡ ወኵ
ናት ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እመኑ ፡ ፈድፋደ ፡ እምዝ ፡ ዘየዐቢ ፡ ትሬእዩ ፡ ድኅ
ረ ። ወይቤሉ ፡ ኵሎሙ ፡ አመነ ፡ በዘከመዝ ፡ አምላ
ከ ፡ ዘይክል ፡ ኵሎ ፡ ወአልቦ ፡ ዘይሰአኖ ። ወይቤሎ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ (Fol. 83a. 3.) ይማኖት ፡
አንሥኡ ፡ አዕይንቲክሙ ፡ ውስተ ፡ ሰማይ ፡ ከመ ፡
ትርአዩ ፡ ዘይቤለክሙ ፡ እምዝ ፡ ዘየዐቢ ፡ ትሬእዩ ።
ወአንሥኡ ፡ አዕይንቲሆሙ ፤ ወርእዩ ፡ መላእክተ ፡
ብርሃን ፡ ፀዊሮሙ ፡ አክሊላተ ፡ ብሩሃተ ። ወይቤል
ዎ ፡ ምንትኑዝ ፡ አአቡነ ፡ ወይቤሎሙ ፡ ናሁ ፡ ይኤዝ
ዝ ፡ ንጉሥ ፡ ከመ ፡ ይቅትሉክሙ ። ወመላእክት ፡ ይ
ጸንሑ ፡ ለከልሎ ፡ ነፍሳቲክሙ ፡ በአክሊላተ ፡ ብርሃ
ን ፤ ወሰሚዖሙ ፡ ዘን (Fol. 83b. 1.) ተ ፡ እሉ ፡ ጉቡአ
ን ፡ ሰብእ ፡ ተፈሥሑ ፡ ጥቀ ፤ ወጸንዑ ፡ በአሚን ፡ ክ
ርስቶስ ፡ ወነገርዎ ፡ ለንጉሥ ። ወይቤልዎ ፡ ዕፅኒ ፡ ኢ
ክህሎ ፡ ለውእቱ ፡ መሠርይ ፡ ለአሣሬ ፡ ሀብልኒ ፡ እን
ዘ ፡ ይወርድ ፡ ወጸፎ ፡ አም ፤ ውስተ ፡ ምድር ፡ ወተቀ
ጥቀጠ ፡ ወሞተ ፤ ወኵሎሙ ፡ ሠራዊትከ ፡ አምኑ ፡
በአምላኩ ፡ ለዝንቱ ፡ መሰርይ ። ወይቤልዎ ፡ ማርያ
ን ፡ ለንጉሥ ፡ አዝዝ ፡ ይቅትሉ ፡ ሰብአ ፡ ዘአምነ ፡ በ
አምላኩ ፡ ለዝ (Fol. 83b. 2.) ንቱ ፡ ብእሲ ፡ እስከ ፡ ን
መክር ፡ በዘንቀትል ፡ ኪያሁ ፤ ወአዘዘ ፡ ንጉሥ ፡ ይቅ
ትሉ ፡ ኵሎ ፡ እደ ፡ ወአንስተ ፡ ዘአምነ ፡ በስመ ፡ ክር
ስቶስ ። ወወፅኡ ፡ ሐራ ፡ እምኀበ ፡ ንጉሥ ፡ እንዘ ፡
ይጸውሩ ፡ አስይፍተ ፡ ምሉሐነ ። ወቀተሉ ፡ ኵሎ ፡ ወ
ኮነ ፡ ኍልቆሙ ፡ ለእለ ፡ ተቀትሉ ፡ በይእቲ ፡ ዕለት ፡
፺፻ወ፹፻ወ፷ወ፰እደው ፡ ዘእንበለ ፡ አንስት ፡ ወደ
ቅ ። ወፈጸሙ ፡ ስምዖሙ ፡ አመ ፡ ፲ወ፺ለሰኒ ፡ (Fol.
83b. 3.) ኃይለ ፡ ሃይማኖቶሙ ፡ ይሰቀነ ፡ እምትንታኔ ፡
ወያንጽሐነ ፡ እምግማኔ ፡ ለኵልነ ፡ ሕዝበ ፡ ክርስቲያ
ን ። ወፈድፋደሰ ፡ ለፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ ክምረ ፡ ክምር ፡ አብ
ድንቲሆሙ ፡ ለእለ ፡ ተቀትሉ ፡ ትማልም ፡ ወዮም ።
ወነገርዎ ፡ ሰብኡ ፡ ለንጉሥ ። ወይቤልዎ ፡ ናሁ ፡ ኀ
ልቁ ፡ ኵሉሙ ፡ ሠራዊትከ ፡ እንዘ ፡ ነኃሥሥ ፡ ፩ብእ
ሴ ፡ ምስለ ፡ መኑ ፡ ትትቃተል ፡ ሶበ ፡ ይ (Fol. 84a. 1.)
ትነሥኡ ፡ ላዕሌከ ፡ ፀር ። ውእቱሰ ፡ ርጉም ፡ መ
ተሎ (Fol. 84a. 2.) ሜ ፡ ናሁ ፡ ዐሎ ፡ ይዔዐር ፡ በ
ደዌ ።

CHAPTER LIV.

(Fol. 84b. 1.) ምዕራፍ ፡ ፶፬ ። ወእምዝ ፡ ቦአ ፡ ቅዱ
ስ ፡ ገብረ ፡ ዋሕድ ፡ ኀቤሁ ። ወይቤሎ ፡ ለመተሎሜ ፤
ለምንት ፡ ከመዝ ፡ ትዔዓር ፡ አንጉሥ ፡ እምኢፈወስ
ከኑ ፤ ዝብእሲ ፡ ሶበ ፡ ተአምን ፡ በአምላኩ ። ወይቤ
ሎ ፡ እምነተሰ ፡ እምአመንኩ ። በሕቱ ፡ እፈርሀ ፡ ከ
መ ፡ ኢይንሥአኒ ፡ መንግሥትየ ። ወይቤሎ ፡ ገብረ ፡
ዋሕድ ፡ ኢሰማዕከኑ ፡ እንዘ ፡ ይብለከ ፡ ቅድመ ፡ ጸበ
ለ ፡ ሣዕርኒ ፡ ኢይፈቅድ ፡ እምቤትከ ። ኢትኅዝን ፡
(Fol. 84b. 2.) በእንተዝሰ ፡ ነገር ፡ አነ ፡ እፌጽም ፡ ለከ ፡
ኀቤሁ ። ወይቤልዎ ፡ ማርያን ፡ ለገብረ ፡ ዋሕድ ፡ አ
ንተ ፡ አምጻእከ ፡ ላዕሌነ ፡ ዘንተ ፡ ኵሎ ፡ እከየ ። ወይ
ቤሎሙ ፡ ገብረ ፡ ዋሕድ ፡ ከመዝሰ ፡ ኢይኩን ፡ ለንጉ
ሥ ፤ ኢትክልእዎ ፡ ተፈውሶ ፡ ለክሙኒ ፡ ናስተፋትን
ክሙ ፡ ምስሌሁ ፡ ለእመ ፡ አንትሙ ፡ ሞዕክዎ ፡ ንቀ
ትል ፡ ኪያሁ ። ወእመ ፡ ውእቱ ፡ ሞአክሙ ፡ ንቀት
ል ፡ ኪያክሙ ። ወአደሞ ፡ ዝነገር ፡ ለንጉሥ ፡ (Fol.
84b. 3.) ወይቤሎ ፡ ሠናየ ፡ መከርከኒ ፡ ቀፈረ ፡ ውድ
ም ፡ አምጽአ ፡ ሊተ ፡ ፍጡነ ፡ ከመ ፡ ይፈውሰኒ ። ወ
ወፅአ ፡ ወረከበ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
እንዘ ፡ ይቀብር ፡ ሥጋሆሙ ፡ ለሰማዕት ፡ ምስለ ፡ እ
ለ ፡ ተርፉ ፡ መሃይምናን ። ወነገሮ ፡ ኵሎ ፡ ዘይቤሎ ፡
ለንጉሥ ፡ ወዘከመ ፡ መከረ ፡ ለሊሁ ። ወአክሞሰሰ ፡
ቅዱስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ለገብ
ረ ፡ ዋሕድ ፡ ከነ ፡ ሠናየ ፡ ምክርከ ፡ በኀቤየ ፡ ከመ ፡ ም

(Fol. 85a. 1.) ክረ ፡ ኮሲ ። ባሕቱ ፡ ለምንት ፡ አስተአ
ረይክ ፡ ለእግዚአብሔር ፡ ምስለ ፡ ማርያን ። ወይቤ
ሎ ፡ ገብረ ፡ ዋሕድ ፡ አኮ ፡ ዘአስተአረይክዎ ፡ ለእግ
ዚአብሔር ፡ ምስለ ፡ ማርያን ። አላ ፡ ከመ ፡ ይትፌጸ
ሞሙ ፡ ኃጢአቶሙ ፡ እቤ ፡ ዘንተ ። ወዘንተ ፡ ብሂ
ሎ ፡ ወሰዶ ፡ ለአቡነ ፡ ቅዱስ ። ተክለ ፡ ሃይማኖት ፡ ወ
አብአ ፡ ኀበ ፡ ንጉሥ ፡ ወሰበ ፡ ርእዮ ፡ መተሎሜ ፡ ለ
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ አ
(Fol. 85a. 2.) ብእሲ ፡ ፈውሰኒ ፡ በከመ ፡ ይቤ ፡ ቀፈረ ፡
ውድም ፡ ንገብር ፡ ድኅረ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ እስኩ ፡ ቅድመ ፡ በሎሙ ፡ ለማር
ያኒከ ፡ ፈውሱኒ ፡ ወእመ ፡ ስዕኑ ፡ ፈውሶተከ ፡ አነ ፡ እ
ፌውሰከ ፡ በስመ ፡ አምላኪየ ። ወይቤሎሙ ፡ ንጉሥ ፡
ለማርያን ፡ ለምንት ፡ ኢትፌውሱኒ ፡ አንትሙ ። እስ
መ ፡ አነ ፡ ሀሎኩ ፡ እትበአስ ፡ ዘልፈ ፡ በእንቲአክሙ ፡
ዮም ፡ ለእመ ፡ ትፌውሱኒ ። ፈውሱኒ ፡ እመ ፡ (Fol.
85a. 3.) አኮሰ ፡ እቀትለክሙ ፡ ወይቤልዎ ፡ ማርያን ።
እስመ ፡ ዝንቱ ፡ ብእሲ ፡ አሕመመከ ፡ በሥራዩ ፡ በም
ንት ፡ ንክል ፡ ፈውሶተከ ። እስመ ፡ ኢየኀብር ፡ ሥራ
ይ ፡ ምስለ ፡ ሥራይ ፡ ወኪን ፡ ምስለ ፡ ኪን ። ባሕቱ ፡
ሎቱሰ ፡ አብሐነ ፡ ንቅትሎ ። ወይቤሎሙ ፡ ገብረ ፡
ዋሕድ ፡ በምንትኒ ፡ ኢትክሉ ፡ ቀቲሎቶ ። ወባሕቱ ፡
ፈውሱ ፡ ንጉሠ ፡ በከመ ፡ ይቤለክሙ ። ወይቤሉ ፡ ማ
ርያን ፡ ኢንክል ፡ ፈውሶቶ ፡ ሥራይክሙ ፡ ይጸን

(Fol. 85b. 1.) ዓነ ። እምሥራይነ ፡ ወይቤሎሙ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዝሰ ፡ ነገር ፡ ምክንያ
ት ፡ ውእቱ ፡ እምግብርክሙ ፡ ይትዓወቅ ፡ ደኃሬትክ
ሙ ፤ አነ ፡ አሐይዎ ፡ በስመ ፡ አምላኪየ ፡ ናቅም ፡ ነ
ገረ ፡ ማዕከሌየ ፡ ወማዕከሌክሙ ፡ ንጉሥ ፡ ይርግዝክ
ሙ ፡ በኵናት ፡ ከማየ ። ወለእመ ፡ ኢተክሀሎ ፡ ረጊ
ዝ ፡ ወአጥወቅክሙ ፡ ኵናተ ፡ ውስተ ፡ እዴሁ ፤ ወአ
ሕመምክዎ ፡ አነ ፡ እፌውሶ ። ወለእመ ፡ ኢፈወስክ
ዎ ፡ ይቅትል ፡ ኪያየ ። ወ (Fol. 85b. 2.) ይቤ ፡ ንጉሥ ፡
ርቱዕ ፡ ዝነገር ፡ ከመዝ ፡ ይኩን ፡ ነአ ፡ ፈውሰኒ ፡ ቅድ
መ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
መሐል ፡ በአማልክቲከ ፡ ከመ ፡ ትገብር ፡ ዘንተ ፡ ወ
መሐለ ፡ ከመ ፡ ይገብር ፡ በከመ ፡ ይቤሎ ። ወካዕበ ፡
ይቤሎ ፡ ንጉሥ ፡ አንተሂ ፡ ዑቅ ፡ ርእሰከ ፡ ለእመ ፡
ኢፈወስከኒ ፡ እቀትለከ ፡ ወኢይሔሱ ፡ ቃልየ ። ወይ
ቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ቅትለኒ ፡
አንሰ ፡ ኢይምህክ ፡ ርእስየ ። ወገሠሦ ፡ አቡነ ፡ ቅ
(Fol. 85b. 3.) ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብል ፡
በስመ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘአነ ፡ እሰ
ብክ ፡ በስሙ ፡ሕየው ፡ እምደዌከ ። ወበጊዜሃ ፡ ሐይ
ወ ፡ እምደዌሁ ። ወወድቃ ፡ ፪ኵያንው ፡ እምእደዊ
ሁ ። ወዘየብሰሂ ፡ መዝራዕቱ ፡ ጥዕየ ፡ ፍጹመ ፡ ወሐ
ይወ ፡ እምእንባዜሁ ።

CHAPTER LV.

(Fol. 86a.) ምዕራፍ ፡ ፶፭ ። ወእምዝ ፡ ይቤሎ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አፍጥን ፡ ገቢረ ፡ ዘተ
አደምነ ፡ ቅድመ ፡ ወይቤ ፡ አሆ ። ወአዘዘ ፡ መተሎ
ሜ ፡ ከመ ፡ ይስሐሉ ፡ ኵናተ ፡ ዘወዐለት ፡ ጥብልል
ተ ፡ ውስተ ፡ እዴሁ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ኅድግ ፡ ዘንተ ፡ ወያምጽኡ ፡ ካልአ ፡
ከመ ፡ ኢያመክንዩ ፡ ማርያን ፡ ወኢይበሉ ፡ ገብረ ፡ ቦ
ቱ ፡ ሥራየ ። ወአዘዘ ፡ ያምጽኡ ፡ ካልአ ፡ ወይቤሎ
ሙ ፡ ለማርያን ፡ በሉኬ ፡ ተኀረዩ ፡ እ (Fol. 86b. 1.) ለ ፡
ተአምኑ ፡ ኪነ ፡ ወጸውዑ ፡ ማርያን ፡ ስመ ፡ አምላክ
ሙ ፡ ወተቃሠሙ ፡ ብዙኃ ፡ ወተኃረዩ ፡ ፫እምኔሆ
ሙ ፡ ወቆመ ፡ አንጻረ ፡ ንጉሥ ፡ አቡነሰ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ይሣለቆሙ ፡ ነቢሮ ፡ ከሀ ፡ ወኵሎ
ሙ ፡ ጉቡአን ፡ ያነክሩ ፤ ወተንሥአ ፡ መተሎሜ ፡ እ
መንበሩ ፡ ወአስተጻንዓ ፡ መዝራዕቶ ፡ ወቈልቈለ ፡ ኵ
ናቶ ። ወረገዘ ፡ ለ፩ማሪት ፡ ውስተ ፡ ሰንብኡ ። ወወፅ
አት ፡ በሪሩ ፡ እንተ ፡ ዘባኑ ፡ ወወግ (Fol. 86b. 2.) አቶ ፡
ለካልኡ ፤ ወእምድኅረ ፡ ካልኡ ፡ ለሣልሱ ፡ ወወድ
ቁ ፡ ፫ቲሆሙ ፡ በ፩ጊዜ ፡ ወሞቱ ፡ እሙንቱሂ ፡ መላ
ህቃቲሆሙ ፡ ለኵሎሙ ፡ ማርያን ፡ ዘታሕተ ፡ መንግ
ሥቱ ፡ ወይቤልዎ ፡ መኳንንቲሁ ፡ ለንጉሥ ፡ ኢይኩ
ን ፡ ሞቶሙ ፡ በአሐቲ ፡ ዕለት ። አስተጋብአሙ ፡ ለ

ኵሎሙ ፡ ማርያን ። ወአስተፋትኖሙ ፡ ምስለ ፡ ዝን
ቱ ፡ ብእሲ ፡ ለእመ ፡ ሞዕዎ ፡ ይሙት ፡ ለሊሁ ፤ ወለ
እመ ፡ ተሞኡ ፡ ማርያን ፡ ይሙ (Fol. 86 b. 3.) ቱ ፡ ወአ
ስተጋብአ ፡ ንጉሥ ፡ እለ ፡ ተርፉ ፡ ማርያነ ። ወተም
ዐ ፡ ላዕሌሆሙ ። ወይቤሎሙ ፡ ሑሩ ፡ አድሙ ፡ አብ
ያጺክሙ ፡ እስከ ፡ ጽባሕ ፡ ወተማከሩ ፡ በዘትመው
እዎ ፡ ለዝብእሲ ፡ ወንዑ ፡ ትትፋተኑ ። ወይቤልዎ ፡
ማርያን ፡ በረዓድ ፡ አዝዝ ፡ ኵሎ ፡ ሠራዊተ ፡ ሰብአ ፡
ያስተጋብኡ ፡ ዕፀወ ፡ ክልአኒሆሙ ፡ ወያንድዱ ፡ እሳ
ተ ፡ እስከ ፡ ይትሌዐል ፡ ነዱ ፡ ውስተ ፡ ዓየር ፡ ወነዓር
ግ ፡ ላዕሌሁ ፡ ነሐሴ ፡ ለከ ፡ ወበዝንቱ ፡ ለእመ ፡ ሞአ
ነ ፡ ነፍስነ ፡ ውስተ ፡ እዴከ ። ወሐሩ ፡ ያስተጋብኡ ፡
ክልአኒሆሙ ፡ ወወፅአ ፡ ዐዋዲ ፡ እምኀበ ፡ ንጉሥ ፡
ዘይብል ፡ ኵሉ ፡ ሰብእ ፡ ዘታሕተ ፡ ወንግሥትየ ፡ ዘ
ኢያ (Fol. 87 a.) ምጽአ ፡ ዕፀወ ፡ ዘይት ፡ መጠነ ፡ ፆረ ፡
ብእሲ ። ይትበርበር ፡ ቤቱ ፡ ወይትሐየድ ፡ ንዋዩ ፡ ወ
ይውርውዎ ፡ ውስተ ፡ ጦመ ፡ ግራር ። ወአስተጋብ
ኡ ፡ ኵሎሙ ፡ ሰብአ ፡ ሀገር ። ወዐለዱ ፡ ዕፀወ ፡ እስ
ከ ፡ የአክል ፡ መጠነ ፡ ደብር ። ወተጋብኡ ፡ ማርያንሂ ፡
ወመስተቃስማን ፡ ወሰብአ ፡ ሐረስሂ ፡ ወመንቅሕያ
ነ ፡ ሙታን ፡ ወኵሎሙ ፡ መሠርያን ። ወዓዲ ፡ ሠራዊት
ኒ ፡ ተጋብኡ ፡ በጽባሕ ፡ ከመ ፡ ይርአዩ ፡ ዘይከውን ።

CHAPTER LVI.

(Fol. 87 b. 1.) ምዕራፍ ፡ ፶፮ ። ወአሜሃ ፡ ይቤሎ ፡ መ
ተሎሜ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አብእሲ ፡ መ
ኑ ፡ ስምከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ እምኀበ ፡ አቡየሰ ፡ ወእምየ ፡ ፍሥሐ ፡ ጽዮን ፡
ስምየ ፤ ወእምኀበ ፡ እምላክሰ ፡ ተክለ ፡ አብ ፡ ወወል
ድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ወይቤሎ ፡ መተሎሜ ፡ ምን
ት ፡ ውእቱ ፡ ፍከሬሁ ፡ ለዝ ፡ ስም ፡ ወይቤሎ ፡ ቅዱ
ስ ፡ ፍከሬሁሰ ፡ ተክለ ፡ ሃይማኖት ፡ ስምየ ። ወይቤ
ሎ ፡ መተሎሜ ፡ ምንት ፡ ይትፌ (Fol. 87 b. 2.) ቀር ፡ ስ
ምከ ፡ አርእያከኒ ፡ ፍሡሐ ፤ ወነገርከ ፡ ብሩህ ፡ ወስም
ከ ፡ ጥዑም ፡ ምንተ ፡ ይመስል ፡ አብ ፡ ዘወለደከ ። ወ
ምንተ ፡ ትመስል ፡ እምዘ ፡ ወለደት ፡ ኪያከ ። ብዕዕ
ት ፡ ከርሥ ፡ እንተ ፡ ጸረተከ ፡ ወብፁዓት ፡ አጥባት ፡
እለ ፡ ሐፀናከ ። ወብዕዕት ፡ ዕለት ፡ እንተ ፡ በቲ ፡ ተወ
ለድከ ፡ ርእ ፡ ኪያየ ፡ አርአያየኒ ፡ ኅሡም ። ወስምየ ፡
የአኪ ፡ እምኔሁ ፡ አስተበቍዓከ ፡ አፍሡሕ ፡ ሀበኒ ፡
ውእተ ፡ ስመ ፡ ዘሰመ (Fol. 87 b. 3.) ዩከ ፡ አቡከ ፡ ወእ
ምከ ፡ አነሂ ፡ እሁበከ ፡ ፲፪ልጥረ ፡ ወርቀ ። ወይቤሎ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመ ፡ ወሀብከኒ ፡
መንፈቀ ፡ መንግሥትከ ፡ ኢይሁበከ ፡ ስምየ ። ወእ
መሰ ፡ አመንከ ፡ በስመ ፡ አምላኪየ ፡ እንበለ ፡ ሤጥሂ ፡
እሁበከ ። ወይቤሎ ፡ መተሎሜ ፡ ሰበ ፡ ሞዕከሆሙ ፡
ለማርያን ፡ አአምን ፡ በአምላክከ ። ወይቤሎ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አነሂ ፡ ውእተ ፡ ጊዜ ፡ እ
ሁበከ ። ወከዕበ ፡ ይ (Fol. 88 a.) ቤሎ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ አዝዝ ፡ ይቅብሩ ፡ ሥጋሆሙ ፡ ለ
እሉ ፡ ቅዱሳን ፡ እለ ፡ ተቀትሉ ፡ በእንተ ፡ ስመ ፡ አም
ላኪየ ። ወአዘዘ ፡ ንጉሥ ፡ ኵሎ ፡ ሠራዊቶ ፡ ይቅብ
ሩ ፡ ሥጋ ፡ ቅዱሳን ፡ አቡነሂ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወፅአ ፡ እምኀቤሁ ፡ ወቀበርዎሙ ፡ ለቅዱሳን ፡
ሰማዕት ፡ በማልበርዴ ። በረከቶሙ ፡ ትኩን ፡ ምስለ ፡
ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER LVII.

(Fol. 88 b. 1.) ምዕራፍ ፡ ፶፯ ። ወይቤልዎ ፡ ወሀልያ
ኒሁ ፡ ለ ፡ ንጉሥ ፡ ናሁ ፡ ኵሎሙ ፡ ጉቡአን ፡ ማርያ
ን ፡ ወሠራዊት ፡ ይጸንሑ ፡ ውስተ ፡ ዴዴከ ። እስመ ፡
አደምከሙ ፡ ይብጽሑ ፡ በዛቲ ፡ ዕለት ፤ ወይቤ ፡ መ
ተሎሜ ፡ አምጽኡ ፡ ክህናትኒ ፡ እለ ፡ ዔወውናሆሙ ፡
ቅድመ ፡ እምብሔረ ፡ ሸዋ ፤ ወሀብዎ ፡ ለዝ ፡ ብእሲ ፡
ወአምጽእዎሙ ። ወወሀብዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወሰበ ፡ ርእይዎ ፡ ክህናት ፡ ለአቡነ ፡
ቅዱ (Fol. 88 b. 2.) ስ ፡ ተክለ ፡ ሃይማኖት ፡ ሰገዱ ፡ ታሕ
ተ ፡ እገሪሁ ፤ ወተንሥኡ ፡ ወአምኃዎ ፡ ወነገርዎ ፡ ኵ

ሎ ፡ ዘበጽሐ ፡ ላዕሌሆሙ ። ወይቤሎሙ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለምንት ፡ ኢያፍጠንክሙ ፡
መጺአ ፡ ኀቤየ ፡ ኢያእመርክሙኑ ፡ ብጽሐትየ ። ወ
ይቤልዎ ፡ አእመርነ ፡ ጥዩቀ ፡ ወሰማዕነ ፡ መንክራቲ
ከ ፡ ወከመ ፡ ኢንምጻእኒ ፡ ኀቤከ ፡ ከልኡነ ፡ እለ ፡ የ
ዓቅቡነ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ሰገድ ፡ (Fol. 88b. 3.) ክሙኑ ፡ ለአማልክት ።
ወይቤልዎ ፡ እወ ፡ አስገዱነ ፡ ዘእንበለ ፡ ፈቃድነ ፡ በ
ሙቃሔ ፡ ወበመቅሠፍት ። ወይቤሎሙ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ጽንሑ ፡ አነ ፡ እገብር ፡ ለክ
ሙ ፡ ሰላመ ፡ ምስለ ፡ እግዚአብሔር ፡ አምላኪየ ። በ
ረከቱ ፡ ትኩን ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER LVIII.

(Fol. 89a.) ምዕራፍ ፡ ፶፰ ። ወእምዝ ፡ ይቤሎሙ ፡
መተሎሚ ፡ ለመኳንንቲሁ ፡ እስኩ ፡ ኆልቁዎሙ ፡
ለማርያን ፡ ወለመስተቃስማን ፡ ወለመሰርያን ፤ ወኆ
ለቍዎሙ ፡ ወተረክበ ፡ ፍቅዶሙ ፡ ከመዝ ፡ ፬፻ማርያ
ን ። ወ፪፻ ፡ መስተቃስማን ፡ ወ፫፻መሰርያን ። ወ፻አ
ንስት ፡ እምሰብአ ፡ ሐረስ ። ወኮነ ፡ ኍልቆሙ ፡ ወኵ
ሎሙ ፡ ገበርተ ፡ ዓመፃ ፡ ፲፪ወበኡ ፡ መኳንንት ፡ ወነ
ገርዎ ፡ ለንጉሥ ፡ ዘንተ ። ወፈነዎሙ ፡ (Fol. 89b. 1.)
ንጉሥ ፡ ለእሙንቱ ፡ መኳንንት ፡ ኀበ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብል ፡ ናሁ ፡ አስተ
ጋባእኩ ፡ ወአስተዳሎኩ ፡ ኵሎ ፡ ማርያነ ፡ ዘይገብሩ ፡
ኃይለ ፡ ኢታስተኃፍረኒ ፤ ወኢይማዑከ ፡ አንተ ፡ ማ
አሙ ። እስመ ፡ አንሰ ፡ አፈቅር ፡ ከመ ፡ አንተ ፡ ትማ
እ ፡ ሊተ ፡ ወኢትትመዋዕ ፡ ብየ ፤ ወነገርዎ ፡ ለአቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘንተ ፡ ቃለ ፡ ንጉሥ ።
ወሰሚዖ ፡ አቡነ ፡ ቅዱስ ፡ ተክ (Fol. 89b. 2.) ለ ፡ ሃይ
ማኖት ፡ አክሞሰሰ ፡ ወይቤልዎሙ ፡ በልዎ ፡ ለንጉሥ ፡
ኢትኀዝንአ ፤ ለእመ ፡ሞኡኒ ፡ ማርያን ፡ ቅትል ፡ ኪ
ያየ ፡ ወክርስቶስሂ ፡ አምላኪየ ፡ ይኩን ፡ ከመ ፡ ኢተ
ሠገወ ፡ እማርያም ፡ ወይኩን ፡ ከመ ፡ ኢኮነ ፡ ፈጣሬ ፡
ኵሉ ። ወነገርዎ ፡ ላእካን ፡ ለንጉሥ ፡ በከመ ፡ ይቤሎ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎሙ ፡
ንጉሥ ፡ ለማርያን ፡ ግበሩ ፡ በከመ ፡ ልማድክሙ ፡ ወ
አንደዱ ፡ ማርያ (Fol. 89b. 3.) ን ፡ እሳተ ፡ ዕፀው ፡ ዕሉ
ዳን ፤ ወተለዐለ ፡ ነዱ ፡ እስከ ፡ አየር ፡ ወወፅአ ፡ ንጉ
ሥ ፡ ምስለ ፡ ኵሉ ፡ ሠራዊቱ ። ወቆመ ፡ አንጻረ ፡ እ
ሳት ፡ ወሰብአ ፡ ሀገርሂ ፡ ኵሎሙ ፡ ተጋብኡ ፡ ከመ ፡
ይርአዩ ፡ ዘይከውን ። ወኮነ ፡ ጻዕቅ ፡ ዐቢይ ፡ ላዕሌሆ
ሙ ፡ እስከ ፡ ይከይዱ ፡ ቢጾሙ ፡ ቦኡ ፡ ማርያን ፤ ወኵ
ሎሙ ፡ ምሁራነ ፡ አከይ ፡ ማዕከለ ፡ እሳት ። ወቆሙ ፡
ሕየ ፡ እንዘ ፡ ይጼውዑ ፡ ስመ ፡ አማልክቲሁ ፡ ርኩሳ
ን ። ወአ (Fol. 90a. 1.) ኀዙ ፡ ይዝፍኑ ፡ ሎቱ ፡ ለንጉ
ሥ ፡ እንዘ ፡ ይብሉ ፤ ርኢኬ ፡ አመተሎሜ ፡ አማልክ
ቲከ ፡ እለ ፡ ይረድኡከ ፡ በውስተ ፡ ፀብዕ ፤ ወይመው
እዎሙ ፡ ለጸላእትከ ፡ ኢያስሕትከ ፡ ብእሲ ፡ እኩይ ፡
ዘመጽአ ፡ በዝ ፡ መዋዕል ፡ ወኢታማስን ፡ አማልክቲ
ከ ። አቡከ ፡ ሞተቄል ፡ ወእምከ ፡ እስላንደኔ ፡ በመዋ
ዕለ ፡ ትካት ፡ ረከቡ ፡ ኃይለ ፡ በእሉ ፡ አማልክት ፤ ወ
ዘንተ ፡ እንዘ ፡ ይብሉ ፡ ይጠፍሑ ፡ እደዊሆሙ ፡ ወያ
ጽ (Fol. 90a. 2.) ሕሱ ፡ በእገሪሆሙ ፡ ላዕለ ፡ እሳት ፤
ወርኢዮ ፡ ኪያሆሙ ፡ መተሎሜ ፡ ይቤሎ ፡ ለአቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አፍሥሕ ፡ ናሁ ፡ ማርያ
ን ፡ ወጠኑ ፡ አርእዮ ፡ ኃይል ፡ ወአንተ ፡ ምንተ ፡ ትገ
ብር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ተዓገሥ ፡ እስከ ፡ ትሬኢ ፡ ስብሐተ ፡ እግዚአብሔር ።
ወይቤሎ ፡ እስኩ ፡ ኢታስተኃፍረኒ ፡ አፍሥሕ ። ወ
አዘዞሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለ፲ወ፪
ካህናት ፡ ይ (Fol. 90a. 3.) ቁሙ ፡ ከቢቦሙ ፡ እሳተ ፡ ከ
መ ፡ ዓረፍት ፡ ከመ ፡ ኢይጕየዩ ፡ እሉ ፡ እኩያን ፡ ወ
ሰረረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወቦአ ፡ ው
ስተ ፡ እሳት ። ወቆመ ፡ ማእከሊሆሙ ፡ ወከልሐ ፡ በዐ
ቢይ ፡ ቃል ፡ እንዘ ፡ ይብል ፤ በስመ ፡ ሥሉስ ፡ ቅዱስ ፡
ተኃፈር ፡ ሰይጣን ። ወየዐዩ ፡ በዝንቱ ፡ እሳት ፡ ላእካ
ኒከ ፡ ርኩሳን ። ወእምሰሚዓ ፡ ድምፀ ፡ ቃሉ ፡ ኃደጎ
ሙ ፡ ሰይጣን ፡ ለእሉ ፡ መሠርያን ፤ ወውዕዩ ፡ ወኮኑ ፡
ሐመደ ። ወውእተ ፡ (Fol. 90b. 1.) ጊዜ ፡ ደንገፀ ፡ ንጉ

ሥ ፡ ወርዕዱ ፡ ሥራዊቱ ፡ ርኢዮሙ ፡ ውእተ ፡ ተአምረ ፡ ዘተገብረ ፡ በአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወኮነ ፡ ግርማ ፡ ዐቢይ ፡ በይእቲ ፡ ዕለት ፡ ውስተ ፡ አህጉረ ፡ ዳሞት ፡ ወአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ቆመ ፡ ነዋኀ ፡ ሰዓተ ፡ ማዕከለ ፡ እሳት ፡ ወጸለየ ፡ ጸሎተ ፡ ፫ደቂቅ ። ወከዕበ ፡ ፲ወ፪መዝሙራተ ። ወዓዲ ፡ ሐለየ ፡ ማኅሌተ ፡ ድርሳን ፡ እንዘ ፡ ይብል ፡ አድኅነነ ፡ ሕዝበ (Fol. 90 b. 2.) ከ ፡ ወባርክ ፡ ርስተከ ፡ ሀበነ ፡ ኃይለ ፡ ወመዊአ ፡ ለአግብርቲከ ። ወዘንተ ፡ ማኅሌተ ፡ ኀለየ ፡ እስከ ፡ ተፍጻሜቱ ፤ ወእስከ ፡ ይእዜ ፡ ካህናተ ፡ ወንጌል ፡ ሀሎ ፡ ይትቀነይዎ ፡ እምድኅረ ፡ ፍጻሜ ፡ ዋዜማ ። ንጉሥኒ ፡ ኀለየ ፡ እንዘ ፡ ይብል ፡ ተክለ ፡ ሃይማኖት ፡ ሞአ ፡ ወማርያን ፡ ተሞኡ ፡ ካህናትኒ ፡ አኀዙ ፡ ይዝፍኑ ፡ በማኅሌተ ፡ አቡሆሙ ፡ እንዘ ፡ ይብሉ ፡ አድኅነነ ፡ ሐዝበከ ፤ ወባርከነ ፡ ርስተከ ፡ ሠራዊትኒ ፡ አኀዙ ፡ (Fol. 90 b. 3.) ይዝፍኑ ፡ በማኅሌተ ፡ እግዚአሙ ፡ እንዘ ፡ ይብሉ ፡ ተክለ ፡ ሃይማኖት ፡ ሞአ ፡ ማርያን ፡ ተሞኡ ። ወገብረ ፡ መተሎሜ ፡ ብዙኃ ፡ ወከሀ ፡ በይእቲ ፡ ሰዓት ፡ በእንተ ፡ ዘርእየ ፡ ተአምረ ፤ ወሰበ ፡ ፈጸመ ፡ ጸሎቶ ፡ ወፅአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምእሳት ፡ እንዘ ፡ ይበርሀ ፡ ገጹ ፡ እመፀሐይ ፡ ወአልበ ፡ ላዕሌሁ ፡ ጼና ፡ ዘእሳት ። ወሰገደ ፡ ንጉሥ ፡ ምስለ ፡ ሠራዊቱ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወ (Fol. 91 a.) ከልሑ ፡ ኵሎሙ ፡ ከመ ፡ ዘበ፩አፍ ፡ እንዘ ፡ ይብሉ ፡ አመነ ፡ በአምላክ ፡ ተክለ ፡ ሃይማኖት ፡ ዘአጥፍአ ፡ ማርያነ ፡ ወአድኃነ ፡ ገብሮ ፡ እምነበልባለ ፡ እሳት ። ወይቤሎ ፡ ንጉሥ ፡ ስረይ ፡ ሊተ ፡ አባ ፡ ዘአበስኩ ፡ ለከ ፡ በኢያእምሮትየ ። እምይእዜሰ ፡ አመንኩ ፡ በአምላክከ ፡ ክርስቶስ ፡ ዘይክል ፡ ኵሎ ፡ ወእገብር ፡ በከመ ፡ አዘዝከኒ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትፍራሀ ፡ አወልድየ ፡ ናሁ ፡ ጸውዓከ ፡ እግዚአብሔር ፡ ውስተ ፡ ርስቱ ፡ ዘለዓለም ።

CHAPTER LIX.

(Fol. 91 b. 1.) ምዕራፍ ፡ ፶፱ ። ወእምዝ ፡ አዘዘ ፡ ንጉሥ ፡ ይፃእ ፡ ዓዋዲ ፡ እንዘ ፡ ይብል ፡ ኵሉ ፡ ሰብእ ፡ ዘውስተ ፡ መንግሥትየ ፤ እመኒ ፡ መኰንን ፡ አው ፡ መስፍን ፡ እመኒ ፡ ነዳይ ፡ አው ፡ ባዕል ፡ ዘሰገደ ፡ ለጣዖት ፤ ወዘተረክበ ፡ ማሪት ፡ ውስተ ፡ ቤቱ ፡ ይትሐየድ ፡ ንዋዩ ፤ ወይትኰነን ፡ ነፍሱ ፡ ወይውርውዎ ፡ ውስተ ፡ ጸድፈ ፡ ጠመ ፡ ግራር ፤ ወይሙት ፡ በህየ ፡ እኩየ ፡ ሞተ ። ወይእመን ፡ ኵሉ ፡ በአምላከ ፡ አቡየ ፡ ተክለ ፡ ሃይማ (Fol. 91 b. 2.) ኖት ፡ ወወፅአ ፡ ዓዋዲ ፡ ወነገረ ፡ ቃለ ፡ ንጉሥ ፡ ለኵሉ ፡ ተዓይነ ፡ ዳሞት ። ወይቤሎ ፡ መተሎሜ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተንሥእ ፡ አጥምቀኒ ፡ በስመ ፡ አምላክከ ። ወተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወቀደሰ ፡ ማየ ። ወአጥመቆ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ምስለ ፡ ኵሎሙ ፡ ሠራዊቱ ፡ ወኮነ ፡ ኍልቆሙ ፡ ለእለ ፡ ተጠምቁ ፡ በይእቲ ፡ ዕለት ፡ ፲፱ወ፳፻፺ወ፱ (Fol. 91 b. 3.) ነፍስ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለመተሎሜ ፡ ይኩን ፡ ስምከ ፡ ፍሥሐ ፡ ጽዮን ፡ በከመ ፡ አሰፈውኩከ ፡ ቅድመ ። ወከዕበ ፡ ይቤሎ ፡ ኢትጥዓም ፡ ምንተኒ ፡ ዘእንበለ ፡ ትትመጠው ፡ ቍርባነ ፤ ወኢቶክህሎ ፡ በይእቲ ፡ ዕለት ፡ ይሥራዕ ፡ ቍርባን ፤ እስመ ፡ መስየ ፡ ፀሐይ ፡ ወቤተ ፡ መተሎሜ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፤ ወበሳኒታ ፡ ጸውዖሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእ (Fol. 92 a. 1.) ሙንቱ ፡ ካህናት ፤ ወይቤሎሙ ፡ አምጽኡ ፡ ንጉሥ ፡ ታቦተ ፡ አመ ፡ ጼዋዌክሙ ። ወይቤልዎ ፡ እወ ፡ አምጻእ ፤ ወነገሩነ ፡ ከመ ፡ ገብሮ ፡ ርትዓሰ ፡ መልዕልተ ፡ አራቱ ፡ ወለአከ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ ንጉሥ ፡ ከመ ፡ ይፈኑ ፡ ታቦተ ፡ ዘአምጽአ ፡ አመ ፡ ጼዋዌ ፡ ወነሥአ ፡ እምትርአሱ ። ወፈነወ ፡ ሎቱ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውእተ ፡ ታ (Fol. 92 a. 2.) ቦተ ፡ ረከበ ፡ መልክዖ ፡ ኀበ ፡ ይብል ፡ ታቦት ፡ በስመ ፡ ኢየሱስ ፡ ክርስቶስ ። ወሜጠ ፡ ዘባኖ ፡ ወነጸረ ፡ ካዕበ ፡ ዘይብል ፡ ዝንቱ ፡ ታቦት ፡ ዘአርብሃ ፤ ወአጽብሐ ፡ ነገሥታት ፡ ኢትዮጵያ ፡ ወተቀደሰ ፡ በእደ ፡ ጳጳስ ፤ አባ ፡ ሰ

ላማ፡ ከሣቴ፡ ብርሃን ። ወዘንተ፡ ርእዮ፡ አቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ በከየ፡ ጥቀ፡ እንዘ፡ ይብል፡
ሚእገብር፡ እግዚኦ፡ በእንተ፡ ዝንቱ፡ ታቦት፡ ዘነበ
ረ፡ (Fol. 92 a. 3.) ውስተ፡ ቤተ፡ ርኩሳን፡ ወበምንት፡
እሠርዕ፡ ሥጋከ፡ ቅዱስ፡ ወደመከ፡ ክቡረ፤ ወይከ
ውነኒ፡ እቀድሶ፡ ዳግመ፡ ዘተቀደሰ፡ በአፈ፡ ጳጳስ፤
ወእንዘ፡ ይብል፡ ከመዝ፡ ወይበኪ፡ ብዙኀ፡ መጽአ፡
ቃል፡ እምሰማይ፡ ዘይብል፡ ኢትብኪ፡ አፍቁርየ፡
ተክለ፡ ሃይማኖት፡ አኮኑ፡ አነ፡ ፈነውኩከ፡ ትሥዐ
ር፡ ጣዖተ፡ ወትቀድስ፡ ታቦተ፡ ወትሢም፡ ቀሳውስ
ተ፡ ወዲያቆናተ ። ወይእዜ (Fol. 92 b. 1.) ኒ፡ ቀድስ፡
ታቦተ፡ ወኢትፍራህ፡ ረሰይኩከ፡ ብርሃነ፡ ዓለም፡
ከማየ፡ ውስተ፡ ዛቲ፡ ብሔረ፡ ጽልመት፤ አኮ፡ ከ
መ፡ ካልአን፡ ጳጳሳት፡ ዘይሠምይዎሙ፡ ሊቃነ፡ ጳጳ
ሳት፤ ለክሰ፡ አነ፡ ሤምኩከ፡ በአፈ፡ ዚአየ፡ እንዘ፡
እሁበከ፡ ሥልጣነ፡ መባሕት ። ወዘንተ፡ ብሂሎ፡ አ
ርመመ፡ ቃል ። ወሰሚዖ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ ዘንተ፡ ነገረ፡ ሐለየ፡ መጠነ፡ አሐቲ፡ ሰ
ዓት፡ እንዘ፡ ይብ (Fol. 92 b. 2.) ል፡ ይከውነኒ፡ ቅዳ
ሴ፡ ታቦት፡ ወሢመተ፡ ክህነት፡ ዘእንበለ፡ ቅብዓ፡
ሜሮን ። ምንተ፡ እገብር፡ አነ፡ ነዳይ፡ ዘአልብየ፡
ቅብዓ፡ ሜሮን፤ ወእንዘ፡ ይቴክዝ፡ በእንተ፡ ዝንቱ፡
ነገር፡ አስተርአዮ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ
ክት፡ ቀዊሞ፡ ውስተ፡ የማኑ ። ወይቤሎ፡ ናሁ፡ አ
ምጻእኩ፡ ለከ፡ ቅብዓ፡ ሜሮን ። ወመጽሐፈ፡ ክህነ
ት፡ ንሣእ፡ ይቤለከ፡ እግዚአብሔር፡ ግበር፡ (Fol.
92 b. 3.) በከመ፡ አዘዝከ፡ ለሊሁ፡ ወተፈሥሐ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተሐሥየ፡ በመንፈ
ስ፡ ቅዱስ ። ወገብረ፡ ቅዳሴ፡ ወቀደሰ፡ ታቦተ፤ ወ
ሤመ፡ ቀሳውስተ፡ ወዲያቆናተ፤ ወለእሙንቱኒ፡ ካ
ህናት፡ ፂውዋን፡ እለ፡ ሰገዱ፡ ለጣዖት፡ ቅድመ፡ ቀ
ደሶሙ፤ ወሤሞሙ፡ ዳግመ፡ ወሰመዮሙ፡ ለኵሎ
ሙ፡ በበአስማቲሆሙ፡ ለአሮን፡ ሰመዮ፡ ጴጥሮስ ።
ወለኢዮብ፡ እንድርያስ፡ (Fol. 93 a. 1.) ወለኢሳይያስ፡
ቶማስ፡ ወከመዝ፡ ሰመዮሙ፡ ለ፲ወ፪በአስማተ፡
፲ወ፪ሐዋርያት፡ ወፈጸመ፡ ጸሎተ፡ ቅዳሴ ። ወወፅ
አ፡ ወእስከዓዲሁ፡ ኢጥዕመ፡ እክለ፡ ንጉሥ ። ወበ
ይእቲ፡ ዕለት፡ ኃደረ፡ ጽውመ፡ ወጸቢሖ፡ ለአከ፡ ኀ
በ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡
ኢትሠርዕኑ፡ ቍርባነ፡ እስመ፡ ተመንደብኩ፡ ፈድ
ፋደ፤ ናሁ፡ ሠሉስ፡ መዋዕል፡ እምዘ፡ ኢጥዕም
(Fol. 93 a. 2.) ኩ፡ እክለ ። ወይቤሎሙ፡ አቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ ለላእካን፡ በልዎ፡ ለንጉሥ፡
ኢትፍራህ፡ ወልድየ፡ እምነ፡ ይእቲ፡ ጾም ። እስመ፡
ጾም፡ ትፌውስ፡ ቍስለ፡ ነፍስ፤ ወታጸምም፡ ኵሎ፡
ፍትወታተ፡ ዘሥጋ፡ እሠርዕ፡ ለከ፡ ፍጡነ፡ ቍርባ
ነ ። ወእምድኅረ፡ ኃለፉ፡ ላእካን፡ ይቤሎ፡ አቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለቅዱስ፡ ሚካኤል፡ ሊ
ቀ፡ መላእክት፡ ምንተ፡ እገብር ። እስ (Fol. 93 a. 3.)
መ፡ ዕለቱ፡ ዓርብ፡ ውእቱ፡ ዮም፡ እሠርዕኑ፡ ቍር
ባነ፤ ወእገብር፡ ምሳሐ፡ በጽባሕ፡ እንዘ፡ እፈቅድ፡
አብእ፡ ውስተ፡ አብያተ፡ ክርስትያናት፤ እሥዕርኑ፡
ሕገ፡ ክርስቲያን ። ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ሥራ
ዕ፡ ሎቱ፡ ቍርባነ፡ ጊዜ፡ ፫ሰዓት፡ ወአንብብ፡ መጻ
ሕፍተ፡ ቅዳሴ፡ እስከ፡ ይበጽሑ፡ አርእስተ፡ ግጻዌ፡
ዐቢያን ። እስመ፡ ብዙኀ፡ ሕዝብ፡ ሀሎ፡ ዘያበጽሐ
ከ፡ (Fol. 93 b. 1.) እስከ፡ ዕርበተ፡ ፀሐይ ። ወለአከ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኀበ፡ ንጉሥ፡ እን
ዘ፡ ይብል፡ ነዓ፡ ፍጡነ፡ ከመ፡ ትትመጠው፡ ቍር
ባነ፤ ወመጽአ፡ ንጉሥ፡ ኀበ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ምስለ፡ ኵሉ፡ ሠራዊቱ፤ ወይቤል
ዎ፡ አፍጥን፡ ሠሪዓ፡ ቍርባን፤ እስመ፡ ሐመምነ፡
ፈድፋደ፡ በጽንዓ፡ ረኃብ፤ ወገብረ፡ ቍርባነ፡ በኅብ
ስተ፡ ሰማይ፡ ወጽዋዕ፡ ወይን፡ ጽሩይ፤ ወመ (Fol.
93 b. 2.) ጠዎሙ፡ ለንጉሥ፤ ወለሠራዊቱ፡ እምእሉ፡
ሥጋሁ፡ ወደሙ፡ ለክርስቶስ ። ወኮኑ፡ ቅዱስ፡ ሚካ
ኤል፡ ወኵሎሙ፡ ቅዱሳን፡ ሊቃነ፡ መላእክት፡ ይ
ሜግብዎ፡ እምየማኑ፡ ወእምፀጋሙ፤ አምሳለ፡ ኤጲ
ስ፡ ቆጶሳት፡ ወእምቆሞሳት፤ ውእቱሰ፡ በአምሳለ፡
ጳጳስ፡ ወፈጸመ፡ መልእክተ፡ ቍርባን፡ ወወፅአ፡ ጊ
ዜ፡ ፲ወ፪ሰዓተ፡ መዐልት፡ ዘዓርብ ። ወኮነ፡ ሕይወ
ት፡ ውስተ፡ ኵ (Fol. 93 b. 3) ሉ፡ ብሔረ፡ ዳሞት፡ በ
አሚነ፡ ወልደ፡ እግዚአብሔር፤ ወተፈሥሐ፡ ንጉ
ሥ፡ ምስለ፡ ሠራዊቱ ። ወይቤሎ፡ ለአቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ንሣእ፡ ፲፪ልጥረ፡ ወርቅ፡ ለዘፈ
ቀድከ፡ ይኩንከ፡ በእንተ፡ ዘወሀብከኒ፡ ስመከ፤ ወ

በእንተ ፡ ዘመሀርከኒ ፡ ሕገከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ኪያከ ፡ እፈቅድ ፡ ወአኮ ፡ ንዋየከ ፡ ንዋይሰ ፡ ሥርወ ፡ እከይ ፡ ውእቱ ፤ ወለኵ (Fol. 94a. 1.) ሎሙ ፡ እለ ፡ ይፈቅድዎ ፡ ይረክቦሙ ፡ እኩይ ፡ ወኢይትቀነዩ ፡ ለሠናይ ። ወኢይትከሀሎሙ ፡ ገቢረ ፡ ጽድቅ ፤ በከመ ፡ ይቤ ፡ እግዚእነ ፡ ኢትክሉ ፡ ተቀንዮ ፡ ለእግዚአብሔር ፡ እንዘ ፡ ንዋየ ፡ ተፈቅሩ ፤ ወይቤሎ ፡ ንጉሥ ፡ አኮ ፡ ንዋይየ ፡ ባሕቲቱ ፡ አላ ፡ ነፍስየኒ ፤ ወኵሉ ፡ ዘብየ ፡ ዚአከ ፡ ውእቱ ። ወአስተብቍዖ ፡ ብዙኀ ፡ ከመ ፡ ይትመጠው ፡ እምኔሁ ። ወእምድኅረ ፡ ብዙኅ ፡ ስኢል ፡ ተ (Fol. 94a. 2.) መጠወ ፡ እምኔሁ ፡ ወዘረወ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወኢያቤተ ፡ ምንተኒ ፤ ወጸንዓ ፡ ንጉሥ ፡ በሃይማኖተ ፡ ወንጌል ። ወበዕለተ ፡ ተመጠወ ፡ ቍርባን ፡ ኮነ ፡ ይሁብ ፡ ለቀሳውስት ፡ ፲ልጥረ ፡ ወርቀ ፡ ወለዲያቆናት ፡ ፪እንዘ ፡ ይብል ፡ ይኩንኒ ፡ ለስርየተ ፡ ኃጢአትየ ፡ ዘገበርክዎ ፡ በኢያእምሮትየ ። ወአንትሙኒ ፡ ትግሁ ፡ ለዓቂበ ፡ ሥጋሁ ፡ ወደሙ ፡ ለአምላኪየ ።

CHAPTER LX.

(Fol. 94b. 1.) ምዕራፍ ፡ ፷ ። ወእምዝ ፡ አዘዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይሕንጽ ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ኵሉ ፡ ብሔረ ፡ መንግሥቱ ። ወይቤ ፡ አሆ ፡ ወሐነጸ ፡ አብያተ ፡ ክርስቲያናት ፡ ቅድመ ፡ ኀበ ፡ ጠፍኡ ፡ ማርያን ፤ ወዳግመ ፡ ኀበ ፡ ተቀትሉ ፡ ሰማዕታት ፤ ወአንበሮሆሙ ፡ ለታቦተ ፡ ኢየሱስ ፤ ወሰመያ ፡ ለይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ መካነ ፡ ኢየሱስ ፡ ወለካልእታ ፡ መካነ ፡ (Fol. 94b. 2.) ተክለ ፡ ሃይማኖት ፡ ወለመኳንንቲሁ ፡ አዘዞሙ ፡ ይሕንጹ ፡ አብያተ ፡ ክርስቲያናት ፡ በበብሔሮሙ ። ወተሐንጸ ፡ ብዙኃት ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ኵሉ ፡ ብሔረ ፡ ዳሞት ፤ በእማንቱ ፡ መዋዕል ። ወነበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይሜህሮ ፡ ለንጉሥ ፡ መጻሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ ወትንሣኤ ፡ ሙታን ፤ ወሕይወተ ፡ ዘይመጽእ ፡ ወንጉሥሰ ፡ ይቤሎ ፡ (Fol. 95a. 1.) ዘልፈ ፡ አመንኩ ፡ በኵሉ ፡ ዘትቤለኒ ። ባሕቱ ፡ ትንሣኤ ፡ ሙታንሰ ፡ ሐሰተ ፡ ይመስለኒ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይክል ፡ እግ (Fol. 95a. 2.) ዚአብሔር ፡ አንሥኦቶሙ ፡ ለምውታን ፤ ወአቅሞቶሙ ፡ ቅድመ ፡ ስብሐቲሁ ፡ በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ።

CHAPTER LXI.

(Fol. 95a. 3.) ምዕራፍ ፡ ፷፩ ። ወካዕበ ፡ በአሐቲ ፡ ዕለት ፡ ይቤሎ ፡ ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እፎ ፡ ይትነሥኡ ፡ ምውታን ፡ እምድኅረ ፡ በልየ ፡ አእጽምቲሆሙ ። ወኮነ ፡ ሐመደ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢተአምንሁ ፡ ከመ ፡ ተንሥአ ፡ ክርስቶስ ፡ እሙታን ፤ ወይቤሎ ፡ ንጉሥ ፡ አአምን ፡ ኪያሁሰ ፤ እስመ ፡ እሬኢ ፡ ኃይለ ፡ ዘይገብር ፡ ላዕሌከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ (Fol. 95b. 1.) ተክለ ፡ ሃይማኖት ፡ በኵሮሙ ፡ ውእቱ ፡ ትንሣኤ ፡ ለምውታን ። እመሰ ፡ ኢይትነሥኡ ፡ ምውታን ፡ ክርስቶስኒ ፡ እምኢተንሥአ ፡ እምውታን ። ወእመሰ ፡ ኢተንሥአ ፡ ክርስቶስ ፡ እሙታን ፡ ከንቱ ፡ ውእቱ ፡ ሃይማኖትነ ፡ ወከንቱ ፡ ተአመነ ፡ ቦቱ ፤ ወንሕነኒ ፡ ኮነ ፡ ሰማዕተ ፡ ሐሰት ፡ ወብዙኃ ፡ ሰምዐ ፡ አቂሞ ፡ እመጻሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ አይድዖ ፡ ወኢአምነ ፡ ልቡ ። ወይቤሎ ፡ (Fol. 95b. 2.) ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ትንሣኤ ፡ ሙታንሰ ፡ በዘአአምን ፡ እነግረከ ፤ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ንግረኒ ። ወይቤሎ ፡ ናሁ ፡ ፳ ወ፰ዓመት ፡ ሞቱ ፡ በአሐቲ ፡ ዕለት ፡ ፲፪ሰብእ ፡ እምሠራዊትየ ፡ ወ፲፪እምነ ፡ ማርያን ፡ እምከመ ፡ አንሣእከሙ ፡ ለእሉ ፡ አአምን ፡ ፍጡነ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በምንት ፡ ኮነ ፡ ምክንያተ ፡ (Fol. 95b. 3.) ሞቶሙ ፡ ለዘመጠነዝ ፡ ሰብእ ፡ በአ

ሐቲ ፡ ዕለት ። ወይቤሎ ፡ ንጉሥ ፡ ምክንያተ ፡ ሞቶ
ሙሰ ፡ ኢትሰአለኒ ፡ በሕቱ ፡ አንሥኦሙ ፤ ከመ ፡ እ
እመን ፡ ትንሣኤ ፡ ሙታን ፡ ርኢይየ ፡ ኪያሆሙ ። ወ
ይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእመ ፡
ኢነገርከኒ ፡ አንተ ፡ አነ ፡ እነግረከ ። ወይቤሎ ፡ በ
ል ፡ እስኩ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጼወውከ ፡ ብእሲተ ፡ እምብሔ (Fol. 96a. 1.)
ረ ፡ ሸዋ ። ወፈቀድከ ፡ አውስቦታ ፡ ወአዘዝከ ፡ ከመ ፡
ይትገበር ፡ ግዕዝ ፡ ወአደምከ ፡ ኵሎ ፡ ሠራዊተከ ፤
ከመ ፡ ትረስያ ፡ ንግሥተ ። ውስተ ፡ ኵሉ ፡ ደወለ ፡
መንግሥትከ ፡ ወታስግዳ ፡ ለአማልክት ፡ ወእንዘ ፡ ሀ
ሎክሙ ፡ ቀዊመክሙ ፤ ወትኔጽሩ ፡ አንተ ፡ ወጉቡአ
ኒከ ፡ ግብተ ፡ በረቀ ፡ መብረቅ ፡ እምሰማይ ፤ ወመሠ
ጣ ፡ እምአዕይንቲክሙ ፡ ወበዝንቱ ፡ ግርማ ፡ ሞቱ ፤
እሙንቱ ፡ ሰብእ ፡ አንተሂ ፡ ክን (Fol. 96a. 2.) ከ ፡ እን
ቡዘ ፡ ልብ ፡ እምይእቲ ፡ ዕለት ፤ እስከ ፡ አመ ፡ አሕየ
ውኩከ ፡ በስመ ፡ አምላኪየ ፤ ወይቤሎ ፡ ንጉሥ ፡ አ
ቅዱሰ ፡ እግዚአብሔር ፡ መኑ ፡ ነገረከ ፡ ዘንተ ። ወይ
ቤሎ ፡ አምላኪየ ፡ ዘየአምር ፡ ኵሎ ። ወይቤሎ ፡ ተ
አምርኑ ፡ ሀገራ ፡ ለይእቲ ፡ ብእሲት ። ወይቤሎ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኅድግሰ ፡ ሀገራ ፡ ላ
ቲኒ ፡ አአምራ ፡ እስመ ፡ እምየ ፡ ይእቲ ፡ ወወላዲት
የ ፡ (Fol. 96a. 3.) ወደንገጸ ፡ ሶቤሃ ፡ ወተንሥአ ፡ ወሰ
ገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወይቤሎ ፡ ሊተሰ ፡ ይመስለኒ ፡ ዘአዕረገዋ ፡
ስማያተ ፡ በአይቴ ፡ ወለደተከ ፡ በሰማይኑ ፤ ወሚመ ፡
በምድር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ በሰማይሰ ፡ ኢይወልዱ ፡ ወኢይትዋለዱ ። አ
ላ ፡ ከመ ፡ መላእክተ ፡ እግዚአብሔር ፡ ይከውኑ ። ሊ
ተሰ ፡ ወለደተኒ ፡ በሀገራ ፡ ወ (Fol. 96b. 1.) ይቤሎ ፡ ን
ጉሥ ፡ እስተበቍዓከ ፡ አአቡየ ፡ ንግረኒ ፡ ጥዩቀ ፡ ቅ
ድመ ፡ ፂዋዌሃኑ ፡ ወለደተከ ፤ አው ፡ እምድኅረ ፡ ግ
ብአታ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እምድኅረ ፡ ግብአታ ፡ ወይቤሎ ፡ ንጉሥ ፡ በአማ
ን ፡ አንተ ፡ ወልዳ ፡ ለይእቲ ፡ ቅድስት ፡ ወይቤሎ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አርእየኒ ፡ መቃብ
ሪሆሙ ፡ ለእሙንቱ ፡ ሙታን ፤ ወይቤሎ ፡ ንጉሥ ፡
በአይቴ ፡ አአምር ፡ መቃብሪሆሙ ፡ (Fol. 96b. 2.) ለእ
መሂ ፡ በልዕዎሙ ፡ አራዊት ፤ ወለእመሂ ፡ በልዕዎ
ሙ ፡ አዕዋፈ ፡ ሰማይ ፡ ኢየአምር ። ወወፅአ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምኀቤሁ ፡ ወቆመ ፡ በ
መርኅበ ፡ ማልበርዴ ። ወሰገደ ፡ በብረኪሁ ፡ ወጸለ
የ ፡ እንዘ ፡ ይብል ፡ አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፤
ዘአምጻእከ ፡ ለሰብእ ፡ እምኀበ ፡ ኢሀሎ ። ወከዕበ ፡
ትሬስዮ ፡ ከመ ፡ ዘኢሀሎ ፡ አንተ ፡ ውእቱ ፡ ዘአንሣ
እከ ፡ (Fol. 96b. 3.) ለአልአዛር ፡ እመቃብር ፡ በጽዋዔ ፡
ቃልከ ። አንተ ፡ ውእቱ ፡ ዘአንሣእከ ፡ ለወለተ ፡ ኢ
ያኤሮስ ፡ ሶበ ፡ ትቤ ፡ ተንሥኢ ፡ ጣቢታ ፡ አንተ ፡ ው
እቱ ፡ ዘአንሣእከ ፡ ለወልደ ፡ መበለት ፤ በሀገረ ፡ ናይ
ን ፡ እኂዘከ ፡ ንፍቆ ፡ በብሂለ ፡ ወሬዛ ፡ ተንሥእ ። ወ
ይእዜኒ ፡ አንሥኦሙ ፡ ለሙታን ፡ በኃይልከ ፡ ከመ ፡
ይእመኑ ፡ ሕዝብከ ፡ ትንሣኤ ፡ ሙታን ። ወይጽናዕ ፡
ልበሙ ፡ በፍቅረ ፡ ዚአከ ። ወ (Fol. 97a. 1.) እንዘ ፡ ይ
ጼሊ ፡ ከመዝ ፡ መጽአ ፡ ቃል ፡ እምሰማይ ፡ ዘይብል ።
አፍቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ ኵሎ ፡ ዘሰአልከኒ ፡ እ
ገብር ፡ ለከ ። ጸውዕ ፡ ሙታነ ፡ በቃልከ ፡ ወይትነሥ
ኡ ፡ ለከ ፡ ከመ ፡ ይትአመር ፡ ጽንዓ ፡ ፍቅርየ ፡ ዘላዕ
ሌከ ። ወውእተ ፡ ጊዜ ፡ ጸርሐ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብል ፡ ኵልክሙ ፡ ነፍሳት ፡
እለ ፡ ሀለውክሙ ፡ ውስተ ፡ ዛቲ ፡ መርኅብ ፡ ተንሥ
ኡ ፡ በ (Fol. 97a. 2.) ኃይለ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክር
ስቶስ ። ወሶቤሃ ፡ ተንሥኡ ፡ ፲፻ ዕደው ፡ ወቆሙ ፡ ቅ
ድሜሁ ፤ ወሰገዱ ፡ ሎቱ ፡ እንዘ ፡ ይብሉ ፡ ባርከነ ፡ አ
ቅዱሱ ፡ ለእግዚአብሔር ። እስመ ፡ ሞትነ ፡ በእንተ ፡
እምከ ። ወናሁ ፡ ተንሣእነ ፡ በኃይለ ፡ ጸሎትከ ። ወ
ይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አይ
ቴ ፡ ነበርክሙ ፡ ወይቤልዎ ፡ ነበርነ ፡ እንዘ ፡ ንሣቀይ ፡
ውስተ ፡ ሲኦል ፡ ወጼውዎ ፡ አቡነ ፡ (Fol. 97a. 3.) ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ለንጉሥ ። ወይቤሎ ፡ ርኢ ፡
እልክተ ፡ ዕደወ ፡ እለ ፡ ተንሥኡ ፡ እሙታን ። ወር
ኢዮ ፡ ንጉሥ ፡ ደንገጸ ፡ ወሰዕነ ፡ ተናግሮ ፡ ወኵሎ
ሙ ፡ ጉቡአን ፡ ፈርሁ ፡ ወርእዱ ። ወይቤልዎ ፡ ሰብእ
ኑ ፡ ዝብእሲ ፡ ወሚመ ፡ አምላክ ። ወተስእሎሙ ፡ ን
ጉሥ ፡ ለእለ ፡ ተንሥኡ ፡ ሰብእ ፤ ወይቤሎሙ ፡ ሀሎ
ኑ ፡ ኵነኔ ፡ እምድኅረ ፡ ሞት ። ወይቤልዎ ፡ አንጉሥ ፡
ምንተ ፡ ንነግረከ ፡ በ (Fol. 97b. 1.) እንተ ፡ ውእቱ ፡ ብ

ሔረ ፡ ጽልመት ፡ ወብካይ ፡ ፲፻ብርሃናት ፡ ዘከመዝ ፡
ፀሐይ ፡ ሶበ ፡ ቦኡ ፡ ውስተ ፡ ውእቱ ፡ መካን ፡ ጽልመ
ት ፡ እምኢክህሉ ፡ ያብርሁ ፡ ለ፩ብእሲ ፡ ህየ ፡ ነበር
ነ ፡ ወሰሚዖ ፡ ንጉሥ ፡ አንሦጠጠ ፡ ኵለንታሁ ፡ ወፈ
ርሀ ፡ ጥቀ ፤ ወኮነ ፡ ከመ ፡ በድን ፡ እስከ ፡ ገሠሦ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይኬ ፡ ሰብእ ፡ ዝ
ኵሉ ፡ ይጸንሑ ። ወካዕበ ፡ ይቤሎሙ ፡ ንጉሥ ፡ ለእ
ሙንቱ ፡ (Fol. 97b. 2.) ዕደው ፡ በምንት ፡ ግብር ፡ መ
ጻእክሙ ፡ ዝየ ። ወይቤልዎ ፡ እንዘ ፡ ሀሎነ ፡ ማእከ
ለ ፡ ጽልመት ፡ ዘእሳት ፡ መጽአ ፡ ቅዱስ ፡ ሚካኤል ፡
ሊቀ ፡ መላእክት ፡ ወአውፅአነ ፡ ወአብጽሐነ ፡ ቅድ
መ ፡ ንጉሠ ፡ ስብሐት ። ወርኢናሁ ፡ ለዝ ፡ ብእሲ ፡
ቀዊሞ ፡ ከመ ፡ አምደ ፡ ብርሃን ፡ ቅድመ ፡ ውእቱ ፡ ን
ጉሥ ። ወይቤሎ ፡ ንጉሥ ፡ ለሚካኤል ፡ ሀብ ፡ እሎ
ንተ ፡ ነፍሳተ ፡ ለተክለ ፡ ሃይማኖት ፡ ወሰሚዖ ፡ (Fol.
97b. 3.) አወፈየነ ፡ ሎቱ ፡ ውእቱሂ ፡ ጸውዓነ ፡ እንዘ ፡
ይብል ፡ ኵልክሙ ፡ ነፍሳት ፡ እለ ፡ ሀለውክሙ ፡ ው
ስተ ፡ ዛቲ ፡ መርኅብ ፡ ተንሥኡ ፡ ፃኡ ፡ ወንኡ ፡ ኀቤ
የ ፡ ወመጻእነ ፤ ኀቤሁ ፡ ወቆምነ ፡ ቅድሜሁ ፡ ወሀሎ
ነ ፡ በከመ ፡ ትሬእየነ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ለንጉሥ ፡ አፍሥሐ ፡ ጽዮን ፡ እመ
ን ፡ ይእዜ ፡ ከመ ፡ ሀሎ ፡ ትንሣኤ ፡ ሙታን ፤ ወይቤ
ሎ ፡ እወ ፡ አመንኩ ፡ ወአእመርኩ ፡ ከመ ፡ አም
(Fol. 98a. 1.) ላክከ ፡ ይክል ፡ ቀቲለ ፡ ወአሕይዎ ፡ ወአ
ልበ ፡ ግብር ፡ ዘይስአኖ ። ባሕቱ ፡ ምንተ ፡ ትኤዝዘኒ ፡
ከመ ፡ እግበር ፡ ወእድኅን ፡ እምውእቱ ፡ ኵነኔ ፡ ዘሰ
ማዕኩ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እምይእዜሰ ፡ አልብከ ፡ ኵነኔ ፡ ዘየአምን ፡ በወል
ድ ፡ ባሕይወት ፡ ዘለዓለም ፡ ኀቱም ፡ ውእቱ ፡ በስመ ፡
ዚአሁ ። ወባሕቱ ፡ አሐተሰ ፡ ነገረ ፡ እኤዝዘከ ፡ ሀብ ፡
ምጽዋተ ፡ ለ (Fol. 98a. 2.) ነዳያን ፡ ወለምስኪናን ፡
ወለአብያተ ፡ ክርስቲያናት ። ወትረክብ ፡ መዝገበ ፡
ዘበሰማያት ። እስመ ፡ ሃይማኖት ፡ ምጽዋት ፡ ይሰሪ ፡
ኃጢአተ ። ወወሀበ ፡ ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ብዙኃ ፡ ንዋየ ፡ እስከ ፡ መንፈቀ ፡ መ
ንግሥቱ ፡ ከመ ፡ የሀብ ፡ ሎቱ ፡ ምጽዋተ ፡ ውእቱኒ ፡
ነሢኦ ፡ እምኔሁ ፡ ዘረወ ፡ ለነዳያን ፤ ወለምስኪናን ፡
በከመ ፡ ይቤሎ ። ወእምዝ ፡ አጥመ (Fol. 98a. 3.) ቆ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእሉ ፡ ዕደ
ው ፡ እለ ፡ ተንሥኡ ፡ እሙን ፡ በስመ ፡ አብ ፡ ወወል
ድ ፡ ወመንፈስ ፡ ቅዱስ ። ወፈነዎሙ ፡ ይስብኩ ፡ ትን
ሣኤ ፡ ሙታን ፡ ለኵሉ ፡ ብሔረ ፡ ዳሞት ። በረከቱ ፡ የ
ሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ።

CHAPTER LXII.

(Fol. 98b.) ምዕራፍ ፡ ፷፪ ። ወእምዝ ፡ ይቤሎ ፡ ን
ጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምይእ
ዜሰ ፡ ነፍስየ ፡ ውስተ ፡ እዴከ ፡ መሐረኒ ፡ ኵሎ ፡ ዘው
ስተ ፡ ልብከ ፡ ዘይሠምር ፡ ቦቱ ፡ አምላክከ ። ወይቤ
ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አምላኪየሰ ፡
ይፈቅድ ፡ ፍኖተ ፡ ንጹሐ ፡ ወሕሊና ፡ ሠናየ ። ሕት
ት ፡ ማርያነ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ኵሉ ፡ ብሔረ ፡
መንግሥትከ ፡ ወአጥፍአሙ ፡ ወኩ (Fol. 99a. 1.) ኖ ፡
ከመ ፡ አቡሁ ፡ ለእጓለ ፡ ማውታ ፡ ወቁም ፡ ላቲ ፡ ለእ
ሙ ፡ ከመ ፡ ምታ ፡ ወትከውን ፡ ወልዶ ፡ ለልዑል ፤ ወ
ትነግሥ ፡ በጽድቅ ፡ በሰማይ ፡ ወበምድር ። ወአዘዘ ፡ ን
ጉሥ ፡ ያምጽኡ ፡ ፍጡነ ፡ ኵሎ ፡ ማርያነ ፡ ዘተረክቡ ፡
ውስተ ፡ ሀገረ ፡ መንግሥቱ ። ወአምጽእዎሙ ፡ ፍጡ
ነ ፡ ወይቤ ፡ ንጉሥ ፡ አውዕይዎሙ ፡ በእሳት ። ወአውአ
ይዎሙ ፡ ወጠፍአ ፡ አምልኮ ፡ ጣዖት ። ወተስእሎ ፡
(Fol. 99a. 2.) ማሬት ፡ እምኵሉ ፡ በሐውርተ ፡ ዳሞት ፡
በስብከተ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሤሞ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእሙንቱ ፡
፲ወ፪ካህናት ፡ ከመ ፡ ይስብኩ ፡ ወንጌለ ፡ ውስተ ፡ ኵ
ሉ ፡ በሐውርተ ፡ ዳሞት ፤ እስከ ፡ ዕለተ ፡ ሞቶሙ ፡
ወለገብረ ፡ ዋሕድሂ ፡ ሤሞ ፡ ላዕሌሆሙ ፡ ከመ ፡ ይ
ኩኖሙ ፡ አበ ፡ ህየንቴሁ ። ወነበረ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ በብሔረ ፡ ዳሞት ፡ መጠነ ፡ ፲ወ፪
(Fol. 99a. 3.) ዓመተ ፡ ወመልአን ፡ ትምህርተ ፡ ክር
ስቶስ ፡ ለኵሎን ፡ በሐውርቲሃ ፡ እስከ ፡ ምድረ ፡ ባ
ርያ ። ወእስከ ፡ ፈለገ ፡ ግዮን ፡ ወእስከ ፡ ምድረ ፡ ሁ

መል ። ወኵሎን ፡ አህጉር ፡ እለ ፡ ይትጋወሩ ፡ ምስለ ፡
ጻሞት ፡ አምና ፡ በክርስቶስ ፡ በእደዊሁ ፡ ለአቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍ
ቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER LXIII.

(Fol. 99b.) ምዕራፍ ፡ ፷፫ ። ወእምዝ ፡ ተመይጣ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወዐርገ ፡ መልዕል
ተ ፡ ዝብፈተን ፡ ወጸመ ፡ በህየ ፡ ጸመ ፡ ፯ቅድስት ፡ እ
ንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ወበዕለተ ፡ ዓርብ ፡ የሐ
ምል ፡ ሐምለ ፡ ገዳም ፡ ዘእንበለ ፡ ይኅሬ ፡ መሪረ ፡ ወ
ጥዑመ ፤ ወይበልዕ ፡ እምኔሁ ፡ ጥራዩ ፡ በሰናብት ፡
ማየሰ ፡ ፍጹመ ፡ ኢይሰቲ ፡ እስከ ፡ ይትፌጸም ፡ ዘመ
ነ ፡ ጾም ፤ ወበዕለተ ፡ ፋሲካ ፡ ጊዜ ፡ መ (Fol. 100 a. 1.)
ንፈቀ ፡ ሌሊት ፡ እንተ ፡ ይእቲ ፡ ትንሣኤሁ ፡ እምር
ት ፡ መጽአ ፡ ኀቤሁ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
እንዘ ፡ ሚካኤል ፡ ወገብርኤል ፡ በየማኑ ፡ ወበፀጋሙ ፡
ወማርያም ፡ እሙ ፡ ወ፲ወ፪ሐዋርያቲሁ ፡ ምስሌሁ ።
ውብዙኃን ፡ ሐራ ፡ ሰማይ ፡ ይተልውዎ ። ወይቤሎ ፡
ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ ሰላመ ፡
አቡየ ፡ ወሰላመ ፡ መንፈስየ ፡ ቅዱስ ፡ የሀሉ ፡ ምስሌ
(Fol. 100 a. 2.) ከ ፡ ተፈሣሕ ፡ ወተኃሠይ ። እስመ ፡ ተ
ጽሕፈ ፡ ስምከ ፡ በመንግሥተ ፡ ሰማያት ። አነሂ ፡ ተ
ፈሣሕኩ ፡ ወተኃሠይኩ ፡ ብከ ። እስመ ፡ አባእከ ፡ ሊ
ተ ፡ ምህርካ ፡ ብዙኃ ። በከመ ፡ አስተፍሣሕከኒ ፡ አን
ተ ፡ መጻእኩ ፡ ኀቤከ ። አነሂ ፡ ከመ ፡ አስተፍሥሕከ ፤
ዮም ፡ ቅድስናሆሙ ፡ ለነቢያትየ ፡ ወአሥቶሙ ፡ ለሐ
ዋርያትየ ፡ የሀሉ ፡ ዘልፈ ፡ ምስሌከ ፤ ወከመ ፡ ጊዮር
ጊስ ፡ ዘልዳ ፡ ሞገስየ ፡ (Fol. 100 a. 3.) ይትከዓው ፡ ው
ስተ ፡ ስምከ ። ወኵሉ ፡ ሰብእ ፡ ዘይገብር ፡ ተዝካረከ ፡
እመሂ ፡ በኅብስት ፡ አው ፡ በዕጣን ፡ ወቍርባን ፤ እስ
ከ ፡ ጽዋዐ ፡ ማይ ፡ ቄሪር ፡ ይኅልፍ ፡ ምስሌከ ፡ በግህ
ደት ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ። ወኵሉ ፡ ዘይ
ጼውዕ ፡ ስመከ ፡ በዕለተ ፡ ምንዳቤሁ ፡ አነ ፡ አድኅኖ ፡
እመንሱት ። ኀበሂ ፡ ተሰምየ ፡ ስምከ ፡ እመሂ ፡ በገዳ
ም ፡ ወእመሂ ፡ በአብያት ፡ ህየ ፡ ይኩን ፡ ሣህል ፡ ወ
(Fol. 100 b. 1.) ምሕረት ። ወፈድፋደሰ ፡ ለገብረ ፡ እግ
ዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ወዘንተ ፡ ብሂሎ ፡ ወሀበ ፡ ቈጽለ ፡ ገነት ፡ ወጽ
ዋዓኒ ፡ ዘእማየ ፡ ሕይወት ፡ ወይቤሎ ፡ ንሣእ ፡ ዘንተ ፡
ብላዕ ፡ ወስተይ ፡ ወበልዐ ፡ ወስትየ ። ወተፈሥሐት ፡
ነፍሱ ። ወመሰሎ ፡ ከመ ፡ ዘኢጾመ ፡ አሐተ ፡ ዕለተ ።
ወእምይእቲ ፡ ዕለት ፡ ጠፍአ ፡ ኵሎ ፡ ሕገ ፡ ሥጋ ፡ እ
ምኔሁ ። ወከ (Fol. 100 b. 2.) ዕበ ፡ ይቤሎ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ እምይእዜሰ ፡ ሑር ፡ ምድረ ፡
አምሐራ ፡ ኀበ ፡ በጸሎተ ፡ ሚካኤል ፡ ዘግሽ ፡ ወንበ
ር ፡ ህየ ፡ እስከ ፡ አመ ፡ እነግረከ ፡ ወሚካኤል ፡ መል
አከ ፡ ምክርየ ፡ ይሄሉ ፡ ምስሌከ ፡ ወሰአሞ ፡ አፉሁ ፡
ወአንበረ ፡ እዴሁ ፡ ዲበ ፡ ርእሱ ፡ ወባረኮ ፡ ወዐርገ ፡
ውስተ ፡ ሰማያት ፡ በዐቢይ ፡ ስብሐት ፡ ወይቤ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይትባረክ ፡ እ (Fol.
100 b. 3.) ግዚአ ፡ ስመ ፡ ስብሐቲከ ፡ ዘወሀብከኒ ፡ ዘመ
ጠነዝ ፡ ለኃጥእ ፡ ገብርከ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

CHAPTER LXIV.

(Fol. 100a 1.) ምዕራፍ ፡ ፷፬ ። ወተፈጺሞን ፡ እማ
ንቱ ፡ መዋዕል ፡ ሖረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ኀበ ፡ ንጉሥ ፡ ፍሥሐ ፡ ጽዮን ። ወይቤሎ ፡ ጽ
ናዕ ፡ በሃይማኖተ ፡ ክርስቶስ ። ወትጋሀ ፡ ለዐቂበ ፡ ቤ
ተ ፡ ክርስቲያን ፡ አንሰ ፡ አሐውር ፡ ኀበ ፡ አዘዘኒ ፡ አ
ምላኪየ ። ወሰሚዖ ፡ ንጉሥ ፡ በከየ ፡ ብዙኃ ፡ ወይ
ቤ ፡ ኦአቡነ ፡ ለመኑ ፡ ተኀድግ ፡ ሀገረከ ፡ ዘሐነጽከ ፡
በሃይማኖትከ ፤ ወዘአድኃንከ ፡ (Fol. 101 a. 2.) እምእደ ፡
ሰይጣን ፡ በጸሎትከ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ኢይትከሀለኒ ፡ እትዓደው ፡ ትእዛዘ ፡
እግዚእየ ። ወካዕበ ፡ አስተጋብአሙ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ለኵሎሙ ፡ ካህናት ፡ ምስለ ፡ ሊ

ቆሙ ፡ ገብረ ፡ ዋሕድ ፡ ወይቤሎሙ ፡ ኩኑ ፡ ሠናያነ ፡
ወቅኑያነ ፡ ለእግዚአብሔር ፡ ከመ ፡ ትኩኑ ፡ አርአያ ፡
ለመርኤቱ ፤ ወረአዩ ፡ ሕዝበ ፡ በጽድቅ ፡ ወበኵሉ ፡
ተግሣ (Fol. 101 b. 1.) ጽ ፡ መንፈሳዊት ፡ ከመ ፡ ኢይት
ኃሥሥ ፡ ደሞሙ ፡ እምእዴክሙ ። ወናሁ ፡ አንስ ፡
አሐውር ፡ ኀበ ፡ ዘፈነወኒ ፡ እግዚአብሔር ። አንትሙ
ሰ ፡ ጽንዑ ፡ ወሀልዉ ፡ ዝየ ፡ ወዕቀቡ ፡ ሊተ ፡ ደቂቅ
የ ፡ በፈሪሃ ፡ እግዚአብሔር ፤ ወኢታማስንዎሙ ፡ ዘ
አግብአሙ ፡ እግዚአብሔር ፡ ኀቤሁ ፡ በአርአዮ ፡ ኃ
ይላት ፡ ወመንክራት ፤ ወይቤልዎ ፡ እሙንቱ ፡ ካህና
ት ፡ ንሕነሰ ፡ ነሐውር ፡ ምስሌከ ፡ ወኢንትፌ ፡ (Fol.
101 b. 2.) ለጥ ፡ እምኔከ ፡ እስመ ፡ አንተ ፡ ውእቱ ፡ ተ
ስፋነ ፡ እምታሕተ ፡ እግዚአብሔር ፡ አምላክነ ። ወይ
ቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሐሰ ፡
ለክሙ ፡ ትሑሩ ፡ ምስሌየ ፡ ንበሩ ፡ ዝየ ። ወዕቀቡ ፡
መርዔትየ ፡ በዝንቱ ፡ ይሠምር ፡ ልብየ ። ወገብረ ፡
ዋሕድሰ ፡ ኮነ ፡ ይበኪ ፡ ፈድፋደ ፡ እምኵሎሙ ፤ እስ
መ ፡ ቀዳማይ ፡ ወልዱ ፡ ውእቱ ፡ በመንፈስ ፡ ቅዱስ ፡
እምኵሎሙ ፡ ሰብአ ፡ ዳሞት ። ወይ (Fol. 101 b. 3.) ቤ
ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትብኪ ፡
ወልድየ ፡ ጽናዕ ፡ በሃይማኖት ። ርትዕት ፡ በዘመሐር
ኩከ ፡ አነ ፡ ወአጽንዮሙ ፡ ለአብያጺከ ፡ መሃይምናን ፡
ወይቤሎ ፡ ገብረ ፡ ዋሕድ ፡ ከመ ፡ ምንት ፡ እከውን ፡
ኃጢእየ ፡ ኪያከ ፤ አአቡየ ፡ ቀጸላ ፡ ርእስየ ፡ ወብርሃ
ነ ፡ አዕይንትየ ፡ ጽናዕ ፡ ኃይልየ ፡ ወሥርጋዌ ፡ ኵሉ ፡
መልክዕየ ። እመውት ፡ አንሰ ፡ በእግርከ ፡ ከመ ፡ ት
ቅብረኒ ፡ አንተ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ ለምንት ፡ ትሰብረኒ ፡ ልብየ ፡ ሶበ ፡ ኃደጉ
ከ ፡ በሥ (Fol. 102 a. 1.) ጋየ ፡ ወበመንፈስየሰ ፡ እሄሉ ፡
ዘልፈ ፡ ምስሌከ ፡ ወበብዝኃ ፡ ጣዕመ ፡ ቃሉ ፡ አኅደ
ገ ፡ ብካየ ። ወአስተፋነውዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ንጉሥ ፡ ወሠራዊቱ ። ወኵሎሙ ፡
ሰብአ ፡ ሀገር ፡ ንዑሶሙ ፡ ወዐቢዮሙ ፤ እንዘ ፡ ይበክ
ዩ ፡ መሪረ ። ወይቤሉ ፡ ሶበ ፡ ኀደግነ ፡ በሥጋከ ፡ ወበ
መንፈስከ ፡ ኢትኅድገነ ። በመንፈስከ ፡ ወተዘከረነ ፡
በጸሎትከ ፡ አአቡነ ፡ ቅዱስ ፤ ወይቤሎሙ ፡ ተመየ
ጡ ፡ እግዚአብሔር ፡ ይዘከረነ ፡ (Fol. 102 a. 2.) ለኵል
ነ ። ወሰአሙ ፡ እደዊሁ ፡ ወእገሪሁ ። ወተመይጡ ፡
ብሔሮሙ ፡ ወቅዱስኒ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ።

CHAPTER LXV.

ምዕራፍ ፡ ፷፭ ። ሖረ ፡ ፍኖቶ ፡ ተፅዒኖ ፡ ዲበ ፡ ሰ
ረገላ ፡ ብርሃን ፡ እንተ ፡ ኀበ ፡ መጽአ ፡ ፍኖተ ። ወኀ
ደረ ፡ ኀበ ፡ ምእመናኒሁ ፡ ዘመሀሮሙ ፡ ቅድመ ። ወ
ርኢዮሙ ፡ ኪያሁ ፡ ሰገዱ ፡ ሎቱ ፡ ወአምኀዎ ። ወይ
ቤልዎ ፡ ለምንት ፡ ዘመጠነዝ ፡ ጐንደይከ ፡ ዘእንበለ ፡
ትምጻእ ፡ ኀቤነ ። ወይቤሎ (Fol. 102 a. 3.) ሙ ፡ ይትከ
ሀለኒኑ ፡ በፈቃድየ ፡ ዘእንበለ ፡ ፈቃደ ፡ እግዚአብሔ
ር ። ወካበ ፡ ይቤሎሙ ፡ ዳግመ ፡ ጸላኢ ፡ አሕሰመኑ ፡
ላዕሌክሙ ፤ ወይቤልዎ ፡ አልቦ ፡ ዳኅነ ፡ ሀሎነ ፡ በጸሎ
ትከ ። ወባሕቱ ፡ ኅዳጣን ፡ ድውያን ፡ ሀለዉ ፡ በሀገር
ነ ። ወይቤሎሙ ፡ አምጽእዎሙ ፡ ኀቤየ ፡ ወአምጽ
ኡ ፡ ሎቱ ፡ ኵሎ ፡ ድውያነ ፡ ዘተረክቡ ፡ ውስተ ፡ ሀገ
ር ፡ ወገሰሶሙ ፡ ወአሕየዎሙ ፤ ወኮነ ፡ ሕይወት ፡ ው
ስተ ፡ ኵሉ ፡ ብሔሮሙ ።

CHAPTER LXVI.

(Fol. 102 b.) ምዕራፍ ፡ ፷፮ ። ወእምድኅረ ፡ ሐወጸ ፡
ኵሎ ፡ መሃይምናነ ፡ ዘሰበኮሙ ፡ ቅድመ ፡ በጽሐ ፡ ው
ስተ ፡ ሀገሩ ፡ ዘረሬ ። ወረከበ ፡ በህየ ፡ ብእሲተ ፡ ዘማ
ዊተ ፡ ዘኮነ ፡ ይሬእያ ፡ እምትካት ፡ እንዘ ፡ ትዜሙ ።
ወይቤላ ፡ አብእሲቶ ፡ እስከ ፡ ማዕዜኑ ፡ ትዜምዊ ፡ ኢ
የአክለኪኑ ፡ ዝንቱ ፡ ኃሣር ፤ ወትቤሎ ፡ ብእሲት ፡ አ
አቡየ ፡ ቅዱስ ፡ ኢይትከሀሊኒ ፡ እኅድግ ፡ ዘንተ ። ባ
ሕቱ ፡ ይነድድ ፡ እሳት ፡ ውስተ ፡ ልብየ ፡ ወያዜምወ
ኒ ፡ ዘእን (Fol. 103 a. 1.) በለ ፡ ፈቃድየ ፡ አብእሴ ፡ እግ
ዚአብሔር ፡ በዘትክል ፡ ርድአኒ ፡ ወባልሐኒ ፡ እምዝ

ንቱ ፡ ፃማ ። ወዐተበ ፡ ውስተ ፡ ገጻ ፡ በትእምርተ ፡ መስቀል ፡ እንዘ ፡ ይብል ፡ ፃእ ፡ መንፈስ ፡ ርኩስ ፡ እምላዕለ ፡ ዛቲ ፡ ብእሲት ። ወወፅአ ፡ ሰይጣን ፡ እምኔሃ ፡ በአምሳለ ፡ ብእሲት ፡ አመት ፡ ኀስምት ፡ ጥቀ ፡ ወጸፉር ፡ ስእርተ ፡ ርእሱ ፤ እንዘ ፡ ይኬልሕ ፡ ወይብል ፡ አሌ ፡ ሊተ ፡ ወአይቴ ፡ እጐይይ ፡ እምኔከ ። እ (Fol. 103a. 2.) ስመ ፡ ተመንደብኩ ፡ በኵለሄ ፡ ወኃጣእኩ ፡ ኀበ ፡ አመሥጥ ። ወዘንተ ፡ ብሂሎ ፡ ጠፍአ ፡ ከመ ፡ ጢስ ። ወእምይእቲ ፡ ዕለት ፡ ኮነት ፡ ይእቲ ፡ ብእሲት ፡ ውስተ ፡ ፈሪሃ ፡ እግዚአብሔር ። ወተጋብኡ ፡ ኵሎሙ ፡ ሰብአ ፡ ሀገር ፡ ወአዝማዲሁ ። ወይቤሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ለዘአርአየነ ፡ ገጸከ ፡ ወአስምዐነ ፡ ቃለከ ። አይቴ ፡ ውእቱ ፡ አዕይንተ ፡ አቡከ ፡ ጸጋ ፡ ዘአብ ፡ ከመ ፡ ይርአይ ፡ ዘ (Fol. 103a. 3.) ንተ ፡ ሀብተ ፡ ዘተውህበ ፡ ለከ ። ወአይቴ ፡ ውእቱ ፡ አዕይንተ ፡ እምከ ፡ እግዚእ ፡ ኃረያ ፡ ከመ ፡ ትርአይ ፡ ዘኮንከ ፡ ነቢየ ፡ ወሐዋርያ ፡ ወሰባኬ ፡ ወንጌል ፡ መንግሥተ ፡ ሰማያት ። ወርኢዮሙ ፡ ኃይለ ፡ ዘይተልዎ ፡ አምጽኡ ፡ ኵሎ ፡ ድውያነ ፡ እለ ፡ ውስተ ፡ ሀገር ፤ ወአንበርዎሙ ፡ ታሕተ ፡ እገሪሁ ፡ እንዘ ፡ ይብሉ ፡ አሕየዎሙ ፡ በጸሎትከ ፡ አባ ። ወአተበ ፡ ላዕሌሆሙ ፡ ወአሕየዎሙ ፡ ወአተዉ ፡ (Fol. 103b. 1.) በፍሥሐ ፡ አብያቲሆሙ ፡ ወተፈሥሑ ፡ አዝማዲሁ ፡ (Fol. 103b. 2.) ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ዘወሀበ ፡ ዘመጠነዝ ፡ ጸጋ ።

CHAPTER LXVII.

(Fol. 103b. 3.) ምዕራፍ ፡ ፷፯ ። ወእምዝ ፡ ተንሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ይሑር ፡ ምድረ ፡ አምሐራ ፡ ወእንዘ ፡ የሐውር ፡ ረከበ ፡ ለ፩መነኮስ ። ወአተበ ፡ ገጾ ፡ እምርኁቅ ፡ ወጸለየ ፡ ጸሎተ ፡ ወንጌል ፡ ውእቱኒ ፡ ጸለየ ፡ ከማሁ ፤ እስመ ፡ ልማዶሙ ፡ ለመነኮሳት ፡ ከመዝ ፡ ውእቱ ፡ ይጼልዩ ፡ እምቅድመ ፡ ይትራከቡ ፤ ወእምድኅሬሁ ፡ ይትአምኁ ፡ ወበዝ ፡ ትምህርተ ፡ ጸልዮ ፡ አቡነ ፡ ቅዱስ ፡ (Fol. 104a. 1.) ተክለ ፡ ሃይማኖት ፡ ተአምኆ ፡ ለውእቱ ፡ መነኮስ ። ወይቤሎ ፡ ዳኅንኑ ፡ አባ ፡ ወይቤሎ ፡ ዳኅን ፡ እወ ፡ በጸሎትከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምአይቴ ፡ መጻእከ ፡ ወይቤሎ ፡ እምብሔረ ፡ አምሐራ ፡ እምደብረ ፡ አቡነ ፡ በጸሎተ ፡ ሚካኤል ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አይቴ ፡ ተሐውር ። ወይቤሎ ፡ ውእቱ ፡ መነኮስ ፡ ኢየአምር ፡ ብሔረ ፡ ኀበ ፡ አሐውር ፡ ባሕቱ ፡ ኀበ ፡ አብጽሐኒ ፡ እግዚአብሔ (Fol. 104a. 2.) ር ፡ አሐውር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ምንተ ፡ ተሐውር ፡ ዘኢተአምር ፡ መከኖ ። አንሰ ፡ እብል ፡ ኀቤየ ፡ ፈነወከ ፡ እግዚአብሔር ፡ ተመየጥ ፡ እንከሰ ፡ መልእ ፡ ንሑር ፡ ውስተ ፡ ሀገርከ ። ወይቤሎ ፡ ውእቱ ፡ መነኮስ ፡ ኢየሐውር ፡ በምንት ፡ ግብር ፡ አሐውር ፡ ይፌንወኒ ፡ ኀቤከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ትሚጥ ፡ ኪያየ ፡ ኃጥአ ፡ እምኢያእምሮ ፡ (Fol. 104a. 3.) ውስተ ፡ አእምሮ ፡ ወትምርሐኒ ፡ መካነከ ፡ ከመ ፡ እትመሐር ፡ ህየ ፡ ሥርዓተ ፡ ወሕገ ። ወይቤሎ ፡ ውእቱ ፡ መነኮስ ፡ አንሰ ፡ ኢይትመየጥ ፡ ለሐዊር ፡ ምስሌከ ። ምንትኑ ፡ አንተ ፡ ከመ ፡ ያፃምወኒ ፡ እግዚአብሔር ፡ በእንቲአከ ። ዘንተ ፡ ኵሎ ፡ መዋዕለ ፡ እምድረ ፡ አምሐራ ፡ እስከ ፡ ሸዋ ፡ በጺሕየ ፡ እትመየጥኑ ፡ በከንቱ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመሰ ፡ ኢፈነወከ ፡ ኀቤየ ፡ ሐ (Fol. 104b. 1.) ር ፡ ኀበ ፡ ዘፈቀድከ ፡ ሊተኒ ፡ ያበጽሐኒ ፡ ህየ ፡ አምላኪየ ። ዘሎቱ ፡ ክሂሎት ፤ ወእመሰ ፡ ፈነወከ ፡ ኀቤየ ፡ ኢታንቀልቅል ፡ እምዝየ ፡ ወተፅዕነ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ስረገላሁ ። ወሖረ ፡ ፍኖቶ ፡ ውእቱሰ ፡ መነኮስ ፡ ቆመ ፡ በህየ ፡ ወኢተክህሎ ፡ ያንቀልቅል ፡ ለፌ ፡ ወለፌ ። ወጸርሐ ፡ በዐቢይ ፡ ቃል ፡ እንዘ ፡ ይብል ፡ አባ ፡ አባ ፡ ቁመኒ ፡ በእንተ ፡ እግዚአብሔር ። ወዐበዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክ (Fol. 104b. 2.) ለ ፡ ሃይማኖት ፡ ወሖረ ፡ ከዐበ ፡ ወሥልሰ ፡ አስተብቍዖ ፡ ወአበዮ ። ወጸውዖ ፡ ቀል ፡ እምሰማይ ። ወይቤሎ ፡ መሀሮ ፡ እስመ ፡ ገብረ ፡ በኢያእምሮ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኦእግዚእየ ፡ እስመ ፡ መነነ ፡ ቢጾ ፡ ወአጽደቀ ፡ ርእሶ ፡ ኀድግ ፡ ይደልዎ ፡ ኵነኔ ። ወ

ይቤሎ ፡ ቃል ፡ አኮኑ ፡ ጽሑፍ ፡ ኃዲገ ፡ አበሳ ፡ ለቢ
ጽ ፡ እስከ ፡ ስብዕ ፡ በበስብዕ ። ወተመይጠ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃ (Fol. 104 b. 3.) ይማኖት ፡ ወጸውዖ ፡
ለውእቱ ፡ መነኮስ ። ወይቤሎ ፡ ሠረየ ፡ ለነ ፡ እግዚአ
ብሔር ፡ ኃጢአተነ ። ወመጽአ ፡ ውእቱ ፡ መነኮስ ፡
ወሰገደ ፡ ኀበ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወይቤ ፡ ስረይ ፡ ሊተ ፡ አባ ፡ እስመ ፡ ገበር
ኩ ፡ በኢያእምሮትየ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ኢመፍትው ፡ ለነ ፡ ንመንን ፡ ቢጸ
ነ ፡ ወናጽድቅ ፡ ርእሰነ ። ወይእዜኒ ፡ ሰረየ ፡ ለከ ፡ እግ
ዚአብሔር ። (Fol. 105 a. 1.) ወዳግመ ፡ ኢትግበር ፡ ከ
መዝ ። ወተአምኑ ፡ በበይናቲሆሙ ። ወሖሩ ፡ እንዘ ፡
ይሴአሎ ፡ ሎቱ ፡ ነገራተ ፡ እግዚአብሔር ። ወምንት ፡
ሥርዓተ ፡ ደብሩ ፡ ወሕይወቶሙ ፡ ለቅዱሳን ፤ ወው
እቱሰ ፡ መነኮስ ፡ ኢየአምር ፡ ከመ ፡ የሐውር ፡ በሰረ
ገላ ። ወይመስሎ ፡ ከመ ፡ ዘበምድር ፡ የሐውር ። ወ
ይቤሎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አባ ፡
ተሐውርኑ ፡ በሰረገላ ፡ እስመ ፡ ቀደምከ (Fol. 105 a. 2.)
ኒ ፡ ፍጡነ ፡ ዘንተ ፡ ኵሎ ፡ ፍኖተ ። ወይቤሎ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ምንተ ፡ አነ ፡ ኃጥእ ፡
ወአበሲ ፡ ከመ ፡ እሑር ፡ በሰረገላ ። ወይቤሎ ፡ ውእ
ቱ ፡ መነኮስ ፡ ኢታዕብደኒ ፡ አባ ፡ ሀለውከ ፡ ተሐው
ር ፡ በሰረገላ ። ወናሁ ፡ ይቀልል ፡ እግርከ ፡ ከመ ፡ ሩ
ጸተ ፡ ነፋሰ ፤ ወአንሰ ፡ ደከምኩ ፡ ወእፈቅድ ፡ አዕር
ፍ ፡ ንስቲተ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ናዕርፍ ፡ ኀቡረ ፡ አነሂ ፡ ከማከ ፡ ድኩም ።
ወበሕቱ ፡ አእምር ፡ (Fol. 105 a. 3.) ኀበ ፡ ነኀድር ። ወ
ይቤሎ ፡ ውእቱ ፡ መነኮስ ፡ ኀበ ፡ ዘአብጽሐነ ፡ እግዚ
አብሔር ፡ ነኀድር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ተአምርኑ ፡ መካኖ ፡ ኀበ ፡ ነኃድር ።
ወይቤሎ ፡ እመሰ ፡ ንበጽሕ ፡ ኀበ ፡ እገሌ ፡ ነኀድር ።
ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንከ ፡
በል ፡ ናዕርፍ ። ወጸለየ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ በውሣጤ ፡ ልቡ ፡ ከመ ፡ ይኑም ፡ ውእቱ ፡
መነኮስ ። ወካዕበ ፡ (Fol. 105 b. 1.) ጸለየ ፡ ከመ ፡ ይብጽ
ሑ ፡ መካነ ፡ ዘይቤ ፡ ውእቱ ፡ መነኮስ ። ወዘእንበለ ፡
ይፈጽም ፡ ጸሎቶ ፡ ዓገቶ ፡ ደመና ፡ ብርሃን ፤ ወፆሮ ፡ ም
ስለ ፡ ውእቱ ፡ መነኮስ ፡ ወአብጽሖ ፡ ሕየ ፤ ወሰሰለ ፡
ደመና ፡ እምኔሆሙ ፡ ወሰብሖ ፡ ለእግዚአብሔር ፡ ዘ
ሎቱ ፡ ክሂሎት ፤ ወአንቅሖ ፡ ለውእቱ ፡ መነኮስ ።
ወይቤሎ ፡ ተንሥእ ፡ ንሑር ፡ ናሁ ፡ መስየ ፡ ብሔ
ር ፤ ወነቂሖ ፡ ውእቱ ፡ መነኮስ ፡ ርእየ ፡ አብያተ ፡ ዘ
(Fol. 105 b. 2.) የአምር ፡ ቅድመ ፡ ወወፅአ ፡ በዐለ ፡ ቤ
ት ፡ እምሀየ ፡ ወተአምኖሙ ። ውእቱሰ ፡ ብእሲ ፡ ዘ
ፈቀደ ፡ ይኅድር ፡ ኀቤሁ ። ወአእመሮ ፡ ውእቱ ፡ ብ
እሲ ፡ ለውእቱ ፡ መነኮስ ፡ ወይቤሎ ፡ ዳኅንኑ ፡ አባ ፤
ወይቤሎ ፡ እወ ፡ ዳኅን ። ወሐለየ ፡ ውእቱ ፡ መነኮስ ፡
በልቡ ፤ ወይቤ ፡ ዝብእሲ ፡ መልአክኑ ፡ ወሚመ ፡ ሰ
ብእ ። ወእንዘ ፡ ይሔሊ ፡ ዘንተ ፡ ወይቤሎሙ ፡ በዐ
ለ ፡ ቤት ፡ ባኡ ፡ ቤትየ ፤ ወኅድሩ ፡ አግብ (Fol. 105 b. 3.)
ርተ ፡ እግዚአብሔር ። ወበዊአሙ ፡ አምጽአ ፡ ማየ ፡
ወሐፀበ ፡ እገሪሆሙ ። ወእንዘ ፡ ያስተዳሉ ፡ ሲሳዮ
ሙ ፡ ኦውደቆ ፡ ለወልዱ ፡ ጋኔን ፡ እኩይ ፡ ዘኮነ ፡ ያ
መነድብ ፡ ዘልፈ ፡ እምንዕሱ ። ወይቤሎሙ ፡ ውእቱ ፡
ብእሲ ፡ አንትሙ ፡ ቅዱሳነ ፡ ልዑል ፡ ዘበእክሙ ፡ ዮ
ም ፡ ቤትየ ፡ አሕይው ፡ ወልድየ ። ወይቤሎ ፡ ውእ
ቱ ፡ መነኮስ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አ
አባ ፡ አሕዩ ፡ ሎ (Fol. 106 a. 1.) ቱ ፡ ወልዶ ፤ እስመ ፡
እሬኢ ፡ ኃይለ ፤ አምላክ ፡ እንዘ ፡ ይተልወከ ። ለበዐ
ለ ፡ ቤትኒ ፡ ቀጸበ ፡ ከመ ፡ ያስተብቍዖ ፡ ለአቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡
ወአስተብቍዖ ፡ ብዙኃ ። ወተንሥአ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወሖረ ፡ ኀበ ፡ ውእቱ ፡ ወልድ ፤
ወዓተበ ፡ ውስተ ፡ ገጹ ፡ በትእምርተ ፡ መስቀል ፡ እ
ንዘ ፡ ይብል ፡ ጻእ ፡ መንፈስ ፡ ርኩስ ፡ በኃይለ ፡ እ (Fol.
106 a. 2.) ግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘእሰብከ ፡ በ
ስሙ ፡ አን ፡ ወወፅአ ፡ ጋኔን ፡ እንዘ ፡ ይነብሕ ፡ ከመ ፡
ከልብ ። ወሐይወ ፡ ውእቱ ፡ ወልድ ፡ እምይእቲ ፡ ሰ
ዓት ። ወርኢዮ ፡ በዐለ ፡ ቤት ፡ ዘንተ ፡ ተአምረ ፡ አ
ንከረ ፤ ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወአቅረበ ፡ ማዕደ ፡ ወበልዑ ፡ ቅ
ዱሳን ፡ ወጸቢሖ ፡ አስተጋብአሙ ፡ ውእቱ ፡ ብእሲ ፡
ለሰብአ ፡ ሀገሩ ። ወነገ (Fol. 106 a. 3.) ሮሙ ፡ ኵሎ ፡
ዘኮነ ፡ ተአምረ ፡ ውስተ ፡ ቤቱ ። ወሰሚያሙ ፡ ሰብ
አ ፡ ሀገር ፡ አስተጋብኡ ፡ ኵሎ ፡ ድውያነ ፡ እለ ፡ ው
ስቴቶሙ ፡ ወኍልቆሙ ፡ ፵ወ፱ወአንበርዎሙ ፡ ታሕ

ተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወአሕየዎሙ ፡ እንዘ ፡ ይገሥሦሙ ፡ በኃይለ ፡ መንፈስ ፡ ቅዱስ ፤ ዘኀዱር ፡ ላዕሌሁ ፡ ወተንሥኡ ፡ ኵሎሙ ፡ ከመ ፡ ዘኢሐሙ ፡ ምንተኒ ፤ ወሰገዱ ፡ ሎቱ ፡ ወአ (Fol. 106b. 1.) ምኃዎ ። ወርኢዮሙ ፡ ሰብአ ፡ ሀገር ፡ ሰብሕዎ ፡ ወአእኰትዎ ፡ ለእግዚ (Fol. 106b. 2.) አብሔር ፡ ዘተሣሃሎሙ ፡ በብጽሐተ ፡ ዝንቱ ፡ ቅዱስ ።

CHAPTER LXVIII.

(Fol. 106b. 3.) ምዕራፍ ፡ ፷፰ ። ወእምዝ ፡ ሖረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምሀየ ፡ ምስለ ፡ ውእቱ ፡ መነኮስ ፡ ውእቱሰ ፡ መነኮስ ፤ ከነ ፡ ያነክር ፡ እንዘ ፡ ይሬኢ ፡ ተአምረ ። ወይቤሎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አአባ ፡ ሰብእኑ ፡ አንተ ፡ ወሚመ ፡ መልአክ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትበል ፡ ከመዝ ፡ አኢኑየ ፡ ምንት ፡ አነ ፡ ከመ ፡ እኩን ፡ መልአከ ፡ መሬ (Fol. 107a. 1.) ት ፡ ወሐመድ ፡ አነ ፡ ምኑን ፡ በኀበ ፡ ሰብእ ፡ ወትሑት ፡ በውስተ ፡ ሕዝብ ፡ ኃጥእ ፡ ወአባሲ ፡ አነ ። ወዘንተ ፡ ብሂሎ ፡ አምሐሎ ፡ ለውእቱ ፡ መነኮስ ፡ ከመ ፡ ኢይንግር ፡ ለሰብእ ፡ ኵሎ ፡ ዘርእየ ፡ በፍኖት ። እንዘ ፡ ይብል ፡ ኢትክሥት ፡ ኀቡአትየ ። ወይቤሎ ፡ ውእቱ ፡ መነኮስ ፡ አኮ ፡ አነ ፡ ዘእከሥት ፡ ብከ ፡ ዘእንበለ ፡ ዳእሙ ፡ ምግባሪከ ፤ እስመ ፡ ኢትክል ፡ ተከብቶ ፡ ሀገር ፡ (Fol. 107a. 2.) እንተ ፡ ተሐንጸት ፡ መልዕልተ ፡ ደብር ፡ ወኢያሐትዉ ፡ ማኅቶተ ፡ ከመ ፡ ያንብርዋ ፡ ታሕተ ፡ ከፊር ። ዳዕሙ ፡ ከመ ፡ ያንብርዋ ፡ ዲበ ፡ ተቅዋማ ፡ ወታብርህ ፡ ለኵሉ ፡ እለ ፡ ውስተ ፡ ቤት ። ለከሂ ፡ አአባ ፡ ኢይትከሀለከ ፡ ከመ ፡ ትኅባእ ፡ ግብረ ፡ እግዚአብሔር ። ዳእሙ ፡ ኩነነ ፡ አርአያ ፡ ከመ ፡ ንርአይ ፡ ሥነ ፡ ምግባሪከ ፡ ሠናይ ። ወንሰብሖ ፡ ለአቡከ ፡ ሰማያዊ ። ወይቤ (Fol. 107a. 3.) ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበሕቱ ፡ አንተ ፡ ኢትንግር ፡ ሚላዕሌየ ፡ ዘፈቀደ ፡ ይግበር ፡ እግዚአብሔር ። ወእንዘ ፡ ዘንተ ፡ ይትናገሩ ፡ በጽሑ ፡ ውስተ ፡ መካን ፡ ዘአዘዘ ፡ እግዚአብሔር ፡ ከመ ፡ ይሑር ፡ ኀቤሃ ። ወይቤሎ ፡ ለውእቱ ፡ መነኮስ ፡ አእምር ፡ አኢኑየ ፡ ለእመ ፡ ኮነ ፡ ዝብሔርከ ፤ ወይቤሎ ፡ ውእቱ ፡ መነኮስ ፡ ንበጽሕኑ ፡ በ፪መዋዕል ፡ ኢኮነኑ ፡ ዘተራከ (Fol. 107b. 1.) ብነ ፡ ትማልም ፡ በምድረ ፡ ሸዋ ፡ ከመ ፡ ምንትኑ ፡ ንበጽሕ ፡ አአባ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እስኩኬ ፡ ጠይቅ ፡ እስመ ፡ መንክር ፡ ውእቱ ፡ ግብረ ፡ እግዚአብሔር ። ወአንሥአ ፡ አዕይንቲሁ ፡ ውእቱ ፡ መነኮስ ፡ ወረከበ ፡ ትእምርተ ፡ ሀገሩ ፡ ዕበኒሃ ፡ ወዕፅዊሃ ። ወሖረ ፡ ንስቲታ ፡ ወረከበ ፡ ሰብአ ፡ ብሔሩ ፡ ወተአምኃዎ ፤ ወዓዲ ፡ ረከበ ፡ መነኮሳተ ፡ ደብሩ ፡ እ (Fol. 107b. 2.) ለ ፡ እሙንቱ ፡ አሐዊሁ ፡ ወተአምኃዎ ፤ ወይቤልዎ ፡ ዝእንግዳ ፡ ዘምስሌከ ። አይቴ ፡ ብሔሩ ፡ መልአከ ፡ እግዚአብሔር ፡ ይመስል ፡ ኵለንታሁ ። ወይቤሎሙ ፡ ብሔሩሰ ፡ ምድረ ፡ ሸዋ ። ወይቤልዎ ፡ ማዕዜ ፡ ረከብኮ ። ወይቤሎሙ ፡ ትማልም ፡ በምድረ ፡ ሸዋ ። ወይቤልዎ ፡ ከመ ፡ ምንት ፡ በጻሕክሙ ፡ ዝየ ፡ በሰኑይ ፡ መዋዕል ። ወይቤሎሙ ፡ ኢያእመርኩ ፡ ዘከመ ፡ ኮነ ፡ ብ (Fol. 107b. 3.) ጽሐትነ ፡ ወአንከሩ ፡ ወኢአምንዎ ፡ ወእንዘ ፡ ያስተዓፅቡ ፡ ቦኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወተሳለመ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወጸለየ ፡ በውስቴታ ፡ ብዙኃ ። ወእምድኅረ ፡ ጸሎት ፡ ይቤሎ ፡ ለውእቱ ፡ መነኮስ ፡ ማእዜ ፡ ታበጽሐኒ ፡ ኀበ ፡ አበ ፡ ምኔት ። ወይቤሎ ፡ ጌሠመ ፡ አበጽሐከ ፡ ወቤቱ ፡ ፪ሆሙ ፡ ኀቡረ ። ወጸቢሖ ፡ ወሰዶ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ አበ ፡ ምኔ (Fol. 108a. 1.) ት ፡ ዘውእቱ ፡ አባ ፡ በጸሎተ ፡ ሚካኤል ፡ ዘግሸ ። ወነገሮ ፡ ወይቤሎ ፡ ሀሎ ፡ እንግዳ ፡ ዘመጽአ ፡ ምስሌየ ፡ እምብሔረ ፡ ሸዋ ። ወይፈቅድ ፡ ይባእ ፡ ኀቤከ ፡ ወይቤሎ ፡ አበ ፡ ምኔት ፡ አምጽኦ ፡ ፍጡነ ፡ ኀቤየ ፡ ወወፅአ ፡ ወአብአ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእዮ ፡ አቡነ ፡ በጸሎተ ፡ ሚካኤል ፡ ደንገጸ ፡ እምብርሃነ ፡ ገጹ ። ወተንሥአ ፡ እመንበሩ ፡ ወተሞጦ ፡ በአምኃ ፡ መንፈሳዊት ፤ ወአንበሮ ፡ ምስሌሁ ፡ ውእቱሰ ፡ አባ ፡ በ (Fol. 108a. 2.) ጸሎተ ፡ ሚካኤል ፡

ጸሐቂ፡በመንፈሱ። ወፃማዊ፡በገድሉ፡ወሐዋሬ፡በፍኖተ፡አበው፡ቅዱሳን። ወአእመረ፡በመንፈስ፡ቅዱስ፡ምጽአቶ፡ለአቡነ፡ቅዱስ፡ተክለ፡ሃይማኖት፡እምቅድመ፡ብጽሐቱ። ወይቤሎ፡እምአይቴ፡አንተ፡ወይቤሎ፡እምርኁቅ፡ብሔር፡ዘይትበሀል፡ሸዋ፤ ወይቤሎ፡በምንት፡ግብር፡መጻእከ፡ዝየ። ወይቤሎ፡አቡነ፡ቅዱስ፡ተክለ፡ሃይማኖት፡እግ (Fol. 108a. 3.) ዚአብሔር፡ፈነወኒ፡ኀቤከ፡ከመ፡ትምሐረኒ፡ሥርዓተ፡ቅዱሳን። ወይቤሎ፡አበ፡ምኔት፡አንተኑ፡ተክለ፡ሃይማኖት፡ዘተሰብሐ፡ብከ፡ቅዱሰ፡ቅዱሳን፡ተኃሥሥ፡ትትመሀር፡እምኔየ፡ሥርዓተ፡ቅዱሳን። ወባሕቱ፡ንበር፡ምስሌየ፡እስከ፡አመ፡ይጼውዓከ፡እግዚእ፡ለግብር፡ዘፈቀደ። ወይቤሎ፡አቡነ፡ቅዱስ፡ተክለ፡ሃይማኖት፡ኦአባ፡መኑ፡ነገረከ፡ስመ፡ዚአየ፡ለኃጥእ። አ (Fol. 108b. 1.) ማን፡መንፈሰ፡እግዚአብሔር፡ቅዱስ፡ላዕሌከ፡በከመ፡ሰማዕኩ፡በእንቲአከ። ወይቤሎ፡አባ፡በጸሎ (Fol. 108b. 2.) ተ፡ሚካኤል፤ አማንየ፡እብለከ፡ከመ፡ነገረኒ፡መንፈስ፡ቅዱስ፡ዛቲ፡ሌሊት፡ስመከ፡ወኂሩተከ። (Fol. 108b. 3.) ሠናይ፡ምጽአትከ፡ኀቤየ፡ዮም፡በከመ፡ቃሉ። ወነበረ፡ኀቤሁ፡አቡነ፡ቅዱስ፡ተክለ፡ሃይማኖት፡ኅዳጠ፡መዋዕለ።

። ዘሐሙስ ።

CHAPTER LXIX.

(Fol. 109a. 1.) ምዕራፍ፡፷፱። ወእምድኅረ፡ኅዳጥ፡መዋዕል፡አኀዘ፡ዝንቱ፡አቡነ፡ቅዱስ፡ተክለ፡ሃይማኖት፡ከመ፡ይትቀሐዉ፡ለገድለ፡ዝንቱ፡ቅዱስ፡ለባሴ፡ፃማ፡አባ፡በጸሎተ፡ሚካኤል፤ ወለገድላቲሆሙ፡ለደቂቁ፡ተኃራምያን። ወኮነ፡ይትለአክ፡ውስተ፡ግብረ፡ማኅረጽ፡ወይቀድሕ፡ማየ፡ወይወፍር፡ገዳመ። ወይሴፅር፡ዕፀወ፡ወይፀውር፡ወያበውእ፡(Fol. 109a. 2.) ወአዕረፎሙ፡ለኵሎሙ፡አኃው፡እምተግባር፤ ወኢይቤ፡ለዝ፡እትለአኮ፡ወለዝ፡ኢይትለአኮ፤ አላ፡ይገብር፡በዕሩይ፡ለኵሉ፤ ወይበርከዎ፡ኵሎሙ፡በበረከት፡መንፈሳዊት። ወኮነ፡ይዜከራ፡ለነፍሱ፡ቃለ፡ዘለእግዚእነ፡ይትባረክ፡ስሙ፡ዘይቤ። እስመ፡ኢመጽአ፡ወልደ፡እጓለ፡እመሕያው፡ከመ፡ይትለአክዎ፤ ዳእሙ፡ከመ፡ይትለአክ፡ወተሐይጺ፡ዓዲ፡(Fol. 109a. 3.) በሐፀ፡ቃል፡ዘጳውሎስ፤ ዘይቤ፡ኢትዘሃሩ፡ወኢትትዐበዩ፡አላ፡በትሁት፡ልብ። አክብሩ፡ቢጻክሙ፡እምርእስክሙ፡ፈድፋደ፡ወኢትጽሐቁ፡ለባሕቲትክሙ፡ዘእንበለ፡ለቢጽክሙ፤ ወኵልክሙ፡ዘንተ፡ሐልዩ፡ለነሂ፡ዘከመ፡ገብረ፡ኢየሱስ፡ክርስቶስ፤ ዘውእቱ፡አርአያ፡ገጹ፡ለእግዚአብሔር፡አኮ፡ሐይዶ፡ዘኮነ፡እግዚአብሔር፤ አላ፡አትሐቶ፡ር (Fol. 109b. 1.) እሶ፡ከመ፡ገብር፡ኮነ፡ወከዊኖ፡ከመ፡ብእሲ፡ወተአዚዞ፡በጽሐ፡እስከ፡ለሞት፡ሞቱሂ፡ዘበመስቀል። ወበእንተዝ፡አዕበዮ፡እግዚአብሔር፡ወጸገዎ፡ስመ፡ዘየዐቢ፡እምኵሉ፡ስም፤ ወበእንተዝ፡አቡነሂ፡ቅዱስ፡ተክለ፡ሃይማኖት፡ገደፈ፡ኵሎ፡ሕሊና፡ዘበምድር። ወኮነ፡ትሑተ፡ወመፍቀሬ፡ተልእኮ፡ዘልፈ፡ወይትግህ፡በመዝሙረ፡ዳዊት፡ወመኃልየ፡(Fol. 109b. 2.) ነቢያት፡መዐልተ፡ወሌሊተ። ወለለ፡፶መዝሙር፡ይሰግድ፡፲ጊዜ። ወኮነ፡ኍልቈ፡ሰጊድ፡፲፻ወ፳፻ወ፻ወበ፡አመ፡ይሰግድ፡፴ወ፳፻ወ፻በመዐልት። ወከማሁ፡በሌሊት፡ወግብረ፡ማሕረጽሂ፡ኢያጸርዕ፡ዘምስለ፡አርድእት፡በሌሊት፡የሐርጽ፡፫አስፌሬደ፡ወበዐልት፡ከማሁ፡ወአሐቲ፡አስፌሬድ፡ታገምር፡፩ባዶሰ፡ሶበሂ፡ይቀድሕ፡ማየ፡ይፀውር፡አሐተ፡ጊዜ፡፪ቀሡ (Fol. 109b. 3.) ታተ፡ሶበኒ፡የሐጥብ፡ዕፀወ፡ይሴፅር፡በበ፵፻ረ፡ብእሲ፡እስከ፡ያነጢ፡ዘይፀውር፡ሎቱ፤ ወከኖሙ፡ለመነኮሳት፡ከመ፡ዓይን፡ወዕዝን፡በኵሉ፡ግብረ፡መልእክቱ፡ዐቢይኒ፡ወንዑስ፡ድኩምኒ፡ወጽኑዕ፡ይብልዎ፡ተክለ፡ሃይማኖት፡ግበር፡ሊተ፡ዘንተ፡ተክለ፡ሃይማኖት፡ተለአከኒ፡ተክለ፡ሃይማኖት፡ተራድአኒ፡ተክለ፡ሃይማኖ

ት ፡ አሠኒ ፡ ሊተ ፡ ወይቤ ፡ ለኵሉ ፡ አሆ ፡ (Fol. 110 a. 1.) እንበለ ፡ ነጐርጓር ፡ ወእንበለ ፡ ጽርዓት ፡ ወኢየዐቢ ፡ ለመኑሂ ፤ ወበሕቱ ፡ ይገብር ፡ ለኵሎሙ ፡ መፍቅዶሙ ። ወጸመ (Fol. 110 a. 2.) ሂ ፡ ይጸውም ፡ በበሠሉስ ፡ ወበበሐሙስ ፡ መዋዕል ፡ ወየብሰ ፡ ሥጋሁ ፡ ከመ ፡ ገልዕ ፡ እምብዝኃ ፡ ትኅርምት ፡ ወፃማ ። ወነበረ ፡ ከመዝ ፡ ፲ዓመተ ።

CHAPTER LXX.

(Fol. 110 a. 3.) ምዕራፍ ፡ ፸ ። ወእምድኅረ ፡ ዝንቱ ፡ አምጽኡ ፡ ብእሴ ፡ ዘጋኔን ፡ ኀበ ፡ አበ ፡ ምኔት ፡ አባ ፡ በጸሎተ ፡ ሚካኤል ፤ ከመ ፡ ይፈውሶ ፡ ወዐበየ ፡ ወፂአ ። ወይቤልዎ ፡ መነኮሳት ፡ ለአበ ፡ ምኔት ፡ እስኩ ፡ በሎ ፡ ለተክለ ፡ ሃይማኖት ፡ አሕይዎ ፡ ለዝ ፡ ብእሲ ፤ ወይቤሎሙ ፡ አበ ፡ ምኔት ፡ ይክልኑ ፡ አሕይዎቶ ። ወይቤልዎ ፡ ይክል ፡ አባ ፡ ንሕነሰ ፡ ንትሐዘብ ፡ ከመ ፡ መልአከ ፡ እግዚአብሔር ፡ ው (Fol. 110 b. 1.) እቱ ፡ ወአኮ ፡ ሰብእ ፡ ወነገርዎ ፡ ኵሎ ፡ ምግባሮ ። ወይቤልዎ ፡ እመቦ ፡ እምአኃው ፡ ዘተሰብረ ፡ እገሪሁ ፡ አው ፡ እደዊሁ ። ወእመኒ ፡ ዘአንቄረ ፡ ዓይኖ ፡ ሶበ ፡ ይብል ፡ ነዓ ፡ ተክለ ፡ ሃይማኖት ፡ ርኢ ፡ ሊተ ፡ እስመ ፡ የሐምመኒ ፡ ሊተ ፡ ዘንተ ፡ ወያርእይዎ ፡ መካነ ፡ ደዌሆሙ ። ውእቱኒ ፡ ይገሥሦሙ ፡ በእደዊሁ ፡ ወየሐይው ፡ ፍጡነ ፤ እሳተኒ ፡ ይገሥሥ ፡ እንዘ ፡ ይጌጕ (Fol. 110 b. 2.) ዕ ፡ ለመልእክት ፡ ወኢያውዕዮ ። ወንሕነ ፡ ንሬኢ ፡ እንዘ ፡ ይገብር ፡ ዘንተ ፡ ውእቱኒ ፡ መነኮስ ፡ ነገሮ ፡ ኵሎ ፡ ዘኮነ ፡ በፍኖት ፡ እምኔሁ ፤ ወይቤ ፡ አበ ፡ ምኔት ፡ እንዘ ፡ ያነክር ፡ መልአክኑ ፡ እንጋ ፡ ተመሲሎ ፡ ሰብአ ፡ መጽአ ፡ ኀቤነ ። ወይቤሎሙ ፡ ጸውዕዎሙ ፡ ይምጻእ ፡ ኀቤየ ፡ ወሖሩ ፡ ላእካን ፤ ወይቤልዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነዓ ፡ ይጼውዐከ ፡ አ (Fol. 110 b. 3.) ቡነ ። ወእንዘ ፡ ይመጽእ ፡ ኀበ ፡ አበ ፡ ምኔት ፡ ሶበ ፡ ርእዮ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነጽሐ ፡ ጋኔኑ ፡ ለውእቱ ፡ ብእሲ ፡ ወአንገርገረ ፡ ታሕተ ፡ እገሪሁ ፡ ለአበ ፡ ምኔት ። ወይቤሎ ፡ አበ ፡ ምኔት ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ንሣእ ፡ ወልድየ ፡ አሕይዎ ፡ ለዝንቱ ፤ እስመ ፡ ለከ ፡ አብሐከ ፡ እግዚአብሔር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በምንት ፡ አሐይ (Fol. 111 a. 1.) ዎ ። ወባሕቱ ፡ እግዚአብሔር ፡ ዘአንተ ፡ ትትቀነይ ፡ ሎቱ ፡ ውእቱ ፡ ያሐይዎ ፡ በጸሎትከ ። ወሶበ ፡ ይቤ ፡ ዘንተ ፡ ወፅአ ፡ እምላዕለ ፡ ውእቱ ፡ ብእሲ ፡ መንፈስ ፡ ርኩስ ፡ እንዘ ፡ ይኬልሀ ፡ ወይብል ፤ አይቴ ፡ እጐይይ ፡ እምኔከ ፡ ኦብእሲ ፡ እኩይ ፡ ኢአከለከኑ ፡ አድያማተ ፡ ሸዋ ፤ ዘኀደጉ ፡ ለከ ፡ ዮምኒ ፡ መጻእከ ፡ ምድረ ፡ አምሐራ ፡ ከመ ፡ ትስድደኒ ፡ ኃጣእኩ ፡ (Fol. 111 a. 2.) ምዕራፈ ፡ እምኔከ ፡ ውስተ ፡ ኵሉ ፡ መካን ፡ ምንተ ፡ እገብር ፡ በእንቲአከ ። ናሁ ፡ እወዲ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ከመ ፡ ይወድሱከ ። ወበዝንቱ ፡ የሐዕዕ ፡ ዓስብከ ። ወዘንተ ፡ ብሂሎ ፡ አስተርአየ ፡ ሰይጣን ፡ በአምሳለ ፡ ሆባይ ፡ ማእከለ ፡ ጉቡአን ፤ ወጠፍአ ፡ ከመ ፡ ጢስ ። ወሐይወ ፡ ውእቱ ፡ ብእሲ ፡ እምይእቲ ፡ ሰዓት ፡ ተረፈ ፡ መዋዕለ ፡ ሕይወቱ ፤ ወሰገደ ፡ አቡነ ፡ ቅ (Fol. 111 a. 3.) ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ እገሪሁ ፡ ለአበ ፡ ምኔት ፡ እንዘ ፡ ይብል ፡ ዝንቱ ፡ ብእሲ ፡ ሐይወ ፡ በጸሎትከ ። ወይቤሎ ፡ አበ ፡ ምኔት ፡ አኮ ፡ በጸሎትየ ፡ ዘሐይወ ፤ አላ ፡ በትሕትናከ ፡ ወበጸጋ ፡ ዘተውህበ ፡ ለከ ። ወይእዜኒ ፡ አምሕለከ ፡ በእግዚአብሔር ፡ ከመ ፡ ትንግረኒ ፡ ምንት ፡ አንተ ፡ መልአክኑ ፡ ወሚመ ፡ ሰብእ ፡ ወወድቀ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዲበ ፡ ምድ (Fol. 111 b. 1.) ር ፡ ወበከየ ፡ እንዘ ፡ ይብል ፡ ምንት ፡ አነ ፡ መሬት ፡ ወሐመድ ፡ ዘኢመጠንየ ፡ ትሔሊ ፡ ላዕሌየ ፤ አአባ ፡ አበ ፡ ምኔትሂ ፡ ሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰአመ ፡ እገሪሁ ፡ እንዘ ፡ ያጽሕቦ ፤ ብዙኃ ፡ ከመ ፡ ይንግሮ ፡ ሕይወቶ ። ወአዘዘሙ ፡ ለአኃው ፡ ከመ ፡ ይትገኃሡ ፡ እምኔሁ ፡ ወተግኅሠ ፤ ወነገሮ ፡ ኵሎ ፡ ኀቡአቶ ፡ እምጥንቱ ፡ እስከ ፡ ተፍጻ (Fol. 111 b. 2.) ሜቱ ። ወሰሚዖ ፡ አበ ፡ ምኔት ፡ ሰገደ ፡ ካዕበ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተባረከ ፡ እምኔሁ ፡ ወአእኰቶ ፡ ለእግዚአብሔር ፡ እንዘ ፡

ይብል ፡ ስብሐት ፡ ለከ ፤ እግዚኦ ፡ ዘወሀብከኒ ፡ ዘንተ ፡ ብእሴ ፡ ምምሕፃነ ፡ አንሰ ፡ ሐለይኩ ፡ ከመ ፡ መልአክ ። ውእቱ ፡ ውእቱሰ ፡ አምሳሊከ ፡ ውእቱ ። ወይቤሎ ፡ አበ ፡ ምኔት ፡ እምዝ ፡ ዳግመ ፤ አብእሴ ፡ እግዚአብሔር ፡ ኢትሑር ፡ ኀበ ፡ ግ (Fol. 111 b. 3.) ብረ ፡ ማኅረጽ ፡ አላ ፡ ይኩን ፡ ግብርከ ፡ ተቀንዮ ፡ ምስለ ፡ አኃው ፡ በቤተ ፡ ክርስቲያን ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ኢየኀድግ ፡ ግብረ ፡ እዴየ ፡ እስከ ፡ ይከውን ፡ ፈቃደ ፡ እግዚአብሔር ። ወሖረ ፡ ውስተ ፡ ግብሩ ፡ ዘቀዳሚ ፡ ኀበ ፡ ማኅረጽ ። ወወፅአ ፡ ስሙዐተ ፡ ነገሩ ፡ ውስተ ፡ ኵሉ ፡ በሐውርት ፡ አምሐራ ፤ ወያመጽኡ ፡ ኀቤሁ ፡ ኵሎ ፡ ድ (Fol. 112 a. 1.) ውያነ ፡ ዘለለዚአሁ ፡ ሕማሞሙ ፡ ወያነብር ምሙ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወያነብር ፡ እደ ፡ ላዕሌሆሙ ፡ ወያሐይዎሙ ፡ ወመንኮሳተ ፡ ደብርሂ ፡ ያነክሩ ፡ ግብሮ ፡ ርኢዮሙ ፤ ወሶበ ፡ በዝኃ ፡ ተአምር ፡ ላዕሌሁ ፡ በአሕይዎ ፡ ድውያን ። ወበግብረ ፡ መልእክቱ ፡ ዘእንበለ ፡ ጽርዓት ፡ ረሰይዎ ፡ ለግብሩ ፡ ከመ ፡ ነገር ፤ ወኃደጉ ፡ አስተብ (Fol. 112 a. 2.) ፅኦቶ ፡ ኵሎ ፡ ዘኮነ ፡ ከዊኖ ፡ ሶበ ፡ ይነግሮ ፡ ፩ለካልኡ ፡ ትካዘ ፡ ልቡ ፡ ውእቱኒ ፡ ይቤሎ ፡ ሑር ፡ ኀበ ፡ ተክለ ፡ ሃይማኖት ፡ ውእቱ ፡ ያሰልጥ ፡ ለከ ፡ ትካዘከ ፡ የሐ (Fol. 112 a. 3.) ውር ፡ ወይነግሮ ፡ ውእቱኒ ፡ ይገብር ፡ ሎሙ ፡ ዘፈቀዱ ፡ ለትኩዝኒ ፡ ይናዝዞ ፡ ለድውይኒ ፡ ይፌውሶ ፡ በበ፲ወ፰ድውያን ፡ ይትፌወሱ ፡ በአሐቲ ፡ ዕለት ።

CHAPTER LXXI.

(Fol. 112 b. 1.) ምዕራፍ ፡ ፸፩ ። ወበ፩መዋዕል ፡ አምጽኡ ፡ ሰብአ ፡ ሀገር ፡ ብእሴ ፡ ዕቡደ ፡ አሚሮሙ ፡ ዘሰናስል ፡ ወበሐብል ። ወቀረቡሙ ፡ ኀበ ፡ አንቀጸ ፡ ሀገር ፡ ዘሀሎ ፡ ቦቱ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀደጎ ፡ ሰይጣን ፡ ለውእቱ ፡ ብእሲ ፡ ወጐየ ፡ ወአብጽሕዎ ፡ ለውእቱ ፡ ዕቡድ ፡ ኀበ ፡ አቡነ ፡ በጸሎተ ፡ ሚካኤል ፤ ወአስተብቍዕዎ ፡ ከመ ፡ ያሕይዎ ፡ ወጸውዖ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ (Fol. 112 b. 2.) ይማኖት ። ወመጽአ ፡ ኀቤሁ ፡ እንዘ ፡ ይረውጽ ፡ ወይቤሎ ፡ ነየ ፡ አባ ። ወይቤሎ ፡ አበ ፡ ምኔት ፡ ንሣእ ፡ አሕይዎ ፡ ለዝንቱ ፡ ሕሙም ። ወይቤሎ ፡ እሆ ፡ ወገሠሦ ፡ እንዘ ፡ ይብል ፡ በጸሎተ ፡ ዝንቱ ፡ አቡየ ፡ በጸሎተ ፡ ሚካኤል ፤ ሕየው ፡ ወልድየ ፡ እምደዌከ ፤ ወሰገደ ፡ ውእቱ ፡ ዕቡድ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብል ፡ ባርከኒ ፡ አቅዱስ ፡ (Fol. 112 b. 3.) እግዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለሰብኡ ፡ ፍትሕዎ ፡ እንከሰ ፡ እማዕሰሩ ፡ ኅድግዎ ፡ ይሑር ፡ ብሔሮ ፡ ወፍትሕዎ ፤ ወአተወ ፡ ብሔሮ ፡ በሰላም ፡ እንዘ ፡ ይትፌሥሑ ፡ ሰብኡ ፤ ወበዊአ ፡ ቤቶ ፡ መጽአ ፡ ሰይጣን ፡ ዘጐየ ፡ ወሐነቆ ፡ ለውእቱ ፡ ብእሲ ፤ ወአብደ ፡ ብዙኃ ፡ ወአከዮ ፡ እምቀዳሚ ፤ ወአኀዝዎ ፡ እምዕፁብ ፡ (Fol. 113 a. 1.) ወአሠርዎ ፡ በጽኑዕ ፡ ወኀደሩ ፡ እንዘ ፡ የዓቅብዎ ፤ ወበሳኒታ ፡ ወሰድዎ ፡ ኀበ ፡ ደብር ፡ ወበጺሖሙ ፡ አንቀጸ ፡ ሀገር ፡ ኀደጎ ፡ ሰይጣን ፤ ወጐየ ፡ በከመ ፡ ትማልም ። ወአብእዎ ፡ ኀበ ፡ አበ ፡ ምኔት ፤ ወነገርዎ ፡ ኵሎ ፡ ዘኮነ ፡ ወጸውዖ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ትማልም ፡ ዘአሕየውከ ፡ ብእሲ ፡ አብደ ፡ ይቤሉ ። ወናሁ ፡ ቅድሜነ ፡ አሚሮሙ ፡ ኪያ (Fol. 113 a. 2.) ሁ ። ወይእዜኒ ፡ አሕይዎ ፡ በጸጋ ፡ ዘተውህበከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንተ ፡ አሕይዎ ፡ አንሰ ፡ ስእንክዎ ። ወይቤሎ ፡ አባ ፡ በጸሎተ ፡ ሚካኤል ፡ ዘለሊከ ፡ ስእንከ ፡ ፈውሶቶ ፡ በምንት ፤ አነ ፡ ኃጥእ ፡ እክል ፡ አሕይዎቶ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አባ ፡ ኢትበል ፡ ከመዝ ፡ አኮኑ ፡ አንተ ፡ ቀደምከኒ ፡ በተጋድሎ ፤ ወአንሰ ፡ ሶበኒ ፡ አሐ (Fol. 113 a. 3.) ዩ ፡ ዱያነ ፡ በጸሎተ ፡ ዚአከ ፡ አዘምር ፡ ወበቃልከ ፡ አሐይዎሙ ። ወተንሥአ ፡ አባ ፡ በጸሎተ ፡ ሚካኤል ። ወይቤሎ ፡ ለውእቱ ፡ ዕቡድ ፡ በጸሎቱ ፡ ለብእሴ ፡ እግዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ፃእ ፡ መንፈስ ፡ ርኩስ ፡ እምላዕለ ፡ ዝንቱ ፡ ብእሲ ፤ ወሰገደ ፡ ውእቱ ፡ ዕቡድ ፡ ታሕተ ፡ እገሪሁ ፡ ለአባ ፡ በጸሎተ ፡ ሚካኤል ፤ ወይቤሎ ፡ ባርከኒ ፡ አባ ፡ ወይቤሎ ፡

ማር ፡ ተክለ ፡ ሃይማ (Fol. 113b. 1.) ኖት ፡ ለአባ ፡ በጸሎ
ተ ፡ ሚካኤል ፤ ሊተሰ ፡ ይመስለኒ ፡ እሉ ፡ ሰብእ ፡ ይ
ትመነገኑ ፡ ላዕሌነ ፤ ወያመጽኡ ፡ ብእሴ ፡ ሕያወ ፡ አ
ሚሮሙ ፡ ከመ ፡ ዕቡድ ። ወሰሚያሙ ፡ እሉ ፡ ሰብእ ፡
ይቤልዎ ፡ ስምዕነ ፡ እግዚአብሔር ፡ ከመ ፡ ኢንትመ
ንገን ፡ ላዕሌክሙ ። ወበሕቱ ፡ ሶበ ፡ ንቀርብ ፡ ለበዊ
አ ፡ አንቀጸ ፡ ሀገር ፡ ይከውን ፡ ዳኅነ ፡ ወይብለነ ፡ ለም
ንት ፡ ተአሥሩኒ ። ወንብሎ ፡ ለምን (Fol. 113b. 2.) ት ፡
ተአብድ ። ወይብለነ ፡ አንሰ ፡ ኢየአብድ ፤ ወሶበ ፡ ን
ትመየጥ ፡ ውስተ ፡ ሀገርነ ፡ የአብድ ። ወከመዝ ፡ እ
ንዘ ፡ ይገብር ፡ አንጠዮሙ ፡ ውእቱ ፡ ሰይጣን ፡ ብዙ
ኃ ፡ ዕለታተ ። ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ ከሠ
ተ ፡ ሎቱ ፡ እግዚአብሔር ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ ትምይንቶ ፡ ለሰይጣን ። ወመጽአ ፡ ኀበ ፡
አበ ፡ ምኔት ። ወይቤሎ ፡ ኦአባ ፡ ኢያእመርከኑ ፡ ትም
ይንቶ ፡ (Fol. 113b. 3.) ለሰይጣን ። ወይቤሎ ፡ ምንት ፡ ው
እቱ ፡ ወልድየ ፤ ወይቤሎ ፡ እስመ ፡ ተመንግኖ ፡ ለሰይ
ጣን ፡ ቅሩብ ። ወይእዜኒ ፡ ይትሜየን ፡ ላዕሌነ ፡ ሶበ ፡
ይቀርብ ፡ ዝየ ፡ የኀድጎ ፡ ወይጐይይ ፡ ፈሪሆ ፡ እምኔ
ነ ። ወሶበ ፡ ይገብእ ፡ ብሔሮ ፡ ይእኅዞ ። ወይቤ ፡ አ
ባ ፡ በጸሎተ ፡ ሚካኤል ፡ ምንተ ፡ ንገብር ፡ አወልድ
የ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
አንሰ ፡ አሐውር ፡ ወእቀድሞ ፡ ለሰይ (Fol. 114a. 1.) ጣ
ን ፡ በፍኖት ፡ ወእእኅዞ ፤ ወአመጽኦ ፡ ዝየ ፡ እንዘ ፡ ይ
ረድአኒ ፡ እግዚአብሔር ፡ በጸሎትከ ። ወይቤሎ ፡ ሑ
ር ፡ ይርዳእከ ፡ እግዚአብሔር ። ወወፅአ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምኀቤሁ ፡ ወሖረ ፡ መን
ገለ ፡ ሀገሩ ፡ ለድውይ ፤ ወረከቦ ፡ በፍኖት ፡ ለውእቱ ፡
ብእሲ ፡ እንዘ ፡ ያመጽእዎ ፡ ሰብእ ፡ አሢሮሙ ፡ ድኅ
ሬተ ። ወሖረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ (Fol. 114a. 2.)
ይማኖት ፡ እንተ ፡ ክልእ ፡ ገጽ ፡ ድቡተ ። ወበጺሖ
ሙ ፡ ኀበ ፡ አንቀጸ ፡ ሀገር ፡ ወፅአ ፡ ሰይጣን ፡ እምው
እቱ ፡ ብእሲ ፡ በከመ ፡ ልማዱ ። ወገብአ ፡ ድኅረ ፡ ወ
እንዘ ፡ የሐውር ፡ ሰይጣን ፡ ኪያሃ ፡ ፍኖተ ፤ ወመጽ
አ ፡ ቅዱስኒ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እንተ ፡ ቅድ
ሜሁ ፡ እመንገለ ፡ ሀገሩ ፡ ለሕሙም ። ወሶበ ፡ ነጸሮ ፡
ሰይጣን ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡
ይመ (Fol. 114a. 3.) ጽእ ፡ እምርኁቅ ፡ ከልሀ ፤ ወይቤ ፡
ወይ ፡ ልየ ፡ አሌለየ ፡ አንተ ፡ እኩይ ፡ ብእሲ ፤ በምንት ፡
አእመርከ ፡ ኪያየ ፡ ምስለ ፡ ሰይጣናትኑ ፡ ተፈጠርከ ፡
ዘተአምር ፡ ግብረ ፡ ሰይጣን ። ወኃጣእኩ ፡ ኀበ ፡ አ
መሥጥ ፡ እምኔከ ። ወዘንተ ፡ ብሂሎ ፡ ጐየ ፡ አጥቢ
ዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዴገኖ ፡ እንዘ ፡
ይጼዓን ፡ ሰረገላሁ ፡ ዘዘልፍ ፤ ወቀደሞ ፡ ወዐተበ ፡ በ
ትእምርተ ፡ መስቀ (Fol. 114b. 1.) ል ፡ እምለፌ ፡ ወለ
ፌ ፡ ከመ ፡ ኢይክሀል ፡ ሰይጣን ፡ ጐይየ ፡ እምኔሁ ፡
እንዘ ፡ ይብል ፡ ተሬድአኒ ፤ አእግዚእየ ፡ ኢየሱስ ፡ ክ
ርስቶስ ፡ ከመ ፡ ኢያምሥጠኒ ፡ መንፈስ ፡ ርኩሰ ፡ ሰ
ይጣን ። ወቆመ ፡ ሰይጣን ፡ ወአኀዞ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወሐነቀ ፡ ክሳዶ ፡ ወይቤሎ ፡ አግ
ብአከ ፡ እግዚአብሔር ፡ ውስተ ፡ እዴየ ። ወይቤ ፡ ሰ
ይጣን ፡ እወ ፡ አግብአኒ ፡ ወባሕቱ ፡ ኅድገኒ ፡ ወ (Fol.
114b. 2.) እምይእዜ ፡ እምሕል ፡ ከመ ፡ ኢይበጽሕ ፡
ግሙራ ፡ ኀበ ፡ ሀሎከ ፡ አንተ ፡ ወይቤሎ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ኢአአምነከ ፡ እስ
መ ፡ ሐሳዊ ፡ አንተ ፡ ወአቡሃ ፡ ለሐሰት ፡ ቀዳሚኒ ፡
ከመዝ ፡ መሐልከ ፡ በምድረ ፡ ከተታ ፡ ከመ ፡ ኢትብ
ጻሕ ፡ ኀበ ፡ ሀሎኩ ፡ አነ ፤ ወይቤ ፡ ሰይጣን ፡ ምድረ ፡
ከተታኑ ፡ ዛቲ ፡ አከኑ ፡ ምድረ ፡ አምሐራ ፡ ይእቲ ፤ ወ
ኅደጉ ፡ ለከ ፡ ኵሎ ፡ አድያማተ ፡ (Fol. 114b. 3.) ሸዋ ፡
ወጐየይኩ ፡ ዝየ ። ዝየሂ ፡ መጻእከ ፡ ከመ ፡ ትስድደ
ኒ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ኢትቤኑ ፡ ኀበ ፡ ሀሎኩ ፡ ምድር ፡ ኢይበጽሕ ። ወይ
ቤሎ ፡ ኢያእመርኩ ፡ ከመ ፡ በጻሕከ ፡ ዝየ ። ወኢመ
ሰለኒ ፡ ዘትመጽእ ፡ ዝየ ፡ እምሕል ፡ ለከ ፡ በአምላክ
ከ ፡ ከመ ፡ ኢይበጽሕ ፡ እምይእዜ ፡ ኀበ ፡ ሀሎከ ፡ በ
ቱ ፡ ኅድገኒ ፡ እሑር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ኢ (Fol. 115a. 1.) የኀድገከ ፡ ዘእንበ
ለ ፡ አብጽሖከ ፡ ኀበ ፡ አቡየ ፡ በጸሎተ ፡ ሚካኤል ፤ ከ
መ ፡ ይርአይ ፡ ኵሉ ፡ ሰብእ ፡ ኃሣሪከ ። ወወሰዶ ፡ እ
ንዘ ፡ የሐንቆ ፡ ክሳዶ ፡ ወያረውጾ ፡ በጕጕአ ፤ ወያነብ
ብ ፡ ላዕሌሁ ፡ መዝሙረ ፡ ዳዊት ። ወይቤ ፡ ሰይጣን ፡
ደከምኩ ፡ አባ ፡ ቀዳሚነ ፡ ሮጽኩ ፡ እንዘ ፡ ይመስለ
ኒ ፡ ዘአመስጠከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ አይቴ ፡ ውእቱ ፡ ኃ (Fol. 115a. 2.) ይልከ ፡
ወኪንከ ፡ ዘትገብሮ ፡ ላዕለ ፡ ሰብእ ። ወይቤሎ ፡ ሰይ

ጣን ፡ ናሁ ፡ ኃይልየ ፡ ለስሐ ፡ ወደክመ ፡ እምንባበ ፡
ቃለ ፡ አፉከ ፡ ወአርመመ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ወሖረ ፡ እንዘ ፡ የሐንቆ ፡ ወያጌጕዮ ፤ ወአ
ብጽሖ ፡ በአሐቲ ፡ ሰዓት ፡ ኀበ ፡ አበ ፡ ምኔት ፡ እምሕ
ዋረ ፡ ፯ዕለት ፡ እንዘ ፡ ሀለዉ ፡ ቀዊሞሙ ፡ እሙንቱ ፡
ሰብእ ፡ ዘአምጽእዎ ፡ ለድውይ ። ወደንገፁ ፡ ጉቡ
(Fol. 115 a. 3.) እን ፡ ሶበ ፡ ርእይዎ ፡ ለሰይጣን ፡ ገሀደ ፡
በአምሳለ ፡ ቆሙ ፡ ለውእቱ ፡ ብእሲ ፡ ዕቡድ ፤ ወአር
አያሁ ፡ ጸሊም ፡ ወስእርቱ ፡ ቀይሕ ፡ ወአዕይንቲሁ ፡
ይመስል ፡ ከመ ፡ አፍሐመ ፡ እሳት ፤ እደዊሁ ፡ ወእገ
ሪሁ ፡ ጽንጽዋት ። ወይቤሉ ፡ ሰብእ ፡ እለ ፡ ርእይዎ ፡
ሰይጣንሰ ፡ ዘንተኑ ፡ ይመስል ። ወይቤሎ ፡ አበ ፡ ም
ኔት ፡ ለሰይጣን ፡ አንተ ፡ እኩይ ፡ ለምንት ፡ ከመዝ ፡
ትትሜየን ፡ ላ (Fol. 115 b. 1.) ዕለ ፡ ፍጥረተ ፡ እግዚአ
ብሔር ፡ ወታአብድ ፡ ሰብእ ፡ ወትትመነገን ፡ ቅዱሳ
ነ ። ወይቤሎ ፡ በከመ ፡ አምለኩኒ ፡ እከውኖሙ ፡ አ
ምላከ ፤ ወእትበዋህ ፡ ላዕሌሆሙ ፡ ለእለ ፡ ይገብሩ ፡
ትእዛዝየ ፡ ለክሙሰ ፡ አከ ፡ ዘእትሜየነክሙ ፤ አላ ፡
እኀይይ ፡ ፈሪሀየ ፡ እምኔክሙ ፡ ወይቤሎ ፡ አበ ፡ ም
ኔት ፡ ኢተኀድግኑ ፡ ዘንተ ፡ ይእዜ ፡ ብእሴ ፡ ዘተአብ
ዶ ፤ ወይቤ ፡ ሰይጣን ፡ ኀድግሰ ፡ ዘንተ ፡ ብእሴ ፡ እም
ኵለሄኒ ፡ ብ (Fol. 115 b. 2.) ሔረ ፡ አምሐራ ፡ አሐውር ፡
ርኁቀ ፡ ወአኀድግ ፤ ወመሐልኩ ፡ በአምላክከ ፡ ባሕ
ቱ ፡ አኀድገኒ ፡ ዘንተ ፡ ብእሴ ፡ ዘየሐንቀኒ ። ወይቤ
ሎ ፡ አበ ፡ በጸሎተ ፡ ሚካኤል ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ እንከሰ ፡ ኅድጎ ፡ ይሑር ፡ ይፍድዮ ፡
እግዚአብሔር ፡ በከመ ፡ ምግባሩ ። ወኀደጎ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተመሰለ ፡ ሰይጣን ፡ ከ
መ ፡ ነበልባለ ፡ እሳት ፡ ወጠ (Fol. 115 b. 3) ፍአ ፡ በቅ
ድሜሆሙ ። ወነጸሮሙ ፡ ጉቡአን ፡ ዘንተ ፡ ተአም
ረ ፡ አንከሩ ፤ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ዘይገ
ብር ፡ መንክረ ፡ በላዕለ ፡ ቅዱሳኒሁ ፡ አግብርቲሁ ።
ውእቱሰ ፡ ድውይ ፡ ዘሐይወ ፡ መንከሰ ፡ በእደዊሁ ፡
ለአበ ፡ በጸሎተ ፡ ሚካኤል ። ወኮነ ፡ መሥመሬ ፡ ለእ
ግዚአብሔር ፡ ኵሎ ፡ መዋዕለ ፡ ሕይወቱ ፡ እስከ ፡ አ
መ ፡ አዕረፈ ።

CHAPTER LXXII.

(Fol. 116 a.) ምዕራፍ ፡ ፸፪ ። ወካዕበ ፡ ሀሎ ፡ ፩ቀሲ
ስ ፡ ዘይሰመይ ፡ በጸሎተ ፡ መስቀል ፡ ወልደ ፡ እኅቱ ፡
ለአበ ፡ በጸሎተ ፡ ሚካኤል ፡ ሐመ ፡ ዐቢየ ፡ ሕማመ ፤
ወአልፀቀ ፡ ለመዊት ፡ ወተጋብኡ ፡ ኀቤሁ ፡ ኵሎሙ ፡
ቅዱሳን ፤ ወተሰነአሎሙ ፡ ወአዕረፈ ። ወእምድኅረ ፡
ዝንቱ ፡ ጸውዕዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ወነገርዎ ፡ ከመ ፡ አዕረፈ ፡ ወልደ ፡ እኅቱ ፡ ለአ
በ ፡ ምኔት ። ወሖ (Fol. 116 b. 1.) ረ ፡ ኀበ ፡ በድን ፡ ወ
ረከበሙ ፡ ህየ ፡ ለኵሎሙ ፡ አኃው ፡ ለአበ ፡ ምኔት
ሂ ፡ እንዘ ፡ ይበክይዎ ፡ ለምውት ። ወበጺሖ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀቤሆሙ ፡ በከየ ፡ምስሌ
ሆሙ ። ወይቤሎ ፡ አበ ፡ ምኔት ፡ ኦብእሴ ፡ እግዚ
አብሔር ፡ እመሰ ፡ ፈቀድከ ፡ ትክል ፡ አሕይዎቶ ፡ ለ
ዝንቱ ፡ ምውት ፤ እስመ ፡ እሬኢ ፡ ኃይለ ፡ እግዚአብ
ሔር ፡ ዘይትልወከ ። ወይቤሎ ፡ አ (Fol. 116 b. 2.) ቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኦአቡየ ፡ በምንት ፡ አነ ፡
እክል ፡ አሕይዎቶ ፡ ብእሴ ፡ ኃጥእ ። ወይቤሎ ፡ አበ ፡
በጸሎተ ፡ ሚካኤል ፡ ኢትበል ፡ ከመዝ ፡ አቅዱሰ ፡ እ
ግዚአብሔር ፡ ዳእሙ ፡ ጸሊ ፡ ኀበ ፡ አምላክከ ፡ ወይ
ሰምዐከ ። ወጸለየ ፡ ጸሎተ ፡ ወንጌል ። ወእምድኅረ ፡
ጸሎት ፡ ከልሀ ፡ በዐቢይ ፡ ቃል ፡ ወይቤ ፡ በድን ፡ ዘስ
ኩብ ፡ ማእከለ ፡ አኃው ። ተንሥእ ፡ በኃይለ ፡ እግዚ
(Fol. 116 b. 3.) እየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ይርአ
ዩ ፡ አኃው ፡ ጽንዐ ፡ ኃይሉ ፡ ለአምላኪየ ። ወበጊዜ
ሃ ፡ ተንሥአ ፡ ምውት ፡ ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡
ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤ ፡ ሥረይ ፡
ሊተ ፡ አባ ፡ እስመ ፡ ኮንኩ ፡ እጸልእከ ፡ ቅድመ ፡ ቀ
ኒዕየ ፡ በእንተ ፡ ተአምር ፡ ዘአንተ ፡ ትገብር ፡ ሶበ ፡ ር
ኢኩ ። ወከመ ፡ ያፈቅሩከ ፡ ሰብእ ፡ ወያከብሩከ ፡ አነ
ሂ ፡ ተሐዘብኩ ፡ (Fol. 117 a. 1.) ከመ ፡ ሶበ ፡ አዕረፈ ፡
አቡየ ፡ ትወርስ ፡ ሢመቶ ። አንተሰ ፡ ይእዜ ፡ ኮንከ
ኒ ፡ ሕይወተ ፤ ወአውፃእከኒ ፡ እምቀላየ ፡ ሲኦል ፡ ወ
አንሣእከኒ ፡ እሙታን ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ እግዚአብሔር ፡ ርኁቀ ፡ መዐት ፡

ወብዙኃ ፡ ምሕረተ ፡ ይምሕረነ ፡ ለኵልነ ፤ ወበሕቱ ፡
ዘኢመፍትው ፡ ገበርከ ። ወርኢዮሙ ፡ ኵሎሙ ፡ ጉ
ቡአን ፡ አንከሩ ። (Fol. 117a. 2.) ወሰብሕዎ ፡ ለእግዚ
አብሔር ፤ ወእምይእቲ ፡ ዕለት ፡ አዕበይዎ ፡ ለአቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምኵሎሙ ፡ አ
(Fol. 117a. 3.) ኃው ፡ ወበኵለሄ ፡ ምድረ ፡ አምሐራ ፡
ወፅአ ፡ ዝንቱ ፡ ነገር ። ወኮነ ፡ ግርማ ፡ ዐቢይ ።

CHAPTER LXXIII.

(Fol. 117b. 1.) ምዕራፍ ፡ ፸፫ ። ቅዱሱሰ ፡ አቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ሶበ ፡ ርእየ ፡ ስብሐተ ፡ ብጡለ ፡ ፈ
ርሃ ፤ ወአኀዘ ፡ ይብኪ ፡ እንዘ ፡ ይብል ፡ አእግዚእየ ፡
ኢየሱስ ፡ ክርስቶስ ፡ ለምንት ፡ ከሠትከ ፡ ኀቡአትየ ፡
ከመ ፡ ይወድሱኒ ፡ በከንቱ ። አኮኑ ፡ አንተ ፡ ትቤ ፡
አሌ ፡ ለክሙ ፡ ሶበ ፡ ሠናየ ፡ ይብሉ ፡ ላዕሌክሙ ፡ ወ
ይዌድሱክሙ ። ወሐዋርያከሂ ፡ ይብል ፡ ወኢትኩን ፡
መፍቀሬ ፡ ተወድሶ ፡ (Fol. 117b. 2.) በከንቱ ። ወይእዜ
ኒ ፡ አግዚኒ ፡ ኀበ ፡ አይ ፡ መካን ፡ አሐውር ፡ ወአድኅ
ን ፡ ነፍስየ ፡ እምዝንቱ ፡ ግብር ፡ እኩይ ። ወእንዘ ፡
ይብል ፡ ዘንተ ፡ አስተርአዮ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊ
ቀ ፡ መላእክት ። ወይቤሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡
ተክለ ፡ ሃይማኖት ፡ ናሁ ፡ አዘዘከ ፡ እግዚአብሔር ፤
ወይቤለከ ፡ ሑር ፡ መካነ ፡ እስጢፋኖስ ፡ ቀዳሜ ፡ ሰ
ማዕት ፡ እንተ ፡ ትሰመይ ፡ ሐይቅ ። (Fol. 117b. 3.) ወ
በህየ ፡ ትረክብ ፡ ብእሴ ፡ ቅዱሰ ፡ ዘስሙ ፡ ኢየሱስ ፡
ሞአ ፡ ዘሥርግዉ ፡ በኵሉ ፡ ምግባረ ፡ ሠናይ ። ወው
እቱ ፡ ይሁበከ ፡ አርዑተ ፡ ምንኩስና ፡ ነዓ ፡ ትልወኒ ፡
ወአነ ፡ እመርሐከ ፡ ወዘንተ ፡ ብሂሎ ፡ ኃለፈ ፡ መልአ
ክ ። ወቅዱሱሰ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ሖረ ፡
ኀበ ፡ አበ ፡ ምኔት ። ወይቤሎ ፡ ናሁ ፡ ተዐውቀ ፡ ኃጢ
አትየ ፡ እሰናአለከ ፡ አባ ፡ በቃል ፡ መንፈሳዊ ፡ ከመ ፡
እሑር ፡ ኀበ ፡ (Fol. 118a. 1.) አዘዘኒ ፡ አምላኪየ ፡ እግ
ዚአብሔር ፡ አስተበቍዕ ፡ ቅድስናከ ፡ አአቡየ ፡ ከመ ፡
ትዘከረኒ ፡ በጸሎትከ ። ወሰሚዖ ፡ አባ ፡ በጸሎተ ፡ ሚ
ካኤል ፡ በከየ ፡ ብዙኃ ። ወይቤሎ ፡ በምንት ፡ ግብር ፡
አኀዝንኩከ ፡ አቅዱሱ ፡ ለእግዚአብሔር ፡ ወሚመ ፡
አምዕዐኩ ፡ ደቂቅየ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ አአቡየ ፡ ቅዱስ ፡ ሊተሰ ፡ አልቦ ፡
ዘአምእዑኒ ። ዳእ (Fol. 118a. 2.) ሙ ፡ ትእዛዘ ፡ አምላ
ኪየ ፡ ይወስደኒ ። ወአስተጋብአሙ ፡ አበ ፡ ምኔት ፡
ለኵሎሙ ፡ ደቂቁ ። ወነገሮሙ ፡ ዘከመ ፡ ይቤሎ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበከዩ ፡ ኵሎሙ ፡
ንዑሰሙ ፡ ወዐቢዮሙ ። ወይቤልዎ ፡ ኢትኅድገነ ፡
አባ ፡ በእንተ ፡ እግዚአብሔር ፡ ወይቤሎሙ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢያጸርዕ ፡ ገቢረ ፡ ትእዛ
ዘ ፡ ለአምላኪየ ፡ ኢይትከሀ (Fol. 118a. 3.) ለኒ ፡ አሀሉ ፡
በዝየ ። ወእምድኅረ ፡ ብዙኅ ፡ አስተብቍዖ ፡ ኅደግዎ ።

CHAPTER LXXIV.

(Fol. 118b. 1.) ምዕራፍ ፡ ፸፬ ። ወነቢሮ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ አባ ፡ በጸሎተ ፡ ሚካ
ኤል ፡ ፲ዓመተ ፡ ተንሥአ ፡ ወሖረ ፡ ፍኖቶ ፡ ወተንሥ
አ ፡ አባ ፡ በጸሎተ ፡ ሚካኤል ፡ ከመ ፡ ያስተፋንዎ ፤ ወ
ኵሎሙ ፡ ደቂቁ ፡ ተለውዎ ። ወበከየ ፡ አበ ፡ ምኔት ፡
ወይቤ ፡ አሌ ፡ ሊተ ፡ እስመ ፡ ሰደዶ ፡ ለብእሴ ፡ እግዚ
አብሔር ፡ አበሳየ ፡ ወኃጢአትየ ። ንዑ ፡ ኵልክሙ ፡
አዕሩግ ፡ ወሕፃናት ፡ እለ ፡ ውስተ ፡ ኵሉ ፡ ብሔረ ፡
አም (Fol. 118b 2.) ሐራ ፡ ብክዩ ፡ ወላህዉ ። እስመ ፡
ኀደገክሙ ፡ ዓቃቤ ፡ ሥራይ ፡ ለሕሙማኒክሙ ፡ ወመ
ጽንኤ ፡ ኃይል ፡ ለድኩማኒክሙ ፡ ዘንተ ። ወዘይመስ
ሎ ፡ ቡብሂል ፡ ገዐረ ፡ ሐቂፎ ፡ ክሳዶ ፡ እንዘ ፡ ያዐርግ ፡
እምአዕይንቲሁ ፡ አንብዓ ፡ ውዑየ ፤ ወመነኮሳትሂ ፡
ምስሌሁ ። ወይቤሎሙ ፡ ማር ፡ ተክለ ፡ ሃይማኖት ፡
ይመስለክሙኑ ፡ ዘአሐውር ፡ አነ ፡ በፈቃድየ ፡ ባሕ
ቲ ፡ እግዚእየ ፡ ጸው (Fol. 118b. 3.) ዐኒ ፡ ውስተ ፡ ግብ
ር ፡ ዘፈቀደ ፡ እግዚአብሔር ፡ የሀሉ ፡ ምስሌክሙ ፤
ሊተሂ ፡ ባርኩኒ ፡ ኵልክሙ ። ወይቤልዎ ፡ እግዚአ

ብሔር ፡ ይባርክ ፡ ላዕሌከ ፡ ወያርትዕ ፡ ፍኖተከ ። ወባ
ሕቱ ፡ መዐደነ ፡ ነገረ ፡ ሕይወት ፡ አአቡነ ፡ ቅዱስ ።
ወይቤሎሙ ፡ ምንት ፡ አነ ፡ ኃጥእ ፡ ወኅርቱም ፡ ዘእ
ምእድ ፡ ነገረ ፡ ሕይወት ፡ ለአበውየ ፡ ቅዱሳን ። ወባ
ሕቱ ፡ እብለክሙ ፡ ዕቀቡ ፡ ትዕግሥ (Fol. 119 a. 1.) ተ ፡
ወትሕትና ፡ ወፈሪሃ ፡ እግዚአብሔር ። እስመ ፡ እማ
ንቱ ፡ ሠላስ ፡ ግብር ፡ ያበጽሕሁ ፡ ለሰብእ ፡ ውስተ ፡
ሕይወት ፡ ዘለዓለም ። ወካዕበ ፡ እብለክሙ ፡ ተዓቀ
ቡ ፡ ከመ ፡ ኢያሥግሩክሙ ፡ ሠላስ ፡ አሕባለ ፡ ሙስ
ና ፡ እለ ፡ ይስሕባ ፡ ወያወርዳ ፡ ውስተ ፡ ቀላየ ፡ ደይ
ን ፤ ዘውእቶን ፡ ቅንዓት ፡ ወትዕቢት ፡ ወትምክህት ።
ዘንተ ፡ ወዘይመስሎ ፡ አቂሞ ፡ ስምዐ ፡ (Fol. 119 a. 2.)
እመጻሕፍት ፡ ቅዱሳት ፡ መዐዶሙ ፡ ነገረ ፡ ሕይወት ።
ወአስተፋነውዎ ፡ በሰላም ፡ ንዑሶሙ ፡ ወዐቢዮሙ ፡
እንዘ ፡ ያንጠበጥቡ ፡ ፩፩አንብዓ ፡ አቡነሂ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ (Fol. 119 a. 3.) በከየ ፡ ምስሌሆሙ ፡
ሶበ ፡ ርእየ ፡ ንደተ ፡ ፍቅሮሙ ፡ በላዕሌሁ ፤ ወተአም
ኖሙ ፡ በአምኃ ፡ መንፈሳዊት ። ወሖረ ፡ ፍኖቶ ፡ ወ
እሙንቱኒ ፡ ተመይጡ ፡ ብሔሮሙ ።

CHAPTER LXXV.

(Fol. 119 b. 1.) ምዕራፍ ፡ ፸፭ ። ወኮነ ፡ ሚካኤል ፡
ይመርሖ ፡ ወዓምደ ፡ ብርሃንኒ ፡ የሐውር ፡ ቅድሜሁ ፡
እስመ ፡ ጽሑፍ ፡ ውእቱ ፡ ዘይብል ፡ ብርሃን ፡ ፍኖቶ
ሙ ፡ ለጻድቃን ፡ ከመ ፡ ብርሃን ፡ ያበርህ ፡ የሐውሩ ፤
ወይበርሁ ፡ እስከ ፡ ሶበ ፡ ይረትዕ ፡ ዕለት ፡ ከመዝ ፡ ሖ
ረ ፡ እስከ ፡ በጽሐ ፡ መካነ ፡ ኅበ ፡ ተአዘዘ ። ወበጺሖ ፡
ውስተ ፡ ሐይቀ ፡ ባሕር ፡ ኢረከበ ፡ ሐመረ ፡ በዘየዐ
ዱ ፡ በቲ ፡ ወጸለየ ፡ ነዋኃ ። ወአስ (Fol. 119 b. 2.) ተር
አዮ ፡ ገሀደ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ገ
ሀደ ፡ እንዘ ፡ ይከይድ ፡ ባሕረ ። ወይቤሎ ፡ ነአ ፡ ትል
ወኒ ፡ ወቦአ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ማ
ይ ፡ ወተለዎ ፡ ወኃለፉ ፡ ፪ሆሙ ፡ ማእከለ ፡ ከመ ፡ እ
ንተ ፡ የብስ ፡ ወዐደዉ ፤ ወቦኡ ፡ ውስተ ፡ ቤተ ፡ ክር
ስቲያን ፡ ኅቡረ ፡ ወኀደጎ ፡ ህየ ፡ ወኃለፈ ፡ መልአክ ፡
ኅበ ፡ አበ ፡ ምኔት ፡ ዘውእቱ ፡ አባ ፡ ኢየሱስ ፡ ሞአ ።
ወይቤሎ ፡ ነዋ ፡ ብእሲ ፡ እግዚ (Fol. 119 b. 3.) አብሔ
ር ፡ ይቀውም ፡ ውስተ ፡ አንቀጸ ፡ ቤተ ፡ ክርስቲያን ፡
አብኦ ፡ ኅቤከ ፤ ወተወክፎ ፡ በሠናይ ፡ ተወክፎ ፡ እስ
መ ፡ ቅዱስ ፡ ውእቱ ፡ ወአንብሮ ፡ ዝየ ፤ ወአልብሶ ፡
ልብሰ ፡ ምንኵስና ፡ ዘንተ ፡ እምድኅረ ፡ ይቤሎ ፡ ዐር
ገ ፡ መልአክ ፡ እምኀቤሁ ፡ ወኮነ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ይስእሎ ፡ ለአፃዊ ፡ ከመ ፡ ይንግር ፡
ሎቱ ፡ ለአበ ፡ ምኔት ። ወሖረ ፡ አፃዊ ፡ ወነገሮ ፡ ለአ
በ ፡ ምኔት ። ወ (Fol. 120 a. 1.) ይቤሎ ፡ ሀሎ ፡ ብእሲ ፡
እንግዳ ፡ ሠናየ ፡ ላህይ ፡ ይቀውም ፡ ውስተ ፡ አንቀጸ ፡
ቤተ ፡ ክርስቲያን ፤ ወኢየአምር ፡ ዘአዕደዎ ፡ ባሕረ ፡
ወዘአብኦ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወይቤሎ ፡
አበ ፡ ምኔት ፡ ሑር ፡ ጸውዖ ፡ እስመ ፡ እምኀበ ፡ እግ
ዚአብሔር ፡ ኮነ ፡ ምጽአቱ ። ወሖረ ፡ አፃዊ ፡ ወጸው
ኦ ፡ ወአብኦ ፡ ኅበ ፡ አበ ፡ ምኔት ፡ ወሶበ ፡ ርእዮ ፡ አ
በ ፡ ምኔት ፤ አባ ፡ ኢየሱስ ፡ ሞአ ፡ አንከረ ፡ እምብር
ሃነ ፡ ገጹ ፡ (Fol. 120 a. 2.) ወእምጸጋ ፡ ዘኅዱር ፡ ላዕሌ
ሁ ፡ ወተንሥአ ፡ እመንበሩ ፡ ወተአምኆ ፡ በአምኃ ፡
መንፈሳዊት ። ወይቤሎ ፡ ሠናይ ፡ ምጽአትከ ፡ ኅቤ
የ ፡ ኦብእሲ ፡ እግዚአብሔር ፤ ወወሀቦ ፡ ሠናየ ፡ ማኅ
ደረ ። ወበሳኒታ ፡ ተስእሎ ፡ በዘመጽአ ፡ ቦቱ ፡ ግብ
ር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
መጻእኩ ፡ ኅቤከ ፡ በትእዛዘ ፡ እግዚአብሔር ፡ ከመ ፡
ታልብሰኒ ፡ አልባሰ ፡ ምንኵስና ፡ (Fol. 120 a. 3.) ብሕ
ትውናዊተ ፤ ወይቤሎ ፡ አባ ፡ ኢየሱስ ፡ ሞአ ፡ አእመ
ርኩ ፡ ከመ ፡ እምኀበ ፡ እግዚአብሔር ፡ ኮነ ፡ ምጽአ
ትከ ፡ ኅቤየ ፤ ወተአዘዝኩ ፡ እመልአክ ፡ ሰማይ ፡ ከ
መ ፡ አልብሰከ ፡ አልባሰ ፡ ምንኵስና ። ወባሕቱ ፡ ን
ስቲተ ፡ ጽናሕ ፤ ወነበረ ፡ ኅዳጠ ፡ መዋዕለ ፡ ምስሌሁ ።
ወአልበሶ ፡ አልባሰ ፡ ምንኵስና ፡ ዘውእቱ ፡ አርአያ ፡
መላእክት ። ወነበረ ፡ ህየ ፡ በፃማ ፡ ወበትጋህ ፡ ወይጸ
(Fol. 120 b. 1.) ውም ፡ በበሰሙን ፡ ወኢይጥዕም ፡ ዘእ
ንበለ ፡ በሰናብት ። ወበሰናብትሂ ፡ ኅብስተ ፡ መለን
ስ ። ወእመ ፡ አኮ ፡ ቈጽለ ፡ ገዳም ፡ እንበለ ፡ ኅርየት ፤
ወይትገሀ ፡ መዐልተ ፡ ወሌሊተ ፡ በአንብቦ ፡ መዝሙ

ረ ፡ ዳዊት ፡ ወይሰግድ ፡ በበ፻፸፯፻ወ፺ ። ወቦ ፡ አመ ፡ ይሰግድ ፡ በበ፺፻እስከ ፡ ይውኅዝ ፡ ሐፉ ፡ ከመ ፡ ማይ ። ወያርኅስ ፡ ምድረ ፡ ኀበ ፡ ቆመ ፡ ወምድሩሂ ፡ የዐምቅ ፡ ከመ ፡ ግብ ። ወ (Fol. 120 b. 2.) ነበረ ፡ ከመዝ ፡ ጕንዱየ ፡ ዓመታተ ፡ እንዘ ፡ ይዌስክ ፡ ፃማ ፡ ወትጋሃ ፡ እምዕለት ፡ ዕለተ ። ወያዜክራ ፡ ለነፍሱ ፡ ቃለ ፡ ዘለእግዚእ ፡ ይትባረክ ፡ ስሙ ፤ ዘይቤ ፡ ዘይፈቅድ ፡ ይጸመ ደኒ ፡ ይጽልአ ፡ ለነፍሱ ፡ ያጥብዕ ፡ ወይፁር ፡ መስቀለ ፡ ሞቱ ፤ ወይትልወኒ ። ወዘሰ ፡ ይፈቅድ ፡ ያድኅና ፡ ለነፍሱ ፡ በእንቲአየ ፡ ይረክባ ፤ ወለእመቦ ፡ ኪያየ ፡ ዘይተሉ ፡ ከመ ፡ ኀበ ፡ ሀሎኩ ፡ አነ ፡ ህየ ፡ ይሄሉ ፡ (Fol. 120 b. 3.) አልቦ ፡ ዘይእኅዝ ፡ ዕርፈ ፡ ወየኃርስ ፡ ድኅሬተ ፡ ርትዕት ፡ ይእቲ ፡ መንግሥተ ፡ እግዚአብሔር ።

CHAPTER LXXVI.

(Fol. 121 a. 1.) ምዕራፍ ፡ ፸፮ ። ወበተሊወ ፡ ዝንቱ ፡ ግብር ፡ እንዘ ፡ ያፃምዋ ፡ ለነፍሱ ፤ መጽአ ፡ መልአከ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ሚካኤል ፡ ወመሠጦ ፡ ግብተ ፡ ወወሰዶ ፡ ወአብጽሖ ፡ ውስተ ፡ ሀገር ፡ እንተ ፡ ትበርህ ፡ እምፀሐይ ። ወሕንጽት ፡ ይእቲ ፡ በአምሳለ ፡ ሰቀላ ፤ ወስፉሕ ፡ ጥቀ ፡ ኑኃ ፡ ወስፍሐ ፡ ወለእመ ፡ ተጋብኡ ፡ ውስቴታ ፡ ሰብአ ፡ ኵሉ ፡ በሐውርት ፡ እምኢመልዑ ፡ ውስቴታ ፤ ወ (Fol. 121 a. 2.) ባቲ ፡ አዕማድ ፡ ብዙኃን ፡ ወኢይትማሰሉ ፡ በበይናቲሆሙ ፡ ኅብረ ። ወቦ ፡ ዘይመስል ፡ ሐመልሚለ ። ወቦ ፡ ዘይመስል ፡ ፍሕመ ፡ ቦ ፡ ዘይመስል ፡ በረደ ፡ ወቦ ፡ ዘይመስል ፡ ብርሃነ ፡ ፀሐይ ። ወፀዳላቲሆሙ ፡ ለኵሎሙ ፡ ያንበለብል ፡ ለዓይን ፡ ወኢይጤየቅ ፡ ለርእይ ፡ ወለዘይቀውም ፡ ውስተ ፡ ፩ዓምድ ፡ ይትረአይ ፡ ካልእ ፡ ዓምድ ፡ ዘውሣጤሁ ፤ ወኢይሰውሮ ፡ ግዘ (Fol. 121 a. 3.) ፈ ፡ ዓምድ ፡ ዘቅድሜሁ ፡ ወርእየተ ፡ ምድሩ ፡ አምሳለ ፡ ማኅው ፤ ወከመ ፡ ባሕር ፡ ወጽሕደቱ ፡ ከመ ፡ ቅብዕ ። ወጠፈሩ ፡ ይበርቅ ፡ ከመ ፡ እግረ ፡ ፀሐይ ፡ ዘያንበሰብስ ። ይቤ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውእቱሰ ፡ ሰቀላ ፡ ኢኮነ ፡ ዓቅሙ ፡ ከመ ፡ ሰቀላ ፡ አላ ፡ ከመ ፡ ሀገር ፡ ስፍሕት ፡ ወኵለንታሁ ፡ ይነድድ ፡ ከመ ፡ እሳት ። እሳት ፡ ሰበ ፡ እቤ ፡ አኮ ፡ ዘያውዒ ፡ አላ ፡ ዘያጥዒ ፡ ወያጠል (Fol. 121 b. 1.) ል ፡ ነፍሰ ፡ በርእየቱ ። ወእንዘ ፡ አነከር ፡ በጻሕኩ ፡ ማእከሎ ፡ ለውእቱ ፡ ቤት ፡ ወርኢኩ ፡ መናብርተ ፡ ድልዋነ ። ወ፩መንበር ፡ ዘማእከል ፡ የዐቢ ፡ ወይከብር ፡ እምኔሆሙ ፤ ወፈድፉደ ፡ ስቡሕ ፡ ርእየቱ ። ወመናብርት ፡ እለ ፡ እም ፡ የማኑ ፡ ወፀጋሙ ፡ ይቴሐቱ ፡ እምኔሁ ። ወባሕቱ ፡ ለኵሎሙ ፡ ስቡሕ ፡ ራእዮሙ ፡ ወሥርግዋን ፡ ከመ ፡ ቀስተ ፡ ደመና ። ወዲበ ፡ ውእቱ ፡ መ (Fol. 121 b. 2.) ንበር ፡ ማእከላዊ ፡ ይነብር ፡ ልብሰ ፡ ብርሃን ፡ ውኩይ ፤ ወበአዝፋሪሁ ፡ ልሳነ ፡ እሳት ፡ ወይብል ፡ ሃሌ ፡ ሉያ ፡ ለአብ ። ሃሌ ፡ ሉያ ፡ ለወልድ ። ሃሌ ፡ ሉያ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ወእምየማኑ ፡ ለልብሰ ፡ ንቡራን ፡ ፲አክሊላት ፡ ወለ፲ሆሙ ፡ ኢይትማሰል ፡ ኅብራቲሆሙ ፤ ወእቤሎ ፡ ለመልአክ ፡ ዘምስሌየ ፡ ፍርሃት ፡ ቦአ ፡ ውስተ ፡ ልብየ ፡ እምርእየ ፡ ዝንቱ ፡ ቤት ፤ ወይቤለኒ ፡ ኢት (Fol. 121 b. 3.) ፍራህ ፡ ተፈኖኩ ፡ አነ ፡ ከመ ፡ እንግርከ ፡ ግብሮ ፡ ለቤት ። ወሶበ ፡ ይቤለኒ ፡ ዘንተ ፡ ተአተተ ፡ ፍርሃት ፡ እምኔየ ፡ ወአጽንዓኒ ፡ በቃሎ ፤ ወእቤሎ ፡ ምንት ፡ ውእቱ ፡ ዕበዩ ፡ ለዝንቱ ፡ ቤት ፡ ዘኢሰማዕኩ ፡ ቅድመ ፡ ወመኑ ፡ ውእቱ ፡ ዘይገብሮ ። ወይቤለኒ ፡ መቅድመ ፡ ርኢ ፡ ዘርኢከ ፡ ወድኅረ ፡ እግዚኡ ፡ እነግረከ ። ወርኢኩ ፡ ዐምደ ፡ ብርሃን ፡ ትኩለ ፡ እንተ ፡ ቅድሜሁ ፡ ለውእቱ ፡ መንበር ፡ ወአስማተ ፡ (Fol. 122 a. 1.) ብዙኃን ፡ ነፍሳት ፡ ጽሑፍ ፡ ውስቴቱ ። ወእቤሎ ፡ ምንት ፡ እልክቱ ፡ እግዚእየ ፡ ወምንተ ፡ የአክል ፡ ኍላቄሆሙ ፡ ለአዕማድ ። ወምንት ፡ ግብሮሙ ፡ ለመናፍስት ፡ ወይቤለኒ ፡ ዝንቱ ፡ ቤት ፡ ለከ ፡ ውእቱ ። ወመንበር ፡ ማእከላዊ ፡ ዘስቡሕ ፡ ጥቀ ፡ እምካልአኒሁ ፡ ለከ ፤ ወልብሰ ፡ ግሩም ፡ ወአክሊላት ፡ ንቡራን ፡ በመልዕልቴሁ ፡ ለከ ፡ ውእቱ ። ወመናብርት ፡ እለ ፡ እምየማኑ ፡ ወፀጋ (Fol. 122 a. 2.) ሙ ፡ ለደቂቅከ ፡ እለ ፡ ይመጽኡ ፡ እምድኅሬከ ፤ ወይነብሩ ፡ ዲበ ፡ መንበርከ ፡ በዓቂበ ፡ ትእዛዝከ ፡ ወኍላቄ ፡ አዕማድ ፡ እምየማነ ፡ መናብርት ፡ ፺ወ፳፱ ፡ ወእምፀጋም ፡

፺ወ፫፻ ፡ በከመ ፡ ሥርያሙ ፡ እግዚአ ፡ መናፍስት ።
ወአስማተ ፡ ብዙኃንሂ ፡ ነፍሳት ፡ ዘትሬኢ ፡ ልኩአነ ፡
በውስተ ፡ እሉ ፡ አዕማድ ፡ ደቂቅከ ፡ እሙንቱ ፡ እለ ፡
ይትወለዱ ፡ ለከ ፡ እመንፈስ ፡ ቅዱስ ፤ እስከ ፡ ኅልቀ
ተ ፡ ዓለ (Fol. 122 a. 3.) ም ። ወአንተ ፡ ትከውኖሙ ፡
አበ ፡ ለእሉ ፡ ኵሎሙ ። ወእቤሎ ፡ ምንትኑ ፡ አነ ፡
ከመ ፡ ትዳደቀኒ ፡ ዛቲ ፡ ጸጋ ፡ ዐባይ ። ወይቤለኒ ፡ እ
ግዚአብሔር ፡ ይሁብ ፡ ክብር ፡ ወሞገሰ ፡ ለዘፈቀደ ።
ወእምዝ ፡ አዕረገኒ ፡ ሰማየ ፡ ወአብአኒ ፡ ውሣጤ ፡ መ
ንጦላዕት ፡ ወአቀመኒ ፡ ቅድመ ፡ መንበረ ፡ ሥላሴ ፤
ወሰገድኩ ፡ ሎቱ ፡ ወባረክዎ ፡ በስብሐት ፡ ካልእ ፡ ዘ
ኢየአምሮ ፡ እምቅድመ ፡ አሜሃ ፤ ወመጽአ ፡ ቃል ፡
እምው (Fol. 122 b. 1.) እቱ ፡ መንበር ፡ ዘይብል ። ተክ
ለ ፡ ሃይማኖት ፡ ተክለ ፡ ሃይማኖት ፡ ይኩን ፡ ክፍልከ ፡
ምስለ ፡ ፳ወ፬ካህናትየ ። ወአምጽኡ ፡ ሊተ ፡ ስያሃ ፡
ወርቅ ፡ ወወሀቡኒያ ፡ ወዐጠንኩ ፡ ደርገ ፡ ምስሌሆሙ ፤
ወኮነ ፡ ስብሐትየ ፡ ከመ ፡ ስብሐቲሆሙ ። ወአልባስ
የ ፡ ከመ ፡ አልባሲሆሙ ። ወነጸርክዎ ፡ ገሀደ ፡ ለአም
ላኪየ ፡ በሥላሴሁ ፡ ወይቤለኒ ፡ በአምጣነ ፡ አፍቀርከ
ኒ ፡ አፈቅረከ ፡ ወበአ (Fol. 122 b. 2.) ምጣነ ፡ አክበርከ
ኒ ፡ አከብረከ ። ወእሬሲ ፡ ስመከ ፡ ልዑለ ፡ ወክቡረ ፡
አማንየ ፡ እብለከ ፡ ኵሉ ፡ ሰብእ ፡ ዘይትአመን ፡ በጸ
ሎትከ ፡ ይድኅን ፡ በእንቲአከ ። ወኵሉ ፡ ዘይገብር ፡ ተ
ዝካረከ ፡ በአምጣነ ፡ ክሂሎቱ ፡ አነ ፡ አዐብዮ ፡ በሰማ
ይ ፡ ወበምድር ፡ ወእሬስዮ ፡ ይክበር ፡ በክብረ ፡ ዚአ
ከ ። ወእመኒ ፡ ዘረከበ ፡ ምንዳቤ ፡ ወተፅናስ ፡ ሶበ ፡ ይ
ጼውዐኒ ፡ በስምከ ፡ አነ ፡ አድኅኖ ፡ እም (Fol. 122 b. 3.)
ኵሉ ፡ ዓፀባሁ ። ለዘሂ ፡ ይትለአክ ፡ ለቤተ ፡ ክርስቲ
ያንከ ፡ አነ ፡ እክፍሎ ፡ ቀዊመ ፡ ምስለ ፡ ፯ሊቃን ፡ መ
ላእክት ፡ ኀበሂ ፡ ተነበ ፡ መጽሐፈ ፡ ገድልከ ። ወኀበ ፡
ተጸውዐ ፡ ስመከ ፡ ሀየ ፡ ይኩን ፡ ሣህል ፡ ወምሕረት ፡
እስከ ፡ ለዓለመ ፡ ዓለም ። ወሰባሕክዎ ፡ ወሰገድኩ ፡
ሎቱ ፡ ወእቤ ፡ ስብሐት ፡ ለከ ፡ እግዚኦ ፡ ዘወሀብከኒ ፡
ዘንተ ፡ ኵሎ ፡ በፈቃድከ ፤ ወአኮ ፡ በምግባርየ ። ወእ
ምድኅ (Fol. 123 a. 1.) ረዝ ፡ ሚጠኒ ፡ መልአክ ፡ ኀበ ፡
ዘቀዳሚ ፡ ህላዌየ ። ይቤ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ወርኢዮ ፡ ዘንተ ፡ ነደ ፡ ልቡ ፡ ከመ ፡ እሳ
ት ፡ በፍቅረ ፡ አምላኩ ፡ ሰማያዊ ፡ ወኢይነውም ፡ ሌ
ሊተ ፡ ወመዐልተ ። አላ ፡ ኮነ ፡ ያነብብ ፡ ወትረ ፡ መ
ዝሙረ ፡ ዳዊት ። ወካልአትሂ ፡ እመጻሕፍተ ፡ ነቢያ
ት ፡ ወሐዋርያት ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስ
ለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለ (Fol. 123 a. 2.)
መ ፡ ዓለም ፡ አ (Fol. 123 a. 3.) ሜን ። ወአሜን ።

CHAPTER LXXVII.

(Fol. 123 b. 1.) ምዕራፍ ፡ ፸፯ ። ወእንዘ ፡ ሀሎ ፡ ከመ
ዝ ፡ ዐርገ ፡ ሕሊና ፡ ውስተ ፡ ልቡ ፡ ዘይብል ፡ ለምን
ት ፡ ለከ ፡ ነቢር ፡ ውስተ ፡ ፭መካን ፡ ኅሥሥ ፡ አድባ
ራተ ፡ ቅዱሳን ፡ ከመ ፡ ታእምር ፡ ሥርዓተ ፡ ምንኵስ
ና ። ወዘንተ ፡ እንዘ ፡ ይሔሊ ፡ በረቀ ፡ ቅድሜሁ ፡ መ
ልአክ ፡ ብርሃናዊ ፡ ዘየዓቅቦ ፡ ዘልፈ ። ወይቤሎ ፡ ተ
ንሥእ ፡ ግበር ፡ በከመ ፡ ሐለይከ ። ወይቤሎ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አይቴኑ ፡ አሐውር ፡ አቅ
(Fol. 123 b. 2.) ዱስ ። ወይቤሎ ፡ ሑር ፡ ምድረ ፡ ትግ
ሬ ፡ ወዕርግ ፡ ውስተ ፡ ደብር ፡ ዘይሰመይ ፡ ዳሞ ፤ ወት
ረክብ ፡ በህየ ፡ ብእሴ ፡ ቅዱሰ ፡ ዘስሙ ፡ ዮሐኒ ፡ ወን
ሣእ ፡ እምእዴሁ ፡ ቆብዐ ፡ ወአስኬማ ። ወንበር ፡ ህ
የ ፡ እስከ ፡ አመ ፡ እብለከ ። ወጌሠ ፡ በጽባሕ ፡ ኀበ ፡
አቡሁ ፡ መንፈሳዊ ፡ ዘውእቱ ፡ አባ ፡ ኢየሱስ ፡ ሞአ ።
ወከሠተ ፡ ሎቱ ፡ ሕሊናሁ ፡ ወዘከመ ፡ ይቤሎ ፡ መል
አክ ፡ በእንተ ፡ ነሢአ ፡ ቆብዕ ፡ ወ (Fol. 123 b. 3.) አስኬ
ማ ። እስመ ፡ ዓዲሁ ፡ ኢነሥአ ፡ ቆብዓ ፡ ወአስኬማ ፡
አባ ፡ ኢየሱስ ፡ ሞአ ። ወሰሚዖ ፡ አባ ፡ ኢየሱስ ፡ ሞ
አ ፡ ቃሎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በከ
የ ፡ ብዙኃ ፡ እንዘ ፡ ይብል ፡ ለመኑ ፡ ተኀድገኒ ፡ አን
ሰ ፡ ኢይሬእየከ ፡ በአምሳለ ፡ ወልድ ። አላ ፡ ነበርኩ ፡
እንዘ ፡ እሬእየከ ፡ ከመ ፡ አብ ፡ ክቡር ፡ ባሕቱ ፡ ቃል
ከሰ ፡ አደመኒ ፡ ለሐዊር ፡ ውስተ ፡ ደብርየ ፤ ወበጺሐ
ከ ፡ ህየ ፡ ይንሣእ ፡ ቆብዐ ፡ ወ (Fol. 124 a. 1.) አስኬማ ፡
ወድኅረ ፡ አንተ ፡ ትሁበኒ ፡ ሊተ ፡ ወትከውነኒ ፡ አበ ፡
ወተዓገሥ ፡ ዮም ፤ እስመ ፡ አልቦ ፡ ሰብእ ፡ ህየ ፡ ዘያ

ዐድወከ ፡ ባሕረ ። ወይቤሎ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ አልቦ ፡ ሰብእ ፡ ዘየዐቢ ፡ እምእግዚአብሔር ።
እመ ፡ እግዚአብሔር ፡ ምስሌየ ፡ አልቦ ፡ ዘይክል ፡ ከ
ሊአተ ፡ ፍኖት ፡ ኢባሕር ፡ ወኢክልእ ፡ ነገር ። ወም
ስለዝ ፡ ብሂለ ፡ ቃል ፡ ዐበየ ። ወሖረ ፡ ወተንሥአ ፡
አበ ፡ (Fol. 124 a. 2.) ምኔት ፡ ከመ ፡ ያስተፋንዎ ፡ ወበ
ጽሑ ፡ ኅቡረ ፡ እስከ ፡ ባሕር ። ወነዋ ፡ ቅዱስ ፡ ሚካ
ኤል ፡ ቆመ ፡ ቅድሜሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወይቤሎ ፡ ነአ ፡ ትልወኒ ። ወቦአ ፡ ውስተ ፡
ባሕር ፡ ወሖረ ፡ ከመ ፡ ዘየብስ ። ወበ (Fol. 124 a. 3.) አ ፡
ቅዱስኒ ፡ ተክለ ፡ ሃይማኖት ፡ ወተለዎ ፡ ወዐደው ፡ ኅ
ቡረ ፡ ወርእዩ ፡ አባ ፡ ኢየሱስ ፡ ሞአ ፡ አንከረ ፤ ወይ
ቤ ፡ መንክር ፡ ግብርከ ፡ እግዚኦ ፡ ላዕለ ፡ ቅዱሳኒከ ። ወ
ተመይጠ ፡ ቤቶ ፡ እንዘ ፡ የአኵቶ ፡ ለእግዚአብሔር ።

CHAPTER LXXVIII.

(Fol. 124 b. 1) ምዕራፍ ፡ ፸፰ ። ወአቡነሰ ፡ ነቢሮ ፡
በሐይቅ ፡ መጠነ ፡ ፲ዓመት ፡ ሖረ ፡ እንዘ ፡ ይሰርሕ ፡
በትእዛዘ ፡ እግዚአብሔር ፤ ወበጽሐ ፡ ትግሬ ፡ ኀበ ፡
ደብረ ፤ ሃሌ ፡ ሉያ ፡ እንተ ፡ ይእቲ ፡ ዳሞ ፡ መካነ ፡ አ
ባ ፡ አረጋዊ ፡ ዘውእቱ ፡ ዘሚካኤል ፡ ፩እም፱ ፡ ቅዱ
ሳን ፡ ተኃራምያን ፡ እለ ፡ መጽኡ ፡ እምሮምያ ፡ ወግ
ብጽ ፡ አመ ፡ መንግሥተ ፡ አልአሜዳ ፡ ወልደ ፡ ሰል
አዶባ ፤ እምቅድመ ፡ ታዜን ፡ ዘአስማቲሆ (Fol. 124 b. 2.)
ሙ ፡ አባ ፡ አሌፍ ። ወአባ ፡ ጽሕማ ፡ ወአባ ፡ አረጋ
ዊ ፡ ዘውእቱ ፡ ዘሚካኤል ። ወአባ ፡ አፍጼ ፡ ወአባ ፡
ገሪማ ፡ ወአባ ። ጳንጠሌዎን ፡ ወአባ ፡ ሊቃኖስ ። ወአ
ባ ፡ ጉባ ፡ ወአባ ፡ ይምአታ ፡ እሉ ፡ እሙንቱ ፡ ከዋክ
ብት ፡ ብሩሃን ፡ ዘአዋከዩ ፡ ኵሎ ፡ አድያማተ ፡ ኢት
ዮጵያ ። ቦእምኔሆሙ ፡ ዘይዘርእ ፡ ነግሀ ፡ ወየዓርር ፡
ሠርከ ። ወቦ ፡ እምኔሆሙ ፡ ዘይጼውር ፡ ማየ ፡ በመን
ፈ ፡ ወለለ፩እምኔሆሙ ፡ ዘዘ (Fol. 124 b. 3.) ዚአሁ ፡
መክፈልተ ፡ ጸጋ ፡ ተውህበ ፡ በከመ ፡ ይነግር ፡ መጽ
ሐፈ ፡ ገድላቲሆሙ ። አቡነሰ ፡ ብፁዓዊ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ቦአ ፡ ኀበ ፡ አበ ፡ ምኔት ፡ ዘመካነ ፡ አረጋዊ ፡
ዘዘከርኖ ፡ ቅድመ ፤ ወነገሮ ፡ ሶበ ፡ ተስእሎ ፡ ምክንያ
ተ ፡ ምጽአቱ ፡ ከመ ፡ ይኅሥሥ ፡ ነሚአ ፡ ቆብዕ ፡ ወአ
ስኬማ ። ወአበ ፡ ምኔትሰ ፡ አባ ፡ ዮሐኒ ፡ ውእቱ ፡ ምሉ
አ ፡ ጸጋ ፡ ወጽድቅ ። ወይቤሎ ፡ እምአይቴ ፡ አን
ተ ፡ (Fol. 125 a. 1.) ወይቤሎ ፡ እምርኁቅ ፡ ብሔር ፡ መ
ጻእኩ ፡ ኀቤከ ፡ በትእዛዘ ፡ አምላኪየ ። ወይቤሎ ፡ መ
ኑ ፡ ስምከ ፡ ወመኑ ፡ አልበሰከ ፡ ልብሰ ፡ ምንኵስና ።
ወይቤሎ ፡ ስምየሰ ፡ ተክለ ፡ ሃይማኖት ፡ ልብሰ ፡ ምን
ኵስናሂ ፡ አልበሰኒ ፡ አባ ፡ ኢየሱስ ፡ ሞአ ፡ ዘይነብር ፡
በደሴተ ፡ ባሕር ። ወይቤሎ ፡ አባ ፡ ዮሐኒ ፡ በአማን ፡
ዚአየ ፡ አንተ ፡ ወልደ ፡ ወልድየ ፡ አንተ ። እስመ ፡
አነ ፡ ወለድክዎ ፡ ሎቱ ፡ እመንፈስ ፡ ቅ (Fol. 125 a. 2.)
ዱስ ። ወጸለየ ፡ አባ ፡ ዮሐኒ ፡ ላዕለ ፡ ቆብዕ ፡ ወአስኬ
ማ ፡ ከመ ፡ ሕግ ፡ ወወሀበ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ ወነሚአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ቆብዐ ፡ ወአስኬማ ፡ አኀዘ ፡ ይትቀሐው ፡ ለገድላ
ተ ፡ እሉ ፡ ፳ቅዱሳን ፡ ስሙያነ ፡ ስም ፡ ከመ ፡ ዘይዌጥ
ን ፡ ሥርዓተ ፡ ምንኵስና ። ወኮነ ፡ ከመ ፡ ዘኢያእመ
ረ ፡ ጣዕመ ፡ ገድል ፡ ፍጹመ ፡ ወይብል ፡ ኵሎ ፡ ጊዜ ፤
ወዘሰ ፡ የአምር ፡ ገቢሮ (Fol. 125 a. 3.) ታ ፡ ለሠናይት ፡
ወኢይገብራ ፡ ኃጢአተ ፡ ትከውኖ ። ወያተሉ ፡ ባሕ
ለ ፡ ዘሐዋርያ ። እስመ ፡ አብደርኩ ፡ ፍቅረ ፡ መንፈሳ
ዌ ፡ ዘበእንቲአሁ ፡ ገደፍኩ ፡ ኵሎ ፤ ወረሰይክዎ ፡ ከ
መ ፡ እዳው ፡ ከመ ፡ እርብሖ ፡ ለክርስቶስ ፤ ሊተሰ ፡ ይ
መስለኒ ፡ ዓዲየ ፡ ኢነሣእኩ ፡ ፍጻሜ ። እስመ ፡ ዘድ
ኅሬየ ፡ እረስዕ ፡ ወዘቅድሜየ ፡ እሜልዕ ፤ ወእምገድ
ላቲሆሙ ፡ ለአበው ፡ ቀደምት ፡ ይቀስም ፡ ከመ ፡
(Fol. 125 b. 1.) መስተገብርት ፡ ንህብ ፡ እንተ ፡ ትነሥ
እ ፡ ቆዓ ፡ ጽጌ ፡ እምኵሉ ፡ ዕፀው ። ወይገብሮ ፡ በጊ
ዜሃ ፡ ለዘሰምዐ ፡ ፃማ ፡ ወኮነ ፡ ኵለንታሁ ፡ ብሩሃ ፡ በ
ፍርሃተ ፡ እግዚአብሔር ፤ ወየአምር ፡ ነገረ ፡ ዘይከው
ን ፡ እምቅድመ ፡ ኵነቱ ፤ ወይነግሮሙ ፡ ለአኃው ፡ ኵ
ሎ ፡ ዘይበጽሖሙ ፡ ወይከውን ፡ ነገሩ ፡ ፍጡነ ፤ ወያነ
ክርዎ ፡ ወተመሰሎሙ ፡ ለመላእክት ፡ በስባሔሁ ፤ ወ
ተዛወኖሙ ፡ ለነቢያት ፡ በአእ (Fol. 125 b. 2.) ምሮ ፡ ነገ
ር ፡ ዘድኅሬሁ ። ወተመሰሎሙ ፡ ለሐዋርያት ፡ በስብ
ከታቲሁ ። ወተዛወኖሙ ፡ ለሰማዕታት ፡ በተወርዎ ፡

ጻድቅ ፡ ወበቅሥፍታቲሁ ። ወተአኀዝዎሙ ፡ ለመነ
ከሳት ፡ አኃው ፡ በፀዊረ ፡ ፃማሆሙ ፡ ዘንተ ፡ ኵሎ ፡
ተመሲሎ ፡ በልዐ ፡ ፍሬያተ ፡ ኵሎን ፡ መጻሕፍት ፤
አስተጋቢኦ ፡ እምኵሎሙ ፡ ቅዱሳን ፡ እንተ ፡ ይእቲ ፡
ፍሬ ፡ መንፈስ ፡ ቅዱስ ፡ ዘዘከረ ፡ ጳ (Fol. 125 b. 3.) ው
ሎስ ፡ እንዘ ፡ ይብል ። ወፍሬሁሰ ፡ ለመንፈስ ፡ ቅዱ
ስ ፡ ተፋቅሮ ፡ ወፍሥሐ ፡ ወሰላም ፡ ትዕግሥት ፡ ወም
ጽዋት ፡ ኂሩት ፤ ወሃይማኖት ፡ የውሃት ፡ ኢዘምዎ ፡
ወእምኵሉ ፡ ዘየዐቢ ፡ ተፋቅሮ ። ተፋቅሮሰ ፡ ፍጹም ፡
ሕግ ፡ ውእቱ ፡ ወእመኒ ፡ ብየ ፡ ሃይማኖት ፡ እስከ ፡ እ
ፈልስ ፡ አድባረ ፡ ወተፋቅሮ ፡ አልብየ ፡ ከንቶ ፡ ኮን
ኩ ። ወዓዲ ፡ ለእመ ፡ መጠውኩ ፡ ሥጋየ ፡ ለስምዕ ፡
(Fol. 126 a. 1.) ከመ ፡ አትመዘገን ፡ ወተፋቅሮ ፡ አልብ
የ ፡ አልቦ ፡ ዘበቋዕኩ ። ወአቡነኒ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ብፁዓዊ ፡ ለፈጸሞ ፡ ዝንቱ ፡ ፍቅር ፡ ከዋ
ሙ ፡ ለኃጥአን ፡ ከመ ፡ ኃጥእ ፡ እንዘ ፡ ኢኮነ ፡ ኃጥ
አ ፡ ለእግዚአብሔር ። ወይቤሎሙ ፡ ለለ፩፩አነ ፡ እመ
ውት ፡ ህየንቴከ ፤ ወይመይጦሙ ፡ በምዕዳኑ ፡ እምፍ
ኖት ፡ እኩይ ፡ ኀበ ፡ ፀዊረ ፡ ፃማ ፡ ቅዱሳን ፡ ለአብዳን
ሂ ፡ ይከውኖሙ ፡ ከመ ፡ አብድ ። ወድ (Fol. 126 a. 2.)
ኅረ ፡ ይከውኖሙ ፡ መጥበቢ ። ወነበረ ፡ ከመዝ ፡ በ
(Fol. 126 a. 3.) ደብረ ፡ ዳሞ ፡ ፲ወክልኤተ ፡ አመተ ።

CHAPTER LXXIX.

(Fol. 126 b. 1.) ምዕራፍ ፡ ፸፱ ። ወእምዝ ፡ አስተርአ
የ ፡ መልአከ ፡ እግዚአብሔር ። ወይቤሎ ፡ ፃእ ፡ እም
ዝንቱ ፡ ደብር ፡ ወዑድ ፡ አድያማተ ፡ ትግሬ ፡ ወሐው
ጽ ፡ ኵሎ ፡ ምኔታተ ፡ መነከሳት ፡ ወገዳማተ ፡ ቅዱሳ
ን ፡ እመ ፡ በኀቤሆሙ ፡ ትረክብ ፡ ረባሐ ፤ ወሖረ ፡ ኀ
በ ፡ አባ ፡ ዮሐኒ ፤ ወነገሮ ፡ ኵሎ ፡ መፍቅደ ፡ ልቡ ፡
ወዘከመ ፡ ይቤሎ ፡ መልአክ ፤ ወይቤሎ ፡ አባ ፡ ዮሐ
ኒ ፡ ቅድመኒ ፡ መጽአከ ፡ ኀቤየ ፡ (Fol. 126 b. 2.) በትእዛ
ዘ ፡ መልአክ ። ወይእዜኒ ፡ ሑር ፡ ኀበ ፡ ዘፈነወከ ፡ ወ
እግዚአብሔር ፡ ይኩን ፡ ምስሌከ ። ወተንሥአ ፡ አባ ፡
ዮሐኒ ፡ ከመ ፡ ያስተፋንውዎ ። ወበጽሑ ፡ ኀቡረ ፡ ኀ
በ ፡ ሙራደ ፡ ዓቀብ ፡ ዘደብረ ፡ ዳሞ ፤ ወሀሎ ፡ ህየ ፡ ጸ
ድፍ ፡ ወኢይትከሀል ፡ ወሪድ ፡ ውስቴቱ ፡ ዘእንበለ ፡
ሐብል ፡ ጽኑዕ ። ወመስፈርተ ፡ ሀብልሂ ፡ የአክል ፡
መጠነ ፡ ፵በእመት ። ወበጽሐ ፡ አ (Fol. 126 b. 3.) ቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ህየ ፡ ወአኀዘ ፡ ከመ ፡ ይ
ረድ ፡ በሐብል ። ወአባ ፡ ዮሐኒ ፡ ወደቂቁ ፡ ቆሙ ፡ መ
ልእልተ ፡ ጸድፍ ፡ ከመ ፡ ይርአዩ ፡ ርደቶ ። ወሶቤሃ ፡
ተበትከ ፡ ሐብል ፡ እምጽንኡ ። ወተለዎ ፡ ለአቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተውህበ ፡ ሎቱ ፡ ፯አ
ክናፍ ፡ ወሰረረ ፡ ቦን ፡ እንዘ ፡ ያስተጣፍሕ ፡ ወሖረ ፡
መጠነ ፡ ፫ምዕራፍ ፡ እንዘ ፡ ይሬእይዎ ፡ ኵሎሙ ፡ መ
ነኮሳተ ፡ (Fol. 127 a. 1.) ደብር ። ወተመይጡ ፡ ደብሮ
ሙ ፡ እንዘ ፡ ይሴብ (Fol. 127 a. 2.) ሕዎ ፡ ለእግዚአብ
ር ፡ ገባሬ ፡ ኃይል ።

CHAPTER LXXX.

(Fol. 127 a. 3.) ምዕራፍ ፡ ፹ ። ወአቡነሰ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ሖረ ፡ ወቦአ ፡ ገዳመ ፡ ዋሊ ፤ ወረ
ከበ ፡ በህየ ፡ ብዙኃነ ፡ ስውራነ ፡ መነኮሳተ ፡ ወተአም
ኆሙ ፡ በአምኃ ፡ መንፈሳዊት ። ወይቤልዎ ፡ ኵሎ
ሙ ፡ ከመ ፡ ዘበ፩ቃል ፡ ለምንት ፡ መጻእከ ፡ ኀቤነ ፡
ዘአንተ ፡ ትከብር ፡ እምኔነ ። ወይቤሎሙ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትበሉ ፡ አበውየ ፡ ከመዝ ፡
በምንት ፡ አነ ፡ እከብር ፡ እምኔክሙ ፡ ለ (Fol. 127 b. 1.)
ባስያነ ፡ ገዳም ፡ አንትሙ ፡ ትከብሩ ፡ ጥቀ ፡ እምኔየ ።
ወይቤልዎ ፡ ንሕነሰ ፡ እሙነ ፡ ንቤለከ ፡ ኢርኢነ ፡ ሰብ
አ ፤ ዘከማከ ፡ ዘተውህበ ፡ ጸጋ ፡ በዲበ ፡ ምድር ። ናሁ ፡
ብዙኃን ፡ ቅዱሳን ፡ ይትወለዱ ፡ እምኔከ ፡ ወትከውን ፡
አባሆሙ ፡ ለብዙኃን ፡ አሕዛብ ። ወይቤሎሙ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመሰ ፡ ኮነ ፡ ፈቃዱ ፡
ለአምላኪየ ፡ ሠናይ ፡ ልየ ፡ ወነበረ ፡ ምስሌሆሙ ፡ መ
ጠነ ፡ ፫፵እንዘ ፡ (Fol. 127 b. 2.) ኢይጥዕም ፡ እክለ ፡ ም
ንተኒ ፡ እስመ ፡ አልቦ ፡ በሊ (Fol. 127 b. 3) ዓ ፡ እክል ፡
በውእቱ ፡ ገዳም ፡ እስከ ፡ ይእዜ ።

CHAPTER LXXXI.

(Fol. 128 a. 1.) ምዕራፍ ፡ ፹፩ ። ወእምድኅረዝ ፡ ተ
ሰነአሎሙ ፡ ለቅዱሳን ፡ ወሖረ ፡ ደብረ ፡ ሐውዜን ።
ወበጺሖ ፡ ህየ ፡ ተአምኖሙ ፡ ለአዕሩግ ፡ እለ ፡ ይነብ
ሩ ፡ በውእቱ ፡ መካን ፡ ወተስእሎሙ ፡ ሕይወቶሙ ።
ወአእሚሮ ፡ ከመ ፡ ሰብእ ፡ ኄራን ፡ እሙንቱ ፡ ኃሠ
ሠ ፡ ቡራኬ ፡ እምኔሆሙ ። ወይቤልዎ ፡ ንሕነሰ ፡ ኢ
መፍትው ፡ ለነ ፡ ንባርከ ፡ ብእሴ ፡ ቡሩከ ፡ ዘባረኮ ፡ እ
ግዚአብሔር ። ዳእሙ ፡ አንተ ፡ ባ (Fol. 128 a. 2.) ርከ
ነ ፡ በበረከተ ፡ እዴከ ፡ ቅድስት ፡ እንተ ፡ ምልዕት ፡ ጸ
ጋ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ አኮኑ ፡ አነ ፡ መጻእኩ ፡ ኀቤክሙ ፡ እንዘ ፡ አኀሥ
ሥ ፡ በረከተ ፡ እምኔክሙ ። ርቱዕ ፡ አንትሙ ፡ ትባር
ኩኒ ። ወይቤልዎ ፡ አኮ ፡ አንተ ፡ በፈቃድከ ፡ ዘመጻ
እከ ። ዳእሙ ፡ እግዚአብሔር ፡ ፈነወከ ፡ ኀቤነ ፡ ከ
መ ፡ ትባርከ ፡ ምኔተነ ፡ በኪደተ ፡ እግርከ ። ወይእዜ
ኒ ፡ ባርከነ ፡ አቅዱሱ ፡ (Fol. 128 a. 3.) ለእግዚአብሔር ፡
ወባረኮሙ ፡ ለኵሎሙ ። ወእምድኅረ ፡ ባረኮሙ ፡ ው
እቱኒ ፡ ነሥአ ፡ በረከተ ፡ እምኔሆሙ ፤ ወሖረ ፡ ፍኖ
ቶ ፡ ወበጽሐ ፡ ውስተ ፡ ደብረ ፡ ዳጌ ። ወተአምኖሙ ፡
ለመነኮሳተ ፡ ደብር ፡ ወኃሠሠ ፡ እምኔሆሙ ፡ ቡራኬ ።
ወይቤልዎ ፡ ከመ ፡ እሉ ፡ ቅዱሳን ፡ ዘቀዳሚ ፡ ወባረ
ኮሙ ፡ ውእቱ ። ወእምድኅረ ፡ ባረኮሙ ፡ ይቤልዎ ፡
አአቡነ ፡ ቅዱስ ፡ ብእሴ ፡ እግዚአብሔ (Fol. 128 b. 1.)
ር ፡ ተከዋው ፡ ብጽሐተ ፡ ውስተ ፡ ኵሉ ፡ አድያማ
ተ ፡ (Fol. 128 b. 2.) ትግራይ ፡ ከመ ፡ ትንሣእ ፡ ምድረ
ነ ፡ በበረከትከ ።

CHAPTER LXXXII.

(Fol. 128 b. 3.) ምዕራፍ ፡ ፹፪ ። ወእንዘ ፡ ይትፋለስ ፡
ከመዝ ፡ ወረደ ፡ ኢየሩሳሌም ፡ እንዘ ፡ ይመርሖ ፡ ዓ
ምደ ፡ ብርሃን ፤ ወኀበ ፡ በጽሐ ፡ ኵሉ ፡ ትተልዎ ፡ ኃ
ይል ፡ እንተ ፡ ሐዋርያት ። ወይትገበር ፡ ባቲ ፡ ተአምራ
ት ፡ ወመንክራት ፡ ቦ ፡ ኀበ ፡ ያነቅዕ ፡ ማየ ፤ ወቦ ፡ ኀበ ፡
ይፌውስ ፡ ዱያነ ። ወቦ ፡ ኀበ ፡ ያነሥእ ፡ ሙታነ ፡ ወ
በጽሐ ፡ ባሕረ ፡ ኤርትሬ ፡ ወኢረከበ ፡ ሐመረ ፡ በዘየ
ዐዱ ፡ ባቲ ፤ ወጸለየ ፡ ጸሎተ ፡ ወንጌል ፡ ወእምድኅ
ረ ፡ ፍጻ (Fol. 129 a. 1.) ሜ ፡ ጸሎት ፡ አስተርአዮ ፡ መ
ልአከ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ሚካኤል ፡ በከመ ፡
ልማዱ ፡ እንዘ ፡ የሐውር ፡ ዲበ ፡ ባሕር ፡ አቡነኒ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተለዎ ፡ ድኅሬሁ ፡ ወዓደ
ዉ ፡ ፪ሆሙ ፡ ኅቡረ ፡ በአሐቲ ፡ ሰዓት ፡ ወዓዲዎሙ ፡
ባሕረ ፡ ረከበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብ
እሴ ፡ ምውተ ፡ ወባረከ ፡ ላዕሌሁ ፡ እንዘ ፡ ይብል ፡ አ
ንተ ፡ በድን ፡ ለእመ ፡ ኮንከ ፡ ክርስቲያናዌ ፡ በስመ ፡
እግዚ (Fol. 129 a. 2.) እየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘአነ ፡
ዕፀውር ፡ መስቀሎ ፡ ተንሥእ ፡ እምኒዋምከ ፤ ወበጊዜ
ሃ ፡ ትንሥአ ፡ ውእቱ ፡ በድን ፡ ከመ ፡ ዘንቃሕ ፡ እም
ንዋም ። ወከልሐ ፡ ወይቤ ፡ እወ ፡ ክርስቲያናዊ ፡ አ
ነ ፡ እምሕዝበ ፡ ጽዮን ፡ ዘአመልኮ ፡ ለእግዚአብሔር ።
ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ምን
ት ፡ ቀተለከ ፡ ወይቤሎ ፡ ሞትኩ ፡ በጽምዓ ፡ ማይ ፡ እ
ንዘ ፡ አሐውር ፡ ኢየሩሳሌም ። ወይቤሎ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክ (Fol. 129 a. 3.) ለ ፡ ሃይማኖት ፡ እመሰ ፡ ኮን
ከ ፡ ተሐውር ፡ ኢየሩሳሌም ፡ ነዓ ፡ ትልወኒ ፡ ወተለ
ዎ ፡ ወበጽሐ ፡ ኀበ ፡ መቃብረ ፡ እግዚእነ ፡ እንዘ ፡ አ
ቦ ፡ ሚካኤል ፡ ሊቀ ፡ ጳጳሳት ፤ ዘእለ ፡ እስክንድርያ ፡
ወቦአ ፡ ኀቤሁ ፡ ወሰገደ ፡ ሎቱ ። ወተንሥአ ፡ ሊቀ ፡
ጳጳሳትኒ ፡ እመንበሩ ፡ ወሰገደ ፡ ሎቱ ፡ ውእቱኒ ፡ ይቤ
ሎ ፡ ሠናይ ፡ ምጽአትከ ፡ ኀቤየ ፡ አብእሴ ፡ እግዚአብ
ሔር ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ባርከኒ ፡ (Fol. 129 b. 1.) አባ ፡ እንሣ
እ ፡ በረከተከ ። ወከዕበ ፡ ይቤሎ ፡ መኑ ፡ ነገረከ ፡ ስም
የ ፡ አአቡየ ። ወይቤሎ ፡ አማንየ ፡ እብለከ ፡ ከመ ፡ ነ
ገረኒ ፡ መልአከ ፡ እግዚአብሔር ፡ በዛቲ ፡ ዕለት ፡ በእ
ንቲአከ ፤ ወባረኮ ፡ ብዙኃ ፡ እንዘ ፡ ይብል ፡ በበረከተ ፡
አበውየ ፡ ሐዋርያት ፤ ወበበረከተ ፡ አበውየ ፡ ሊቃነ ፡
ጳጳሳት ፡ እለ ፡ ነበሩ ፡ ዲበ ፡ መንበረ ፡ ማርቆስ ፡ ይባር
ክ ፡ ላዕሌከ ፡ ወአምኃ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ

ኖት ፡ እደዊሁ ፡ ወእገሪሁ ፡ ለ (Fol. 129 b. 2.) ሊቀ ፡ ጳጳሳት ። ውእቱኒ ፡ ሰዓመ ፡ ርእሶ ፡ ወአፉሁ ፤ ወይቤሎ ፡ እምይእዜሰ ፡ አመንኩስ ፡ እስመ ፡ አንተ ፡ ትከውን ፡ አበ ፡ ለብዙኃን ፡ መነኮሳት ። ወብዙኃት ፡ አብያተ ፡ ክርስቲያናት ፡ ይትሐነጻ ፡ በስምከ ፤ ተመየጥ ፡ ውስተ ፡ ብሔርከ ፡ ወይእቲ ፡ ክፍልከ ፡ እምኀበ ፡ እግዚአብሔር ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢይትመየጥ ፡ ውስተ ፡ ብሔርየ ፡ አንሰ ፡ መጻእኩ ፡ ዝየ ፡ ከመ ፡ እትቀበር ፡ በ (Fol. 129 b. 3.) እደዊከ ፡ ወምንኵስናሂ ፡ ኢያመነኵስ ፡ ለርእስየሂ ፡ ኢያእመርኩ ፡ ግብረ ፡ ምንኵስና ። ወይቤሎ ፡ ሚካኤል ፡ ሊቀ ፡ ጳጳሳት ፡ አማንየ ፡ እብለከ ፡ አልቦ ፡ እመነኮሳት ፡ ዘየዐቢ ፡ እምኔከ ። ወበሕቱ ፡ አሆ ፡ በል ፡ ለቃልየ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እወ ፡ እገብር ፡ ዘትቤለኒ ። እስመ ፡ አንተ ፡ አቡየ ፡ እምታሕተ ፡ እግዚአብሔር ፡ አምላኪየ ። ወበሕቱ ፡ እፈቅድ ፡ ከመ ፡ እትአማኅ ፡ (Fol. 130 a. 1.) ኀበ ፡ ቅዱሳን ፡ ዘገዳመ ፡ ሲሐት ፡ ወአስቄጥስ ። ወይቤ (Fol. 130 a. 2.) ሎ ፡ ሑር ፡ እግዚአብሔር ፡ ያርትዕ ፡ ፍኖተከ ።

CHAPTER LXXXIII.

(Fol. 130 a. 3.) ምዕራፍ ፡ ፹፫ ። ወእምዝ ፡ ሖረ ፡ እምኔሁ ፡ ወሰገደ ፡ ኀበ ፡ መቃብረ ፡ እግዚእ ፤ ወበጽሐ ፡ ኀበ ፡ ኵሎን ፡ መካናት ፡ ዘእግዚእ ፡ እምገሊላ ፡ መካነ ፡ ሥጋዌሁ ፡ እስከ ፡ ደብረ ፡ ዘይት ፡ መካነ ፡ ሥዋሬሁ ። ወወረደ ፡ ፈለገ ፡ ዮርዳኖስ ፡ ወተጠምቀ ፡ ውስቴታ ። ወቦአ ፡ ገዳመ ፡ ሲሐት ፡ ወተባረከ ፡ እምአዕሩግ ፡ እለ ፡ ውስቴታ ። ወኃለፈ ፡ ገዳመ ፡ አስቄጥስ ፡ እንተ ፡ ይእቲ ፡ መዳልወ ፡ አልባብ ። ወተባረኮሙ ፡ ለእለ ፡ ሀለዉ ፡ (Fol. 130 b. 1.) ህየ ። ወአሜሃ ፡ አስተርአዮ ፡ መልአክ ፡ እግዚአብሔር ። ወይቤሎ ፡ ምንተ ፡ ትብል ፡ አተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እፈቅድ ፡ ነቢረ ፡ ዝየ ። ወይቤሎ ፡ መልአክ ፡ ለከሰ ፡ ኢኮነት ፡ ክፍልከ ፡ ዛቲ ፡ ገዳም ። ወበሕቱ ፡ ደቂቅከ ፡ ይበዝኁ ፡ ውስቴታ ፡ በደኃሪ ፡ መዋዕል ፡ አንተሰ ፡ ፃእ ፡ ብሔረ ፡ ኢትዮጵያ ፤ ወአመንኵስ ፡ ሰብአ ፡ ዘመጽአ ፡ ኀቤከ ፡ እምድኅረ ፡ ፈተንኮ ፡ በምግባ (Fol. 130 b. 2.) ረ ፡ ጽድቅ ። ወአልቦ ፡ ዘይመጽእ ፡ ኀቤከ ፡ ዘኢይበቍዕ ፡ ለመንግሥተ ፡ ሰማያት ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በአ (Fol. 130 b. 3.) ይ ፡ መዋዕል ፡ እገብር ፡ ዘንተ ፡ እግዚእየ ። ወይቤሎ ፡ በዝ ፡ መዋዕል ። ጸሎቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ አሜን ።

CHAPTER LXXXIV.

(Fol. 131 a. 1.) ምዕራፍ ፡ ፹፬ ። ወእምዝ ፡ ተመይጠ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብሔረ ፡ ኢትዮጵያ ። ወበጽሐ ፡ ምድረ ፡ ትግሬ ፡ ወውእቱ ፡ ብእሲ ፡ ዘአንሥአ ፡ እሙታን ፡ ኮነ ፡ ይተልዎ ። ወበጺሖ ፡ ፀዐዳ ፡ እምባ ፡ ይቤሎ ፡ ውእቱ ፡ ብእሲ ፡ አባ ፡ ቅዱስ ፡ እፈቅድ ፡ ታልብሰኒ ፡ ልብሰ ፡ ምንኵስና ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ትክልኑ ፡ ፀዊረ ፡ ክበደ ፡ ፃማሆሙ ፡ ለቅዱሳን ። ወይቤ (Fol. 131 a. 2.) ሎ ፡ አምላክከ ፡ ዘይክል ፡ ኵሎ ፡ ያጽንዓኒ ፡ በጸሎትከ ። ወአልበሶ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ልብሰ ፡ ምንኵስና ፡ ወሰመዮ ፡ ስሞ ፡ አርአየነ ፡ ጸጋሁ ። ወኮነ ፡ ዐቢየ ፡ መስተጋድለ ፡ ወነበረ ፡ ምስሌሁ ፡ እንዘ ፡ ይጸመዶ ፡ ዘ (Fol. 131 a. 3.) ልፈ ። ወወለደ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብዙኃነ ፡ መነኮሳተ ፡ እደ ፡ ወአንስተ ፡ በምህሮ ፡ ሃይማኖት ፤ ወበምንኵስና ፡ በኵሉ ፡ አድያማተ ፡ ትግራይ ፤ ወአጥረዩ ፡ ደቂቁ ፡ ብዙኃነ ፡ ምኔታተ ፡ ወእስከ ፡ ይእዜ ፡ ይሰመዩ ፡ በስሙ ።

CHAPTER LXXXV.

(Fol. 131 b. 1.) ምዕራፍ ፡ ፹፭ ። ወከዕበ ፡ ወረደ ፡ ኢየሩሳሌም ፡ ወበጽሐ ፡ ኀበ ፡ ኵሉ ፡ ዘበጽሐ ፡ ቀዳሚ ። ወተመይጠ ፡ በሰላም ፡ ወሥልሰመ ፡ ወረደ ፡ ኢየሩሳሌም ፡ ወበጽሐ ፡ ኀበ ፡ ሊቀ ፡ ጳጳሳት ፡ አባ ፡ ሚካኤል ፤ ወሰገደ ፡ ወተአምኆ ። ወይቤሎ ፡ አባ ፡ ሚካኤል ፡ ወልድየ ፡ ለምንት ፡ ትገብር ፤ ናሁ ፡ ሣልስከ ፡ ዝንቱ ፡ እንዘ ፡ ትትመያየጥ ፡ በ፩ዘመን ። ወእምይእዜሰ ፡ አዕርፍ ፡ ውስተ ፡ ፩ገዳም ፡ እስመ ፡ ይኄይሶ ፡ ለመነኮስ ፡ አጽንኦ ፡ መካ (Fol. 131 b. 2.) ን ፡ እምነ ፡ ፈሊስ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ (Fol. 131 b. 3.) ማኖት ፡ አሆ ፡ እግዚእየ ፡ ወተመይጠ ፡ ብሔሮ ።

CHAPTER LXXXVI.

ምዕራፍ ፡ ፹፮ ። ወእምዝ ፡ ሶደ ፡ ውስተ ፡ ኵሉ ፡ አድያማተ ፡ ትግሬ ፡ ወዐርገ ፡ ደብረ ፡ ዳሞ ፤ ወሶበ ፡ ርእይዎ ፡ ቅዱሳን ፡ ደብር ፡ ተባሃሉ ፡ በበይናቲሆሙ ፡ እንዘ ፡ ይብሉ ፡ ናሁ ፡ በጽሐ ፡ እኁነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘርኢናሁ ፡ ቅድመ ፡ እንዘ ፡ ይሰርር ፡ በ፯አክናፍ ። ወአብእዎ ፡ ፍጡነ ፡ ኀበ ፡ አበ ፡ ምኔት ፡ አባ ፡ ዮሐኒ ፡ ወሶበ ፡ ርእዮ ፡ አባ ፡ ዮሐኒ ፡ ተንሥአ ፤ ወሰገደ ፡ ሎቱ ፡ በ (Fol. 132 a. 1.) እንተ ፡ ጸጋሁ ፡ ዘርእየ ፡ ቀዳሚ ። ወፈድፋደ ፡ አዕበይዎ ፡ ኵሎሙ ፡ ቅዱሳን ፡ ወርእዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ስብሐተ ፡ ጽሩዓ ፡ ጸልአ ፡ ጥቀ ። ወይቤሎ ፡ ለአባ ፡ ዮሐኒ ፡ ኦአቡየ ፡ አዘዘኒ ፡ ሊቀ ፡ ጳጳሳት ፤ ከመ ፡ እመንኵስ ፡ ወእንበር ፡ ውስተ ፡ ገዳም ፡ ዝየኒ ፡ ከመ ፡ እንበር ፡ አስቆረረት ፡ ነፍስየ ፡ ዘንተ ፡ ስብሐተ ፡ ብጡለ ። አንተኒ ፡ ባርከኒ ፡ ከመ ፡ እሑር ፡ ወእንበር ፡ ውስተ ፡ ፩እምገዳማት ። ወይቤሎ ፡ አ (Fol. 132 a. 2.) ባ ፡ ዮሐኒ ፡ አኮ ፡ አንተ ፡ ዘትቤ ፡ ዘንተ ፡ ዳእሙ ፡ ፈቃደ ፡ እግዚአብሔር ፡ ይጼውዓከ ፤ ከመ ፡ ትትመየጥ ፡ ውስተ ፡ ብሔርከ ። እስመ ፡ ብዙኃን ፡ ቅዱሳን ፡ እምአዕሩግ ፡ ዜነውኒ ፡ ከመ ፡ ክፍልከ ፡ ይእቲ ፡ ምድረ ፡ ሸዋ ፤ ሑር ፡ በሰላም ፡ እግዚአብሔር ፡ ዘአሥመርዎ ፡ አበውየ ፤ ወእግዚአብሔር ፡ ዘሐፀነኒ ፡ ወሴሰየኒ ፡ እስከ ፡ ይእዜ ። ወመልአከ ፡ እግዚአብሔር ፡ ዘመርሐኒ ፡ ወአብጽሐኒ ፡ ውስተ ፡ ዛቲ ፡ (Fol. 132 a. 3.) ምኔት ፡ ውእቱ ፡ ያርትዕ ፡ ፍኖተከ ፡ ወያሤኒ ፡ ሑረተከ ። ወእንዘ ፡ ይባርኮ ፡ ወረደ ፡ ቃለ ፡ ትንቢት ፡ ውስተ ፡ አፉሁ ። ወይቤሎ ፡ ተዐቢ ፡ ወትከብር ፡ ፈድፋደ ፡ እመነኮሳት ፡ ወይጼዋዕ ፡ ስምከ ፡ ምስለ ፡ ስሙያነ ፡ ስም ፡ አርእስተ ፡ አበው ፡ መነኮሳት ። ዘውእቶሙ ፡ አባ ፡ እንጦንዮስ ፡ ወአባ ፡ መቃርዮስ ፡ ወተባረከ ፡ እምኔሁ ፡ ወሖረ ፡ ፍኖቶ ፤ ጸሎቶሙ ፡ ወበረከቶሙ ፡ የሀሉ ፡ ምስለ ፡ ገብሮሙ ፡ ተክለ ፡ ሃይማኖት ፡ አ[ሜን] ።

CHAPTER LXXXVII.

(Fol. 132 b. 1.) ምዕራፍ ፡ ፹፯ ። ወሖረ ፡ እንተ ፡ መንገለ ፡ ምድረ ፡ ዛላን ። ወዐርገ ፡ ደብረ ፡ ዘይሰመይ ፡ ቀንጦራር ፤ ወጾመ ፡ በህየ ፡ ጾመ ፡ ፵ቅድስት ። ወፈተወ ፡ ይንበር ፡ ውስቴቱ ፡ እስመ ፡ ምድረ ፡ በድው ፡ ውእቱ ። ወአስተርአ (Fol. 132 b. 2.) ዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ወይቤሎ ፡ ምንተ ፡ ትሔሊ ፡ ተክለ ፡ ሃይማኖት ፡ ዛቲ ፡ ገዳም ፡ ኢኮነት ፡ ክፍልከ ። ወበሕቱ ፡ እምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ ደቂቅከ ፡ ይነብርዋ ፤ አንተሰ ፡ ሑር ፡ ኀበ ፡ ኢየሱስ ፡ ሞ (Fol. 132 b. 3.) አ ፡ ወስምዖ ፡ ዘይቤለከ ። ወበሳኒታ ፡ ተንሥአ ፡ ወሖረ ፡ ወበጽሐ ፡ መካነ ፡ ሐይቅ ። ወሖረ ፡ ዲበ ፡ ባሕር ፡ ከመ ፡ ዘየሐውር ፡ በየብስ ። ወቦአ ፡ ኀበ ፡ ኢየሱስ ፡ ሞአ ፡ ወሶበ ፡ ርእዮ ፡ ተፈሥሐ ፡ ፈድፋደ ፤ ወይቤሎ ፡ በአይቴ ፡ (Fol. 133 a. 1.) ነሣእከ ፡ ቆብዓ ፡ ወአስኬማ ፡ በእደዊከ ፡ ቅዱሳት ። ወይቤሎ ፡ በደብረ ፡ ዳሞ ፡ በእደ ፡ አባ ፡ ዮሐኒ ። ወይቤሎ ፡ እምይ

እዜሰ ፡ አዕረፍኩ ፡ አንሰ ፡ እምፃማ ፡ ፍኖት ፡ እንዘ ፡
ወልድየ ፡ አን (Fol. 133a. 2.) ተ ፡ ኩነኒ ፡ አበ ፡ ሀበኒ ፡
ቆብዓ ፡ ወአስኬማ ፡ በእደዊከ ፡ ቅዱሳት ። ወወሀበ ፡
አባ ፡ ተክለ ፡ ሃይማኖት ፡ ቆብዓ ፡ ወአስኬማ ። እስ
መ ፡ ይቤሎ ፡ መልአክ ፡ ስምዖ ፡ ዘይቤለከ ።

CHAPTER LXXXVIII.

(Fol. 133a. 3.) ምዕራፍ ፡ ፹፰ ። ወከመዝ ፡ ውእቱ ፡
ልደተ ፡ አበዊነ ፡ ቅዱሳን ፤ አባ ፡ እንጦንዮስ ፡ ለብ
ሰ ፡ ልብሰ ፡ ምንኵስና ፡ በእደ ፡ መልአክ ፡ ቅዱስ ፡ ሚ
ካኤል ፡ አባ ፡ እንጦንዮስ ፡ ወለዶ ፡ ለአባ ፡ መቃርስ ፡
ዘየዐቢ ። ወአባ ፡ መቃርስ ፡ ወለዶ ፡ ለአባ ፡ ጳላሞን ።
ወአባ ፡ ጳላሞን ፡ ወለዶ ፡ ለአባ ፡ ጳኵምዮስ ፡ አበ ፡ ማ
ኅበር ፡ ወአባ ፡ ጳኵምዮስ ፡ ወለዶ ፡ ለአባ ፡ ቴዎድሮ
ስ ፡ ወአባ ፡ ቴዎድሮስ ፡ ወለዶ ፡ ለአባ ፡ አረጋዊ ፤ ዘው
እቱ ፡ ዘሚካኤል ፡ ወአባ ፡ አረጋዊ ፡ ወፅ (Fol. 133b. 1.)
አ ፡ ምድረ ፡ ኢትዮጵያ ። ወነበረ ፡ በዳሞ ፡ ወወለዶ ፡
ለአባ ፡ ማትያስ ። ወአባ ፡ ማትያስ ፡ ወለዶ ፡ ለአባ ፡
ዮሴፍ ፡ ወአባ ፡ ዮሴፍ ፡ ወለዶ ፡ ለአባ ፡ መድኃኒነ ፡
እግዚእ ። ወአባ ፡ መድኃኒነ ፡ እግዚእ ፡ ወለዶ ፡ ለአ
ባ ፡ ሚዛን ። ዘውእቱ ፡ ክርስቶስ ፡ ቤዛነ ። ወአባ ፡ ክ
ርስቶስ ፡ ቤዛነ ፡ ወለዶ ፡ ለመስቀል ፡ ሞአ ። ወአባ ፡
መስቀል ፡ ሞአ ፡ ወለዶ ፡ ለአባ ፡ ዮሐኒ ። ወአባ ፡ ዮ
ሐኒ ፡ ወለዶሙ ፡ ለአባ ፡ ኢየሱስ ፡ ሞአ ፡ ወለአባ ፡ ተ
ክለ ፡ (Fol. 133b. 2.) ሃይማኖት ፡ ለአባ ፡ ኢየሱስ ፡ ሞ
አ ፡ ወለዶ ፡ በቀሚስ ፡ ወበቅናት ፡ ወለአባ ፡ ተክለ ፡
ሃይማኖት ፡ (Fol. 133b. 3.) በቆብዕ ፡ ወአስኬማ ፡ ወአ
ባ ፡ ተክለ ፡ ሃይማኖት ፡ ወሀበ ፡ ለኢየሱስ ፡ ሞአ ፡ ቆ
ብዓ ፡ ወአስኬማ ፡ በከመ ፡ ንቤ ፡ ቀዳሚ ።

። ዘዓርብ ።

CHAPTER LXXXIX.

(Fol. 134a. 1.) ምዕራፍ ፡ ፹፱ ። ወቅዱሱሰ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ተሰነአሎ ፡ ለአባ ፡ ኢየሱስ ፡ ሞ
አ ። ወሖረ ፡ እንተ ፡ መንገለ ፡ አምሐራ ፡ ወወረደ ፡
ዓረቢሃ ፡ ወሀሎ ፡ ህየ ፡ ደብር ፡ ልዑል ፡ ዘይሰመይ ፡
ዳዳ ፤ ወዐርገ ፡ ውስቴቱ ፡ ምስለ ፡ ረድኡ ፡ አርአየነ ፡
ጸጋሁ ። ወረከበ ፡ በህየ ፡ ዐቢየ ፡ ተመነ ፡ ዘነበረት ፡
ቅድመ ፡ እንዘ ፡ ታመልኮ ፡ ብእሲት ፡ መሠሪት ፡ ዘስ
ማ ፡ ጕዲት ። ወሶበ ፡ ርእዮ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ተንሥአ ፡ ው (Fol. 134a. 2.) እቱ ፡ ተ
መን ፡ ወለውለወ ፡ ልሳኖ ፡ ወፈቀደ ፡ ከመ ፡ ይቅል
ቦ ። ወዓተበ ፡ ላዕሌሁ ፡ በትእምርተ ፡ መስቀል ። ወ
በጊዜሃ ፡ ተሠጥቀ ፡ ውእቱ ፡ ተመን ። ወኮነ ፡ ለ፪ክ
ፍል ፡ መንፈቁ ፡ ወረደ ፡ መትሕተ ፡ ጸድፍ ፡ ወመን
ፈቁ ፡ ተጠብለለ ፡ ውስተ ፡ አሐቲ ፡ ዕብን ። ወይቤ
ሎ ፡ ለረድኡ ፡ እስኩ ፡ ስፍሮ ፡ ወአእምር ፡ መጠኖ ።
ወኃፈሮ ፡ ወኮነ ፡ አምጣኒሁ ፡ በእመት ፡ ፻ወ፴ወ፫ ።
ወነበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ው
(Fol. 134a. 3.) ስተ ፡ ውእቱ ፡ ደብር ፡ ፩ወርኃ ። ወእ
ምድኅረዝ ፡ ዐርጉ ፡ ሰብአ ፡ ሀገር ፡ ውስተ ፡ ውእቱ ፡
ደብር ፡ እለ ፡ ያመልክዎ ። ወረከብዎ ፡ ለአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይጼሊ ፡ ቀዊሞ ፡ ወኃ
ጥእዎ ፡ ለተመን ፡ ዘያመልክዎ ። ወይቤልዎ ፡ አመነ
ኮስ ፡ እምአይቴ ፡ አንተ ፤ ወበምንት ፡ ግብር ፡ ዐርገ ፡
ውስተ ፡ ዝንቱ ፡ ደብር ፤ ዮምሰ ፡ ኢረከብናሁ ፡ ለተ
መን ። አንተኑ ፡ ሰደድኮ ። ወይቤሎሙ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክ (Fol. 134b. 1.) ለ ፡ ሃይማኖት ፡ አኮ ፡ ዘሰደድ
ክዎ ፡ አላ ፡ ቀተልክዎ ፡ በኃይለ ፡ እግዚአብሔር ፤ ሑ
ሩ ፡ ዝንቱ ፡ ወልድ ፡ ያርኢክሙ ፡ በድኖ ፤ ወሖሩ ፡
ወረከቡ ፡ ኅበ ፡ ዔዓ ፡ ወዐጸየ ። አራዊትሂ ፡ ወአእዋ
ፍ ፡ ኢበልዕዎ ። ወተስእልዎ ፡ ለረድእ ፡ ወይቤልዎ ፡
በምንት ፡ ቀተልክምዎ ። ወይቤሎሙ ፡ ሶበ ፡ አተበ ፡
ላዕሌሁ ፡ አቡየ ፡ ተሰጥቀ ፡ ወሞተ ፤ ወበፈቃደ ፡ እግ

ዚአብሔር ፡ ቦአ ፡ ፍርሃት ፡ ውስተ ፡ አልባቢሆሙ ፡
ለሰ (Fol. 134 b. 2.) ብአ ፡ ሀገር ። ወሖሩ ፡ እንዘ ፡ ያነክ
ሩ ፡ ወነገርዎ ፡ ለንጉሥ ፡ ሳይንት ፡ ከመ ፡ ሀሎ ፡ ውስ
ተ ፡ ደብር ፡ መነከስ ፤ ወቀተሎ ፡ ለከይሲ ፡ ዘያመልክ
ዎ ። ወይቤሎሙ ፡ ምንት ፡ ይመስል ፡ ብእሲሁ ። ወ
ይቤልዎ ፡ ብእሲሁሰ ፡ ሠናይ ፡ ወመዓድም ፡ ጥቀ ።
ወይቤሎሙ ፡ ንዑ ፡ ንሑር ፡ ወንርአዮ ፤ ወሖሩ ፡ ኀ
ቤሁ ፡ ወበጺሐሙ ፡ ሰገደ ፡ እምርኁቅ ፡ መኰንን ።
ወይቤ ፡ አስተበቍዕ ፡ ቅድስናከ ፡ ኦብእሴ ፡ እግዚአ
ብሔ (Fol. 135 b. 3.) ር ፡ አብሐኒ ፡ ከመ ፡ ዕቅረብ ፡ ኀቤ
ከ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነ
ዐ ፡ ወሖረ ፡ መኰንን ፡ ወሰገደ ፡ ሎቱ ። ወይቤ ፡ ባር
ከኒ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ኢይሁበከ ፡ በረከተ ፡ ዘእንበለ ፡ አእምር ፡ ሃይማኖተ
ከ ። ወይቤሎ ፡ መኰንን ፡ ሃይማኖትየሰ ፡ በሕገ ፡ ክር
ስቲያን ፤ ባሕቱ ፡ እንተ ፡ ውስጥየሰ ፡ መምለኪ ፡ ተ
መን ። ወሶበ ፡ ሰማዕኩ ፡ ከመ ፡ ቀተልኮ ፡ አንተ ፡ በ
ኡታቤ ፡ እዴ (Fol. 136 a. 1.) ከ ፡ አእመርኩ ፡ ከመ ፡ እ
ግዚአብሔር ፡ ምስሌከ ። ወበበይነ ፡ ዝንቱ ፡ ነገር ፡
መጻእኩ ፡ ከመ ፡ እትጋነይ ፡ ለከ ፡ እስመ ፡ ነበርነ ፡ አ
ነ ፤ ወሰብእየ ፡ እንዘ ፡ ንፈርሆ ፡ ለውእቱ ፡ ተመን ፡
ወንገብር ፡ ሎቱ ፡ ኵሎ ፡ ዘፈቀደ ። ወይቤሎ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘከመዝኑ ፡ ብእሲ ፡ ባር
ከኒ ፡ ትብለኒ ። ወሶበ ፡ ኃደገ ፡ አምልኮ ፡ ሰይጣን ፡
ወተጠመቀ ፡ በስመ ፡ አምላኪየ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፤ ው (Fol. 136 a. 2.) እተ ፡ ጊዜ ፡ እባርከከ ። ወይቤ
ሎ ፡ መኰንን ፡ አጥምቀኒ ፡ አባ ፡ ወባርከኒ ። ወተን
ሥአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወወረደ ፡
ውስተ ፡ ፈለገ ፡ ዘሐ ፡ ወቀደሰ ፡ ማየ ፡ ወአጥመቆ ፡
ለመኰንን ፤ ወለሰብኡ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወ
መንፈስ ፡ ቅዱስ ። ወኮነ ፡ ኍልቆሙ ፡ ለእለ ፡ ተጠም
ቁ ፡ በይእቲ ፡ ዕለት ፡ ፴፪እደው ፡ ዘእንበለ ፡ አንስት ፡
ወደቅ ። ወመጠዎሙ ፡ እምሥጢር ፡ ቅዱስ ፤ ወአዘ
ዘሙ ፡ ይሕንጹ ፡ (Fol. 136 a. 3.) ቤተ ፡ ክርስቲያን ፡ መ
ልዕልተ ፡ ውእቱ ፡ ደብር ፡ ኀበ ፡ ቀተሎ ፡ ለከይሲ ፡
ወሐነጹ ፤ ወአንበረ ፡ ሎሙ ፡ ታቦተ ፡ በስመ ፡ ፩እንስ
ሳ ፡ ወሀሎ ፡ እስከ ፡ ይእዜ ።

CHAPTER XC.

(Fol. 135 b. 1.) ምዕራፍ ፡ ፺ ። ወእንዘ ፡ ሀሎ ፡ ህየ ፡
ጸውዖ ፡ ቃል ፡ እምሰማይ ። ወይቤሎ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ተክለ ፡ ሃይማኖት ፡ ሑር ፡ ምድረ ፡ ሸዋ ፤ ናሁ ፡
ውሕዱ ፡ መሃይምናን ፡ ዘአስተባዛኅኮሙ ፡ በሃይማኖ
ትከ ፡ ሐውጾሙ ፤ ወመሐሮሙ ፡ ሃይማኖተ ፡ በከመ ፡
ቀዲሙ ። ወበህየ ፡ ይከውን ፡ መቃብሪከ ፡ ወይበዝ
ኁ ፡ ደቂቅከ ፡ በውስቴቱ ፡ ከመ ፡ ኖፃ ፡ ባሕር ፤ ወከ
መ ፡ ከዋክብተ ፡ ሰማይ ፡ ወይትሐነጽ ፡ በስምከ ፡ ዐቢ
ይ ፡ ምኔት ፡ በአም (Fol. 135 b. 2.) ሳለ ፡ ኢየሩሳሌም ፤
ወይሰማዕ ፡ ዝክርከ ፡ ውስተ ፡ ኵሉ ፡ አጽናፈ ፡ ዓለ
ም ። ወዘንተ ፡ ብሂሎ ፡ አርመመ ፡ ቃል ፡ ወጸውዖ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለኵሎሙ ፡
ሰብአ ፡ ሀገር ። ወይቤሎሙ ፡ አንሰ ፡ አሐውር ፡ ኀበ ፡
አዘዘኒ ፡ አምላኪየ ። ዕቀቡ ፡ ትእዛዘ ፡ ለእግዚአብሔ
ር ፡ ከመ ፡ ትርከቡ ፡ ረባሐ ፡ ለነፍስክሙ ፡ ወለሥጋክ
ሙ ። ወወልድየ ፡ አርአየነ ፡ ጸጋሁ ፡ ይንበር ፡ ለክሙ ፡
ዝየ ፡ ወይኩንክሙ ፡ አበ ፡ ህየንቴየ ። ወ (Fol. 135 b. 3.)
ሰሚዖሙ ፡ በከዩ ፡ ሰብአ ፡ ሀገር ፡ ብዙኃ ፡ ውእቱኒ ፡
ረድእ ፡ በከየ ። ወይቤሎ ፡ ኢትኅድገኒ ፡ አቡየ ፡ እፈ
ቱ ፡ አንሰ ፡ ሐዊረ ፡ ምስሌከ ። ወይቤሎ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አኮኑ ፡ በቃለ ፡ እግዚአብ
ሔር ፡ እኤዝዘከ ፡ ንበር ፡ ዝየ ፡ ዛቲ ፡ ክፍልከ ፡ እስከ ፡
ለዓለም ። ወኃደገ ፡ ሎቱ ፡ መስቀለ ፡ ዘውስተ ፡ እዴ
ሁ ፡ ወበትረ ፡ ዘያጸንዖ ፡ እንዘ ፡ ይብል ፡ እሉ ፡ ይኩ
ኑከ ፡ ተስፋ ። ወተነበየ ፡ ሎቱ ፡ ወይቤሎ ፡ ትከውን ፡
(Fol. 136 a. 1.) አበ ፡ ለብዙኃን ፡ መነኮሳት ፡ ውስተ ፡
ዛቲ ፡ ሀገር ። ወበከየ ፡ አባ ፡ አርአየነ ፡ ጸጋሁ ፡ ብዙ
ኃ ፡ እንዘ ፡ ይብል ። ኦአቡየ ፡ ብዕዕት ፡ ይእቲ ፡ ሀገ
ር ፡ እንተ ፡ ትበጽሕ ፡ ኀቤሃ ። ወብፅዕት ፡ ይእቲ ፡ መ
ሬት ፡ እንተ ፡ ትከይዳ ። ወብፁዓን ፡ ኵሎሙ ፡ እለ ፡
ይትወለዱ ፡ ለከ ፡ ወይሰምዑ ፡ ቃለከ ፤ ወየሐውሩ ፡
ቤትእዛዝከ ፡ ብዕዕት ፡ ይእቲ ፡ መቃብር ፡ እንተ ፡ ተ

ዓቍር ፡ ሥጋከ ፤ ወትትቄከፍ ፡ ደመከ ፡ ሊተኒ ፡ ለኃጥአ ፡ ወልድ (Fol. 136a. 2.) ከ ፡ ትብጽሐኒ ፡ በረከትከ ። አንሰ ፡ እምፈተውኩ ፡ አሀሉ ፡ ምስሌከ ። ወባሕቱ ፡ ፈቃደ ፡ እግዚአብሔር ፡ ከልአኒ ፡ (Fol. 136a. 3.) ወአስተፋነውዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውእቱሂ ፡ ወሰብአ ፡ ሀገርሂ ። ወተመይጡ ፡ ብሔሮሙ ።

CHAPTER XCI.

(Fol. 136b. 3.) ምዕራፍ ፡ ፺፩ ። ወአቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሖረ ፡ ብሔረ ፡ ሸዋ ፡ እንተ ፡ ምድረ ፡ ወለቃ ፡ ወበጽሐ ፡ ምድረ ፡ ሙገር ፤ ወዐርገ ፡ ውስተ ፡ ደብር ፡ ነዊኅ ፡ ዘስሙ ፡ ቆዓት ፤ እስመ ፡ ውእቱ ፡ ምሥዋዖሙ ፡ ለአጋንንት ፡ ወጸመ ፡ በህየ ፡ በብዙኅ ፡ ትጋሀ ፡ እስከ ፡ ተዘርዉ ፡ አጋንንት ፡ ወበምሂሮ ፡ ሃይማኖተ ፡ ወንጌል ፡ ሖረ ፡ በከመ ፡ ልማዱ ፡ ወበጽሐ ፡ ምድረ ፡ ጀማ (or ዝማ) ፡ ወአደ ፡ ውስቴታ ፡ እንዘ ፡ ይሜህር ፤ ወይብል ፡ ነስ (Fol. 136b. 2.) ሑ ፡ ቀርበት ፡ መንግሥተ ፡ ሰማያት ። ብፁዓን ፡ እለ ፡ የአምኑ ፡ በወልደ ፡ እግዚአብሔር ። ብፁዓን ፡ እለ ፡ ይላህው ፡ በእንተ ፡ ኃጣውኢሆሙ ፡ እስመ ፡ እሙንቱ ፡ ይድኀኑ ፡ እመቅሠፍት ። ብፁዓን ፡ እለ ፡ ይሁቡ ፡ ለነዳይ ፡ እመዝገበሙ ፤ እስመ ፡ እሙንቱ ፡ ይሌቅሕዎ ፡ ለእግዚአብሔር ፤ ወሰሚዖሙ ፡ ቃለ ፡ ነገሩ ፡ አምኑ ፡ ሰብእ ፡ እለ ፡ ውስተ ፡ ሀገር ። ወተጠምቁ ፡ በእደዊሁ ። ወእምዝ ፡ ነገርዎ ፡ ከመ ፡ (Fol. 136b. 3.) ሀሎ ፡ ፩ብእሲ ፡ መፍቀሬ ፡ ጣዖት ፡ ዘይትገሀድ ፡ ቦቱ ፡ ሰይጣን ፡ ወይሰግዱ ፡ ሎቱ ። ወሖረ ፡ ኀቤሁ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተስእሎ ፡ ኵሎ ፡ ግብሮ ፤ ወነገሮ ፡ ውእቱሂ ፡ በኀበ ፡ ነገሮ ፡ ገሀደ ። ወቦ ፡ ኀበ ፡ ክህዶ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኂጣነ ፡ ነገሩ ፡ አዘዘ ፡ የሀብዎ ፡ መባልዕተ ፡ ዘኮነ ፡ የኀርዎ ሙ ፡ ከመ ፡ ያእምር ፡ ግብሮ ፡ ወተመጢዎ ፡ በልዐ ፡ ወርእዩ ፡ አቡነ ፡ ቅዱስ ፡ ተ (Fol. 137a. 1.) ክለ ፡ ሃይማኖት ፡ አንከረ ፡ በእንተ ፡ ዘሰምዐ ፡ በእንቲአሁ ፡ ቅድመ ፤ ከመ ፡ ኢይበልዕ ፡ እልክተ ፡ መባልዕተ ፡ ዘበልዐ ፡ ውእተ ፡ ዕለተ ። ወነጺሮ ፡ ውእቱ ፡ መጠዓዊ ፡ እንዘ ፡ ያነክር ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ይቤሎ ፡ ስማዕ ፡ እነግረከ ፡ ገሀደ ፡ ዘኮነ ፡ ላዕሌየ ፤ አንሰ ፡ ነበርኩ ፡ በተማርዮ ፡ በከመ ፡ ነገሩከ ፡ በእንቲአየ ፤ ወእምቅድመ ፡ ትምጻእ ፡ አንተ ፡ ነገረኒ ፡ አምላኪየ ፡ ዘአሰግድ ፡ ሎ (Fol. 137a. 2.) ቱ ። ወይቤለኒ ፡ አንሰ ፡ አኅድገከ ፡ ወአሐውር ፡ ምድረ ፡ ጎገርም ። ወእቤሎ ፡ በምንት ፡ ተኃድገኒ ፡ እግዚእየ ፤ ወይቤለኒ ፡ ናሁ ፡ ይመጽእ ፡ ኀቤከ ፡ ብእሲ ፡ ዘይጸንዕ ፡ እምኔየ ፡ ዘፍሉጥ ፡ ሥርዓቱ ። ወነገረኒ ፡ በትእምርት ፡ ግብረከ ፡ ወልብሰተከ ፤ ወይቤለኒ ፡ ዘአብልዐከ ፡ ብላዕ ፡ ወዘአኅረመከ ፡ ኀረም ። እስመ ፡ ኢይትከሀለከ ፡ ትዕበዮ ። ወሶበ ፡ በጽሐኒ ፡ ትእምርት ፡ ዘነገረኒ ፡ ገበርኩ ፡ (Fol. 137a. 3.) ዘአዘዝከኒ ። ወሰሚዖሙ ፡ ሰብአ ፡ ሀገር ፡ አንከሩ ፡ ወአእመሩ ፡ ከመ ፡ ምጽአቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በትእዛዘ ፡ እግዚአብሔር ፡ ይእቲ ፡ ወአምኑ ፡ በኵሉ ፡ ልበሙ ። ወፈወሰ ፡ ድውያኒሆሙ ። ወአብጠለ ፡ ኵሎ ፡ ምክንያተ ፡ ስሕተቶሙ ።

CHAPTER XCII.

(Fol. 137b. 1.) ምዕራፍ ፡ ፺፪ ። ወእምዝ ፡ ዐርገ ፡ ምድረ ፡ ግራርያ ፡ ኀበ ፡ ምድር ፡ እንተ ፡ ትሰመይ ፡ ዳበት ። ወፈቀደ ፡ ይኅድር ፡ ውስቴቱ ፡ ህየ ፡ ወኢሠምሮ ፡ መንፈሱ ። ወሖረ ፡ ወእንዘ ፡ የሐውር ፡ እምህየ ፡ ርእየ ፡ መኰንነ ፡ ግራርያ ፡ ዘስሙ ፡ ሰሜን ፡ ሰገድ ። ወፈቀደ ፡ ይትባረከ ፡ እምኔሁ ። ወሀለዉ ፡ ምስሌሁ ፡ ጉቡአን ፡ ሰብእ ፡ ቦ ፡ እለ ፡ ይቤሉ ፡ ምንትኑ ፡ ዝ ፡ ዘፍሉጥ ፡ ራእዩ ። ወቦ ፡ እለ ፡ ይቤሉ ፡ ዝኑ ፡ እንጋ ፡ ዘሰማዕነ ፡ ዜናሁ ፡ (Fol. 137b. 2.) በሙገር ፡ ወጀማ ። እስመ ፡ ዓዲሃ ፡ ኢተዐውቀት ፡ ፍኖቶሙ ፡ ለቅዱሳን ፡ መነኮሳት ፡ ውስተ ፡ ኵሉ ፡ አድያማተ ፡ ሸዋ ። ወበእንተዝ ፡ ተሀውኩ ፡ እምነጽሮቱ ። ወይቤሎሙ ፡ መ

ኰንን ፡ ለሰብኡ ፡ አንሰ ፡ እፈቅድ ፡ እትባረክ ፡ እምኔ
ሁ ፡ ለዝ ፡ ብእሲ ፤ ወይቤልዎ ፡ ሰማዕነ ፡ በእንቲአሁ ፡
ከመ ፡ ኢይባርክ ፡ ወኢመነኒ ። ወይቤሎሙ ፡ ለእመ ፡
በረከኒ ፡ ምንተ ፡ ትሁቡኒ ፤ ወለእመ ፡ ኢባረከኒ ፡ አን
ሰ ፡ እሁበክሙ ፡ (Fol. 137 b. 3.) ፱አፍሬሰ ። ወይቤል
ዎ ፡ ንሕነኒ ፡ ንሁበከ ፡ ከማሁ ። ወአንበሩ ፡ ቀተተ ፡
በዝንቱ ። ወተንሥአ ፡ መኰንን ፡ ወሖረ ፡ ኀበ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰገደ ፡ ሎቱ ፡ ወይ
ቤሎ ፡ ባርከኒ ፡ አባ ፤ ወአበዮ ፡ እንዘ ፡ ይብል ፡ ኢይ
ሁበከ ፡ በረከተ ፡ ዘኢያእመርኩ ፡ ሃይማኖተከ ። ወይ
ቤሎ ፡ መኰንን ፡ በኵሉ ፡ ልብየ ፡ ዘአዘዝከኒ ፡ አን
ተ ፡ እኄሉ ፡ ዘልፈ ። ወአእመረ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ በመንፈስ ፡ (Fol. 138 a. 1.) ቅዱስ ፡ ዘ
ኀደረ ፡ ላዕሌሁ ፡ ከመ ፡ ይከውኖ ፡ ወልደ ፡ በረከት ፡ ወ
አምኖ ። ወተናገሩ ፡ በበይናቲሆሙ ። ወቦአ ፡ ነገረ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ልቡ ፡ ለ
መኰንን ፡ ወአኀዘ ፡ ይትልዎ ፡ በኵሉ ፡ ሕሊናሁ ። ወ
ነሥአ ፡ እምሰብኡ ፡ እልከተ ፡ ፱አፍራሰ ፡ በከመ ፡ ተ
ቀሐዉ ፡ ወበይእቲ ፡ ዕለት ፡ ወሰዶ ፡ ለአቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ቤቱ ፤ ወቤቱ ፡ ኀቡረ ፡
እንዘ ፡ ይሜህሮ ፡ ነገራተ ፡ እግ (Fol. 138 a. 2.) ዚአብሔ
ር ፡ ከመ ፡ ይኅድግ ፡ ምክንያተ ፡ ስሕተት ፡ እንተ ፡ ት
መርሕ ፡ ውስተ ፡ አምልኮ ፡ ባዕድ ። ወሰበ ፡ ጸንዓ ፡ እ
ምነቱ ፡ በኵሉ ፡ ዘይቤሎ ፡ መርሖ ፡ ውስተ ፡ ኵሉ ፡
ምሕራማተ ፡ አጋንንት ፤ ኀበ ፡ አድባራት ፡ ልዑላት ፡
ዘይሰመያ ፡ ጀማ ፡ ወአምቡሻ ። ወባዕዳትኒ ፡ ብዙኃ
ት ፡ ምሕራማት ፡ ኀበ ፡ ይነብር ፡ ሐረሰ ፡ ውስተ ፡ ጸዋ
ልዕ ፡ ወአውግር ፤ ወኀበ ፡ መከናት ፡ ኀቡአት ፡ ኀበ ፡
ያስተርኢ ፡ ገሀደ ፡ ምስለ ፡ መናብ (Fol. 138 a. 3.) ርቲ
ሁ ፡ ወሰብእኒ ፡ የሐውሩ ፡ ኀቤሁ ፡ ከመ ፡ ይስግዱ ፡
ወይዝብሁ ፡ ሎቱ ፡ ወበጺሖ ፡ ኀቤሆሙ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነሰተ ፡ ኵሎ ፡ ምሥዋዓቲ
ሆሙ ፡ ወሐነፀ ፡ ውስቴቶን ፡ አብያተ ፡ ክርስቲያናት ፡
ወሀለዋ ፡ እስከ ፡ ይእዜ ፡ ወሰብእ ፡ ዘውስቴቶን ፡ ይነ
ግሩ ፤ ተአምራተ ፡ ወመንክራተ ፡ ዘገብረ ፡ በዝየ ።
ወከዕበ ፡ መርሖ ፡ ውእቱ ፡ መኰንን ፡ ውስተ ፡ ዐባይ ፡

ጸላዕት ፡ ዘትሰመይ ፡ አስቦ ፤ ኀበ ፡ ሀሎ ፡ መሠርይ ፡
ዘየዐቢ ፡ እምኵሎሙ ፡ መሠርያን ፡ እለ ፡ ውስተ ፡ ግ
ራርያ ። ወአ (Fol. 138 b. 1.) ኀዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ይዕትብ ፡ በትእምርተ ፡ መስቀል ፡ እ
ምርጉቅ ፡ እንዘ ፡ ይዜምር ፡ በስመ ፡ እግዚእነ ፡ ኢየ
ሱስ ፡ ክርስቶስ ፤ ወይብል ፡ እግዚአብሔር ፡ ኃይልየ ፡
ወፀወንየ ፡ መድኃንየ ፡ ውእቱ ፡ ወረዳእየ ፤ እንተ ፡
ሶበ ፡ ጸዋዕክዎ ፡ እድኅን ፡ እምፀርየ ፡ ወይባልሐኒ ፡
እምጸላእትየ ፡ ምንስዋን ፤ ወሰሚዖ ፡ ሐረስ ፡ እምር
ኍቅ ፡ እንዘ ፡ ያነብብ ፡ ዘንተ ፡ ነፍጸ ፡ ምስለ ፡ ዐቢ
ይ ፡ (Fol. 138 b. 2.) ፍርሃት ፡ ወድንጋፄ ፡ ወኢያስተር
አየ ፡ ዳግመ ፡ እምአሜሃ ። ወቦአ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ይእቲ ፡ በዐት ፡ ወተፈ
ሥሐ ፡ ጥቀ ፡ ተነበየ ፡ ወይቤ ፡ ይበዝኁ ፡ ደቂቅከ ፡ ዘ
ይቤለኒ ፡ እግዚአብሔር ፡ በዝየ ፡ ይበዝኁ ፤ ወይከው
ኑ ፡ ከመ ፡ ኆፃ ፡ ባሕር ፡ ወከመ ፡ ከዋክብተ ፡ ሰማይ ፡
ዘአልቦሙ ፡ ኍልቍ ። ወሰለበ ፡ ኵሎ ፡ ንዋያተ ፡ ሐ
ፂን ፡ እለ ፡ ይበልዕ ፡ ወይሰቲ ፡ ቦሙ ፡ ውእቱ ፡ ሐረ
ስ ፡ ወ (Fol. 138 b. 3.) ብዙኃ ፡ ቄስቍሳተ ፡ ዚአሁ ፡ ዘ
ገዐየ ፡ ኀዲጎ ፡ ለንዋያተ ፡ ሐፂንሂ ፤ ገብርዎሙ ፡ ሰን
ጕጕ ፡ ለቤተ ፡ ክርስቲያን ፡ በዘይሰቅሉ ፡ ቦቱ ፡ መን
ጠዋልዓ ፤ ወሀለዉ ፡ እስከ ፡ ይእዜ ። ወአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ነበረ ፡ ውስተ ፡ ጸላእት ። ወ
እምድኅረ ፡ ዝንቱ ፡ ተሰምዐ ፡ ዜናሁ ፡ ለርኍቃን ፡ ወ
ለቅሩባን ። ውእቱሰ ፡ ኢይትፌሣሕ ፡ ሶበ ፡ ይሰማ
ዕ ፡ ዜናሁ ፡ አላ ፡ ይኄይይ ፡ እምስብሐተ ፡ ዓለም ፡
(Fol. 139 a. 1.) ጽሩዕ ፡ ከመ ፡ ዘይኄይይ ፡ እምአርዌ ፡
እኩይ ። ወበሕቱ ፡ ኮነ ፡ እግዚአብሔር ፡ ይከሥቶ ፡
ከመ ፡ ይሰባሕ ፡ ስሙ ፡ በላዕሌሁ ፡ በከመ ፡ ይቤ ፡ ነቢ
ይ ፡ እግዚአብሔር ፡ ስቡሕ ፡ በውስተ ፡ ቅዱሳን ፤ ወ
ይትነከር ፡ ዘልፈ ፡ በላዕለ ፡ እለ ፡ ይፈርህዎ ። ወአን
በረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ታቦተ ፡ በ
ስመ ፡ እግዝእትነ ፡ ማርያም ፡ ወመንፈቀ ፡ ይእቲ ፡
በዐት ፡ አንጦሊዮ ፡ ደጓዕሊ ። ወበመንፈቃ ፡ ኮነ ፡
ውእቱ ፡ (Fol. 139 a. 2.) ምስለ ፡ ፲ወኃም (Fol. 139 a. 3.)
ስቱ ፡ ደቂቁ ።

CHAPTER XCIII.

(Fol. 139a. 2.) ምዕራፍ ፡ ፺፫ ። ወእምዝ ፡ ወፅአ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይሰብክ ፡
ውስተ ፡ ኵሉ ፡ አድያማተ ፡ ሸዋ ። ወያነከሩ ፡ ኵ
ሎሙ ፡ ሰብእ ፡ ሶበ ፡ ርእዩ ፡ መንከሳት ፡ በእም
(Fol. 139a. 3.) ኔሆሙ ፡ እለ ፡ ይጐይዩ ፡ እስመ ፡ ይ
መስልዎሙ ፡ ዘይበልዑ ፡ ከመ ፡ አራዊት ፡ ወቅዱ
ስሰ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ የኃይጦሙ ፡ በም
ክሩ ፡ ወበፍቅሩ ፤ ወይብሎሙ ፡ ኢትፍርሁ ፡ (Fol.
139b. 1.) ውሉድየ ፡ ንሕነኒ ፡ ከማክሙ ፡ ሰብእ ፤ ወበ
ጽሐ ፡ ምድረ ፡ ከተታ ፡ ወረከበሙ ፡ በከመ ፡ መሀ
ሮሙ ፡ ቅድመ ። ወበእንተዝ ፡ አፍቀሮሙ ፡ ጥቀ ፡
ወብዙኃን ፡ እምይእቲ ፡ ሀገር ፡ ተለውዎ ፤ ወኮኑ ፡ መ
ነኮሳተ ፡ በእደዊሁ ፡ ወኃለፈ ፡ ምድረ ፡ ወግዳ ። ወረ
ከበ ፡ በሀየ ፡ ለእኁሁ ፡ ዜና ፡ ማርቆስ ፡ ወልደ ፡ እኁ
ወ ፡ አቡሁ ፡ በሥጋ ፡ ወአልበሶ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ልብሰ ፡ ምንኵስና ። ወብዙኃነ ፡
ወለደ ፡ በምንኵ (Fol. 139b. 2.) ስና ፡ ወኮኑ ፡ ፲ወ፯
ወነበሩ ፡ እንዘ ፡ የኃሥሡ ፡ ገዳማተ ። (Fol. 139b. 3.)
ወረከቡ ፡ በሞረት ፡ ጸላዐ ፡ ዐቢየ ፡ ወኢፈቀደ ፡ ነ
ቢረ ።

CHAPTER XCIV.

ምዕራፍ ፡ ፺፬ ። ወእምዝ ፡ እንዘ ፡ ያንሶሱ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ አሀጉር ፡ ነበረ ፡
አሐተ ፡ ዕለተ ፡ ኀበ ፡ ድንጋገ ፡ ማይ ፤ ወወፅአ ፡ ጋኔ
ን ፡ ወአኀዘ ፡ ረድአ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወአሕመሞ ፡ ብዙኃ ። ወአእመረ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ጋኔን ፡ ውእቱ ፡ ወአ
ተበ ፡ ላዕለ ፡ ረድእ ፡ (Fol. 140a. 1.) በትእምርተ ፡ መስ
ቀል ፡ እንዘ ፡ ይብል ፡ ፃእ ፡ መንፈስ ፡ ርኩስ ፡ በኃይ
ለ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፤ እምላዕለ ፡ ወል
ድየ ። ወጐየ ፡ ጋኔን ፡ ፍጡነ ፡ ኀዲጎ ፡ ኪያሁ ። ወፈ
ቀደ ፡ ያምሥጥ ፡ ወዓተበ ፡ ላዕሌሁ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ በትእምርተ ፡ መስቀል ፡ ወኢተ
ከሀሎ ፡ ይባእ ፡ ውስተ ፡ ማይ ። ወቆመ ፡ በሐይቀ ፡
ባሕር ። ወሖረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወአኀዘ ፡ በእዴሁ ። ወ (Fol. 140a. 2.) ሶቤሃ ፡ ለስሐ ፡
ሥራዩ ፡ ወተከሥተ ፡ ለኵሉ ። ወይቤሎ ፡ ለምንት ፡
ትእኀዝ ፡ ወልድየ ። ወይቤሎ ፡ ሊተሰ ፡ መሰልከኒ ፡
ከመ ፡ ኵሉ ፡ ሰብእ ፤ ወበእንተዝ ፡ ተሀበልኩ ፡ ላዕሌ
ሁ ፡ አሐምሞ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ መኑ ፡ ስምከ ። ወይቤሎ ፡ ባሕረ ፡ አቅም ።
ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ትመ
ጽእኑ ፡ ምስሌየ ፡ ወሚመ ፡ ትገብእ ፡ ውስተ ፡ ማኅደ
ርከ ። ወይቤሎ ፡ እመይእዜሰ ፡ (Fol. 140a. 3.) ኢይትክ
ሀለኒ ፡ ገቢእ ፡ ውስተ ፡ ማኅደርየ ፤ እስመ ፡ አልሳሕ
ከ ፡ ሥልጣንየ ፡ በአቲቦትከ ። ወወሰዶ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ወገዘሮ ፡ ወአብአ ፡ ውስተ ፡
ዐቢይ ፡ ክርስቲያን ። ወሰመዮ ፡ ክርስቶስ ፡ ኃረዮ ፤
ወበዝንቱ ፡ ነገር ፡ ሀለዉ ፡ እለ ፡ ይትዓቀፉ ፤ ወይት
ሜየኑ ፡ ወይብሉ ፡ ቦኑ ፡ ይትከሀሎ ፡ ለሰብእ ፡ ከመ ፡ ያ
መንኵስ ፡ ጋኔነ ። ወዝንቱኒ ፡ ነገሮሙ ፡ በኢያእምሮ
ቶሙ ፡ መጻሕፍተ ፡ ወኢኃይለ ፡ እግዚአብሔ (Fol.
140b. 1.) ር ፡ ዘይገብሮ ፡ ላዕሌሁ ፡ ወይገብር ፡ በእደዊ
ሆሙ ፡ ለቅዱሳኒሁ ። እስመ ፡ ልማዶን ፡ ለቅዱሳት ፡
መጻሕፍት ፡ ይሰምያሆሙ ፡ ለውሉደ ፡ ሰብእ ፡ እኩያ
ን ፡ ሰይጣናተ ። ወይሜስላሆሙ ፡ በእንስሳ ፡ ወአራዊ
ት ፡ ወበብዙኃን ፡ አምሳላት ፡ በከመ ፡ ይቤሎሙ ፡ እግ
ዚእነ ፡ ለአርዳኢሁ ፡ በእንተ ፡ ይሁዳ ፤ አኮኑ ፡ ኃረይኩ
ክሙ ፡ ለ፲ቱ ፡ ወ፪ቱ ፡ ወ፩ዱ ፡ እምኔክሙ ፡ ሰይጣን ፡
ውእቱ ። በከመ ፡ ይቤ ፡ በወንጌለ ፡ ዮሐንስ ። ወካዕበ ፡
ይቤ ፡ እንዘ ፡ ይዛ (Fol. 140b. 2.) ለፎሙ ፡ ለአይሁድ ፡ አ
ንትሙሰ ፡ እምአቡክሙ ፡ ሰይጣን ፡ አንትሙ ። ኅድግ
ሰ ፡ አተዓቃፌ ፡ ዘንተ ፡ ቃለ ፡ ዘተብህለ ፡ በእንተ ፡ ይሁ
ዳ ፡ ወአይሁድ ። ለጴጥሮስኒ ፡ ፍቁሩ ፡ ገሠጾ ። ወይቤ
ሎ ፡ ሑር ፡ እምድኅሬየ ፡ ሰይጣን ። እስመ ፡ ኢትሄሊ ፡

ዘእግዚአብሔር ፡ ዘእንበለ ፡ ዳእሙ ፡ ዘእኁለ ፡ እመሕ ያው ፡ በሕቲቱ ። እስመ ፡ ከሞ ፡ ዕቅፍተ ፡ ለፍኖቱ ፡ አንተ ፡ ይእቲ ፡ ፍኖተ ፡ መስቀል ፡ ዘያድኅን ፡ ብቲ ፡ ኵሎ ፡ ዓ (Fol. 140 b. 3.) ለመ ። ወካዕበ ፡ ስማዕ ፡ አተ ዓቃፊ ፡ በከመ ፡ ይሜስሎሙ ፡ ሄኖክ ፡ በመጽሐፉ ፡ በአልህምት ፡ ጽዕድዋን ፡ በበግዕ ፡ ወበሐርጌ ፡ ለሠና ያን ። ለእኩያንኒ ፡ በአናብስት ፡ ወአናምርት ፡ በድ ብ ፡ ወአዝዕብት ፡ በከልብ ፡ ወአጽባዕት ፡ በአኅርዉ ። ወቈናጽል ፡ በግሄያት ፡ ወሐንዚር ፡ በአድግ ፡ ገዳ ም ፡ ወሲሲት ፤ ወካዕበ ፡ ይሜስሎሙ ፡ ኢሳይያስ ፡ በ ጸናጺት ፡ ወበመላጼ ፡ ስከርት ፡ ወአራዊት ፡ በብሔ ረ ፡ በድ (Fol. 141 a. 1.) ዉ ፡ ወእንስሳ ፡ ገዳም ፡ በከይ ሲ ፡ ወበእብን ። ወካዕበ ፡ ይሜስሎሙ ፡ ዳንኤል ፡ ለ ፬ነገሥት ፡ ዘርእዮሙ ፡ በራእዩ ፡ ወይቤ ፡ ፬አራዊት ፡ ዐርጉ ፡ እምባሕር ፡ ወይቤ ፡ ሆሚዕ ፡ በአንበሳ ፡ ወነም ር ፡ በዕጕልት ፡ ወነፋስ ፡ ሐሩር ። ወይቤ ፡ አሞጽ ፡ አንበጣ ፡ ወእሳተ ፡ ከይሲ ፡ ወሙዳየ ፡ ኤረግ ። ወይ ቤ ፡ ኢዩኤል ፡ ዕፄ ፡ ወአንበጣ ፡ ደጎብያ ፡ ወአናኵዕ ። ወይቤ ፡ ዕንባቆም ፡ ሲኦል ፡ ወሞት ፡ እለ ፡ ኢይጸግ ቡ ፡ ዘካርያስኒ ፡ (Fol. 141 a. 2.) ይቤ ፡ ደብር ፡ ዐቢይ ፡ ወ፪ቲ ፡ አንስት ፡ ዮሐንስኒ ፡ መጥምቅ ፡ ይሜስሎሙ ፡ በትውልደ ፡ አራዊተ ፡ ምድር ፡ ወሰበድዓት ፡ ወበተ ኵላት ፡ ወዓቃርብት ። ወይቤ ፡ መጽሐፈ ፡ ግብሮሙ ፡ ለሐዋርያት ፡ እንስሳ ፡ ወአራዊተ ፡ ገዳም ፡ ወአእዋ ፈ ፡ ሰማይ ። ወይቤሎ ፡ ጳውሎስ ፡ በዝንቱ ፡ መጽሐ ፍ ፡ ለብእሲ ፡ ዘሥራይ ፡ አጽጉበ ፡ ኃጢአት ፤ ወኵ ሎ ፡ እከየ ፡ ወልዱ ፡ ለሰይጣን ፡ ፀሩ ፡ ለጽድቅ ፤ ወበ መልእክቱ ፡ ለሰብአ ፡ ቆሮ (Fol. 141 a. 3.) ንቶስ ፡ ይቤ ፡ ተበአስኩ ፡ ምስለ ፡ አርዊተ ፡ ምድር ፡ በኤፌሶን ፤ ወ ካዕበ ፡ ይቤ ፡ በመልእክቱ ፡ ለሰብአ ፡ ፊልጵስዩስ ፡ ዑ ቅዎሙ ፡ ለከለባት ። ወበመልእክቱ ፡ ለጢሞቴዎስ ፡ ይቤ ፡ ድኅንኩ ፡ እምአፈ ፡ አንበሳ ። ወበመልእክቱ ፡ ለቲቶ ፡ ይዜኑ ፡ ከመ ፡ መሰሎሙ ፡ ነቢዮሙ ፡ ለሰብ አ ፡ ቀርጤስ ፡ በአራዊት ፡ እኩያን ። ወዮሐንስኒ ፡ አ ቡ ፡ ቀለምሲስ ፡ ይሜስሎ ፡ ለውእቱ ፡ ሰይጣን ፡ በአ ርዌ ፡ ዐቢይ ፡ ወቀይሕ ፡ ለሐሳዊ ፡ መሲ (Fol. 141 b. 1.) ሕኒ ፡ ወለሐሳዊ ፡ ነቢዩ ፡ ይሜስሎሙ ፡ በአርዌ ። ወ ካዕበ ፡ ይቤ ፡ ይወፅኡ ፡ አፍአ ፡ ፳አክላብ ። ቦኑ ፡ እ ሉ ፡ ኵሎሙ ፡ በከመ ፡ ምስሌሆሙ ፡ በሐርይሆሙ ፡ ዘፍጥረቶሙ ፡ እንዘ ፡ ሰብእ ፡ እሙንቱ ፤ አኮኑ ፡ በእ ንተ ፡ እኩይ ፡ ምግባሮሙ ። ወበእንተ ፡ ፈጽሞቶሙ ፡ ፈቃደ ፡ ዝኩ ፡ ሰይጣን ፡ ጸላኤ ፡ ሠናያት ፡ ዘአብጽሐ ሙ ፡ እስከ ፡ ኀበ ፡ እሉ ፡ ምሳሌያት ። ስምዐተ ፡ ቅዱ ሳትሰ ፡ መጻሕፍት ፡ እምአምጻእነ ፡ ብዙኃ ። ወባ (Fol. 141 b. 2.) ሕቱ ፡ ኃደግነ ፡ ከመ ፡ ኢይኑኅ ፡ ብነ ፡ ነ ገር ፡ ወከመ ፡ ኢይትሐከዩ ፡ ብነ ፡ ሰማዕያን ። ነገሩቲ ሆንሰ ፡ ቅዱሳት ፡ ለመጻሕፍት ፡ እሙናን ፡ እሙንቱ ፡ ወኢኮነ ፡ ሐሰተ ። ልማዶንኒ ፡ ከመዝ ፡ ውእቱ ፡ ይ ሜስላ ፡ ሠናያነ ፡ በሠናይ ። ወእኩያነ ፡ በእኩይ ፤ ወ ዜና ፡ ገድሉኒ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሰመዮ ፡ ጋኔነ ፡ ለውእቱ ፡ ብእሲ ። እስመ ፡ ተመሰሎ ፡ በምግባሩ ፡ እኩይ ። ከመሰ ፡ ሰብእ ፡ ውእቱ ፡ ያጤይ ቅ ፡ በተገዝሮቱ ፡ ሀለዎ (Fol. 141 b. 3.) ኑ ፡ ሥጋ ፡ ለጋ ኔን ። አኮኑ ፡ ረቂቅ ፡ ውእቱ ፡ እምይእዜሰ ፡ ንኅድጎ ሙ ፡ ለሙታን ፡ ይቅብሩ ፡ ሙታኒሆሙ ። ወንግባእ ፡ ኀበ ፡ ነገርነ ፡ አማን ፡ እኅዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለውእቱ ፡ ብእሲ ፡ ዘጋኔን ፡ ወአውፅአ ፡ ሎቱ ፡ በኃይለ ፡ አምላኩ ፡ ጋኔነ ፡ ዘኅዱር ፡ ላዕሌሁ ፤ ወገዘሮ ፡ ወአጥመቆ ፡ ወሰመዮ ፡ ክርስቶስ ፡ ኃረዮ ። ወነበረ ፡ ምስሌሁ ፡ እንዘ ፡ ይትለአክ ። ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ አልበሶ ፡ ልብሰ ፡ ምንኵ (Fol. 142 a. 1.) ስና ። ወአብአ ፡ ውስተ ፡ በዐቱ ፡ እንተ ፡ ይእቲ ፡ አስ በ ። ወኮነ ፡ መፍቀሬ ፡ እግዚአብሔር ፡ ወመሥመሬ ፡ አኃው ፡ ኵሎ ፡ ተረፈ ፡ መዋዕለ ፡ ሕይወቱ ፡ እስከ ፡ አመ ፡ አዕረፈ ፤ ወቦአ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያ ት ። እስመ ፡ ብሂለ ፡ ተገዝረ ፡ ወተጠምቀ ፡ መንኰ ሰ ፡ ወአዕረፈ ፡ ኢይደልዎሙ ፡ ለአጋንንት ፡ ረቂቃ ን ፡ ዘእንበለ ፡ ዳእሙ ፡ ለሥጋውያን ፡ ግዙፋን ። እ ምይእዜ ፡ ኅድግ ፡ ነገረከ ፡ አተዓቃፊ ፡ እስመ ፡ እሉ ፡ ነገሩ (Fol. 142 a. 2.) ት ፡ ፩ሰምዕታት ። እሙናን ፡ እሙ ንቱ ፡ በከመ ፡ ተብህ (Fol. 142 a. 3.) ለ ፡ በስምዐ ፡ ፪ወ ፫ይቄም ፡ ኵሉ ፡ ነገር ።

CHAPTER XCV.

ምዕራፍ ፡ ፺፭ ። ወእምድኅረዝ ፡ ነገር ፡ ኮነ ፡ ብእሲ ፡ ዘእምነገደ ፡ እልአደም ፡ ነቢየ ፡ ተንባላት ። ወሀለዎ ፡ ሕፃን ፡ ወልደ ፡ ፪አውራኀ ። ስሐቦ ፡ ዕለት ፡ ወቀጸበቶ ፡ ምሕረት ፡ ወተናገረ ፡ ዝኩ ፡ ወልዱ ፡ ከመ ፡ ዘልሂቅ ። ወይቤሎ ፡ ለአቡሁ ፡ ኦአባ ፡ ርኢኩ ፡ ብእሲ ፡ ቀዊሞ ፡ ከመ ፡ አምደ ፡ ብ (Fol. 142b. 1.) ርሃን ፡ ወይቤለኒ ፡ በሎ ፡ ለአቡከ ፡ ሑር ፡ ምድረ ፡ ሸዋ ። ወበሀየ ፡ ትረክብ ፡ መድኃኒተ ፡ ነፍስከ ። ወሰመየ ፡ ሊተ ፡ ስሞ ፡ እንዘ ፡ ይብል ፡ ተክለ ፡ ሃይማኖት ፡ አነ ፡ ነዓ ፡ ኀቤየ ፡ ፍጡነ ፡ ይቤለከ ። ወሰሚዖ ፡ ዘንተ ፡ ዐበየ ፡ ወደገመ ፡ ነጊሮቶ ፡ ወኢፈተወ ። ወሠለሰ ፡ ዓዲ ፡ ወኢለበወ ፡ ወአስተርአዮ ፡ ለውእቱ ፡ ብእሲ ፡ ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ዝኩ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብርሃናዊ ፡ በከመ ፡ አስተርአዮ ፡ ቀዳሚ ፡ ለወ (Fol. 142b. 2.) ልዱ ። ወይቤሎ ፡ ለምንት ፡ ተዐቢ ፡ ዘይቤለከ ፡ ወልድከ ፡ ሕፃን ። ወይቤ ፡ ምንት ፡ እግዚኦ ፡ ዘዐበይኩ ፡ ወይቤሎ ፡ ኢይቤለከኑ ፡ ፃእ ፡ ምድረ ፡ ሸዋ ። ወበሀየ ፡ ትረክብ ፡ መድኃኒተ ፡ ነፍስከ ። ወስምየሂ ፡ ኢነገርኩከኑ ፡ ወይቤ ፡ እንዘ ፡ ይርዕድ ፡ እወ ፡ እግዚእየ ። ካዕበ ፡ ይቤሎ ፡ አንተኑ ፡ እግዚእየ ፡ ዘትሰመይ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እወ ፡ አነ ፡ ውእቱ ፡ ገብሩ ፡ ለኢየሱስ ፡ ክርስቶስ ፡ ዘትክህዶ ፡ አንተ ፡ (Fol. 142b. 3.) ወይእዜኒ ፡ ኢተአምንኑ ፡ በአምላኪየ ። ወሚመ ፡ እቀትለከ ፡ በዝየ ፡ ወይቤሎ ፡ እንዘ ፡ ይፈርህ ፡ እምትቀትለኒሰ ፡ አአምን ፡ በአምላክከ ፤ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተንሢአከ ፡ በጽባሕ ፡ ወነሢአከ ፡ ብእሲተከ ፡ ወወልደከ ፡ ነዓ ፡ እስከ ፡ ምድረ ፡ ፈጠጋር ። ወበሀየ ፡ ትረክበኒ ። ወይቤሎ ፡ እግዚኦ ፡ ኢየአምር ፡ ፍኖቶ ። ወይቤሎ ፡ ለእመ ፡ አመንከ ፡ በአምላኪየ ፡ ውእቱ ፡ ያበጽሐከ ፡ ሀየ ። ወዘንተ ፡ (Fol. 143a. 1.) ብሂሎ ፡ ተሰወረ ፡ እምኔሁ ፤ ወነቅሐ ፡ በድንጋጼ ፡ እምንዋሞሙ ። ወነገራ ፡ ለብእሲቱ ፡ ኵሎ ፡ ዘርእዮ ። ወትቤሎ ፡ ምንተ ፡ ትገብር ፡ ወይቤላ ፡ አንሰ ፡ አሐውር ፡ ለእመ ፡ ፈቀድኪኒ ፡ ንዒ ፡ ምስሌየ ። ወእመ ፡ አኮ ፡ ሁቢኒ ፡ ወልድየ ፡ ዘኮነኒ ፡ መራሒ ፡ ሕይወት ፡ ወትቤሎ ፡ አነኒ ፡ ኢይትፈለጥ ፡ እምኔከ ፡ ፈቃደ ፡ እግዚእ ፡ ለይኩን ፤ ወነሢአሙ ፡ ሕፃነ ፡ ወሖሩ ፡ ኀቡረ ፡ ወኀደጉ ፡ ቤቶሙ ፡ ርኅወ ፡ ወኢነሥኡ ፡ ምንተኒ ፡ ዘ (Fol. 143a. 2.) ኮነ ፡ እምቤቶሙ ፡ ዘእንበለ ፡ አሣዕን ፡ ባሕቲቱ ። ወእንዘ ፡ ይዜይንዉ ፡ በእንተ ፡ ራእይ ፡ ዘአስተርአዮ ፡ ኢያእመርዎ ፡ ለፍኖት ፡ ዘከመ ፡ ሖሩ ። ወበጽሑ ፡ በአሐቲ ፡ ዕለት ፡ እምደዋሮ ፡ እስከ ፡ ፈጠጋር ፤ ወሰምዑ ፡ በሀየ ፡ እንዘ ፡ ያዘምሩ ፡ ሰብእ ፡ በስመ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተስእልዎሙ ፡ ለሰብአ ፡ ሀገር ። ወይቤልዎሙ ፡ ምንት ፡ ስማ ፡ በዛቲ ፡ ሀገር ። ወይቤልዎሙ ፡ ፈጠጋር ፡ ወአ (Fol. 143a. 3.) ንከሩ ፡ ብጽሐቶሙ ፤ ወተስእልዎሙ ፡ ኀበ ፡ የኀድር ፡ ብእሲ ፡ እግዚአብሔር ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወነገርዎሙ ፡ ወበጺሖሙ ፡ ኀቤሁ ፡ ሰገዱ ፡ ቅድሜሁ ፤ ወነገርዎ ፡ ኵሎ ፡ ምክንያተ ፡ ምጽአቶሙ ። ወይቤሎሙ ፡ ማእዜ ፡ ተንሣእክሙ ፡ እምብሔርክሙ ። ወይቤልዎ ፡ ዮም ፡ በጽባሕ ። ወሰብሐ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእግዚአብሔር ፡ ዘይፈቅድ ፡ መድኀኒተ ፡ ለውሉደ ፡ ሰብእ ፡ ወ (Fol. 143b. 1.) ይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ። መኑ ፡ አመረክሙ ፡ ፍኖተ ፡ ዛቲ ፡ በዐት ። ወይቤልዎ ፡ ዜነውነ ፡ ሰብአ ፡ ፈጠጋር ። ወእምዝ ፡ ይቤሎሙ ፡ ተአምኑኑ ፡ በኢየሱስ ፡ ክርስቶስ ፡ ዘተወልደ ፡ እማርያም ፡ ድንግል ፡ ለአድኅኖ ፡ አዳም ፡ ወደቂቁ ፤ ወይቤልዎ ፡ እወ ፡ ነአምን ፡ በኵሉ ፡ ዘትቤለነ ። እስመ ፡ ዐቢይ ፡ ነቢይ ፡ አንተ ። ወአጥመቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ። ወሰመዮ ፡ (Fol. 143b. 2.) ለአቡሁ ፡ ተስፋ ፡ ሕፃን ። ወለወልዱኒ ፡ ሰመዮ ፡ ቂርቆስ ፡ ወለብእሲቱ ፡ ሰመያ ፡ ኢየሉጣ ። ወመጠዎሙ ፡ እምሥጢር ፡ ቅዱስ ። ወመሀሮሙ ፡ ኵሎ ፡ መጻሕፍተ ፡ ቤተ ፡ ክርስቲያን ። ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ አልበሶሙ ፡ አልባሰ ፡ ምንኵስና ። ወነበሩ ፡ እንዘ ፡ ይጸመዱ ፡ ለቃሉ ። ወእምዝ ፡ ተመይጠ ፡ ተስፋ ፡ ሕፃን ። ወወረደ ፡ ብሔረ ፡ ተንባላት ፡ ወሜጠ ፡ ብዙኃነ ፡ እምኔሆሙ ፡ ውስተ ፡ አም

ልከ ፡ እግዚአብሔ (Fol. 143b. 3.) ር ፡ እንዘ ፡ ይብል ፡ ሕገ ፡ ዚአነሰ ፡ ሐሰት ፡ ውእቱ ፡ ወሕገ ፡ ክርስቲያን ፡ ጽድቅ ፡ ውእቱ ። ወኮኑ ፡ የአምንዎ ፡ እስመ ፡ ነቢዮሙ ፡ ውእቱ ፡ ወእምኔሆሙ ፡ ፍጥረቱ ፡ ወያጠምቆሙ ፡ በአሐቲ ፡ ዕለት ፡ በ፱ወበ፫፻ ። ወእምዝ ፡ ተመይጠ ፡ ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሐይወ ፡ ኵሎ ፡ መዋዕለ ፡ ሕይወቱ ፡ እንዘ ፡ ያሠምሮ ፡ ለእግዚአብሔር ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለ ፤ ዓ ፤ አ ።

CHAPTER XCVI.

(Fol. 144a. 1.) ምዕራፍ ፡ ፺፮ ። ወበውእቱ ፡ መዋዕል ፡ ወፅአ ፡ ጳጳስ ፤ ዘስሙ ፡ አባ ፡ ዮሐንስ ፡ ወለአከ ፡ ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብል ፡ አስተብቍዕ ፡ ቅድስናከ ፡ ወሃይማኖተከ ፡ ከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ናስተራትዕ ፡ ሃይማኖተ ፡ ሃይማ (Fol. 144b. 2.) ኖተ ፡ ወንሚም ፡ ቀሳውስተ ፡ ወዲያቆናት ፡ እስመ ፡ ኪያከ ፡ አልሐቀ ፡ እግዚአብሔር ፡ ከመ ፡ ትኩን ፡ መምህረ ፡ ለአሕዛብ ፤ ወለዘ፡ልነ ፡ አበ ፡ ወይቤሎሙ ፡ አቡ (Fol. 144a. 3.) ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለላእካን ፡ ምንት ፡ አነ ፡ ነዳይ ፡ አስተራትዕ ፡ ሃይማኖተ ፡ ምስለ ፡ ጳጳስ ፤ ወባሕቱ ፡ ተንሥኡ ፡ ንሑር ፡ ከመ ፡ ንትባረክ ፡ እምኔሁ ፡ ወነሥአ ፡ ውእተ ፡ መጽሐፈ ፡ ዘሢመተ ፡ ክህነት ፤ ወቅብአ ፡ ሜሮን ፡ ዘአምጽአ ፡ ሎቱ ፡ ቅዱስ ፡ ሚካኤል ፡ አመ ፡ ቀደሰ ፡ ታቦተ ፡ ወሤመ ፡ ቀሳውስተ ፡ ወዲያቆናተ ፡ በምድረ ፡ ዳሞት ፤ ወሖሩ ፡ ምስሌሁ ፡ ላእካኒሁ ፤ ወነገርዎ ፡ ለጳጳስ ፡ በእንቲአሁ ፡ ወወፅአ ፡ አባ ፡ ዮሐንስ ፡ (Fol. 144b. 1.) ከመ ፡ ይትቀበሎ ፡ በፍሥሐ ፡ ወርእዮ ፡ ኪያሁ ፡ ሰገደ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምርኁቅ ። ጳጳስኒ ፡ ሰገደ ፡ ሎቱ ፡ ወተአምኁ ፡ በአምኃ ፡ መንፈሳዊት ። ወጦቀ ፡ አፍቀሮ ፡ ጳጳስ ፡ ወአክበሮ ። ወይቤሎ ፡ ባርክኒ ፡ አባ ፡ ብእሴ ፡ እግዚአብሔር ፤ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢመፍትው ፡ ከመ ፡ እባርክ ፡ ጳጳስ ። ወባሕቱ ፡ ርቱዕሰ ፡ ሊተ ፡ ከመ ፡ ትባርከኒ ፡ አንተ ። ወዘ (Fol. 144b. 2.) ንተ ፡ ብሂሎ ፡ ዐበዩ ፤ ወእምድኅረ ፡ ብዙኅ ፡ ኃሥሥ ፡ ባረከ ፡ ጳጳስ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ኩን ፡ ኤጲስ ፡ ቆጶሰ ፡ በመንፈቀ ፡ ኢትዮጵያ ። ወአነ ፡ እከውን ፡ በመንፈቃ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢይደልወኒ ፡ ዝንቱ ፡ ግብር ፡ ለግዩር ፡ እመሰ ፡ እፈቅድ ፡ ዘንተ ፤ ቀዲሙኒ ፡ ተበዋሐኩ ፡ እምኀበ ፡ እግዚአብሔር ። ወፈነወ ፡ ሊተ ፡ በእደ ፡ መልአኩ ፡ መጽሐፈ ፡ ሢመተ ፡ ክህነ (Fol. 144b. 3.) ት ፡ ወቅብዓ ፡ ሜሮን ፤ ወአርአዮ ፡ ኪያሆሙ ። ወይቤሎ ፡ ነዮሙ ፡ እሉ ፡ ወወሀበ ፡ ሎቱ ። ወሰገደ ፡ አባ ፡ ዮሐንስ ፡ ወተመጠወ ፡ እምኔሁ ፡ ወአንበሮሙ ፡ ምስሌሁ ። ወነበሩ ፡ እንዘ ፡ ይትናገሩ ፡ ነገረ ፡ እግዚአብሔር ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ፈንወኒ ፡ እእቱ ፡ በአትየ ። ወይቤሎ ፡ ጳጳስ ፡ አሆ ፡ በለኒ ፡ ወንበር ፡ ምስሌየ ፡ ወአበዩ ፡ ወበፈቃደ ፡ እግዚአብሔር ፡ ኀደጎ ፡ ጳጳሰ ። ዳእሙ ፡ (Fol. 145a. 1.) ይቤሎ ፡ ባርከኒ ፡ አባ ፤ ወተዘከረኒ ፡ በጸሎትከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እግዚአብሔር ፡ ዘጸውዓኒ ፡ እምክር (Fol. 145a. 2.) ሥ ፡ እምየ ፡ ያርትዕ ፡ ጽጽስናከ ፡ ዘበሕጉ ፡ ወይዕቀብከ ፡ በሥርዓቱ ፡ እስከ ፡ ለዓለም ። ወአስተፋነዎ ፡ ጳጳስ ፡ ወአተወ ፡ በአቶ ፡ በስላም ።

CHAPTER XCVII.

(Fol. 145a. 3.) ምዕራፍ ፡ ፺፯ ። ወበአሐቲ ፡ ዕለት ፡ ረድኡ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ረከበ ፡ ወልደ ፡ ሐረስ ። ወጕየ ፡ ፈሪሆ ፡ ወዴገኖ ፡ ረድእ ። ወይቤሎ ፡ ኢትፍራህ ፡ አነሂ ፡ ከማከ ፡ ሰብእ ። ወቆመ ፡ ሎቱ ፡ ወተናገሮ ። ወይቤሎ ፡ ምንት ፡ አንትሙ ፡ ወይቤሎ ፡ ረድእ ፡ ንሕነ ፡ አግብርቲሁ ፡ ለእግዚአብ

ሔር ፤ ወሀሎ ፡ አቡየ ፡ ውስተ ፡ ጸላእት ። ዉኵሉ ፡ ይ
ገኒ ፡ ሎቱ ፡ አንተሂ ፡ ነዓ ፡ ወተጋነይ ፡ ቅድሜሁ ፤ ወ
ይሁበከ ፡ መድኃኒተ ፡ ነፍስከ ፡ (Fol. 145b. 1.) ወይቤ
ሎ ፡ ጌሠመ ፡ ንትራከብ ፡ ዝየ ፡ ወሖረ ። ወአቲዎ ፡ ረ
ድእ ፡ ነገሮ ፡ ዘንተ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወባረከ ፡ ላዕሌሁ ። ወይቤሎ ፡ ከመዝ ፡ በሎ ፡
ወትረ ፡ ወአምጽአ ፡ ኀቤየ ። ወከዕበ ፡ ይቤ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ምንት ፡ ተረፈት
ኒ ፡ ዛሀገር ፡ እንዘ ፡ አዐውድ ፡ ኵሎ ፡ በሐውርት ፤ ወ
አጠፋእ ፡ መናፍስተ ፡ ርኩሳነ ። ባሕቱ ፡ አእመረ ፡
እግዚአብሔር ፡ ከመ ፡ ምድረ ፡ ግራርያ ፡ ትከውን ፡
ተፍጻሜተ ፡ ስብከትየ ፡ (Fol. 145b. 2.) ወዝ ፡ መቃብር
የ ። ወበሳኒታ ፡ ወፅአ ፡ ረድእ ፡ ወረከቦ ፡ ለብእሲ ፡ በ
ከመ ፡ ተዓደሙ ። ወይቤሎ ፡ ረድእ ፡ ትመጽእኑ ፡ ወ
ይቤሎ ፡ ዮምሰ ፡ እፈርህ ፡ ከመ ፡ ኢትብልዐኒ ፡ ለእ
መ ፡ ኮንክሙ ፡ ትበልዑ ፡ ሰብአ ። ወይቤሎ ፡ ረድእ ፡
ንሕነሰ ፡ ኢንበልዕ ፡ ኢትፍራህ ። ወይቤሎ ፡ ይእዜ
ሰ ፡ እፈርህ ፡ ጌሠመ ፡ እመጽእ ፡ ነሢእየ ፡ ቀስትየ ።
ወሖረ ፡ ወጸቢሖ ፡ መጽአ ፡ ነሢኦ ፡ ቀስቶ ፡ ወኵናቶ ።
ወረከቦ ፡ ለረድእ ፡ ኀበ ፡ አንቀጸ ፡ (Fol. 145b. 3.) በዐ
ት ። ወነገረ ፡ ሎቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወወፅአ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወሰበ ፡ ርእየ ፡ ገጸ ፡ ደንገፀ ፡ ውእቱ ፡ ብእሲ ፤ ወወድ
ቀ ፡ ውስተ ፡ ምድር ፡ ወተቀጥቀጠ ፡ ቀስቱ ፡ ወኵና
ቱ ። ወአተበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ላ
ዕሌሁ ፡ ወአንሥኦ ፡ ወይቤሎ ፡ ምንት ፡ ኮንከ ፡ ዘት
ደነግፅ ፡ ወአኀዘ ፤ ወአንበሮ ፡ ወይቤሎ ፡ ኢትፍራህ ።
ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለረድ
እ ፡ አም (Fol. 146a. 1.) ጽእ ፡ ሎቱ ፡ ዘይሰቲ ፡ ወቀድ
ሐ ፡ ማየ ፡ ወአምጽአ ፡ ሎቱ ፡ ወባረከ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ላዕሌሁ ፡ ወኮነ ፡ ምዝረ ፡ ጥዑ
መ ። ወወሀቦ ፡ ከመ ፡ ይስተይ ፡ ወይቤ ፡ ኢይሰቲ ፡ ለ
እመ ፡ ኢሰትየ ፡ ረድእከ ። እስመ ፡ ተሐዘበ ፡ ከመ ፡
ይመውት ፡ በሰትዮቱ ፡ ወአዘዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ለረድኡ ፡ ከመ ፡ ይስተይ ፡ ሎቱ ፡ እ
ስመ ፡ ጽባሐ ፡ ዓርብ ፡ ውእቱ ፡ አሚሃ ። ወይቤሎ ፡ ረ
ድእ ፡ እሮኑ ፡ እሰቲ ፡ አባ ፡ በዕለተ ፡ ዓር (Fol. 146a. 2.)
ብ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
አኮኑ ፡ ፍቅር ፡ የዐቢ ፡ እምነ ፡ ጾም ፡ ወሰቲዮ ፡ አስተ
ዮ ፡ ለውእቱ ፡ ብእሲ ፡ ወተፈሥሐ ፤ ወይቤሎ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነዓ ፡ ኀቤየ ፡ ዘልፈ ፡
ወከመዝ ፡ እሁበከ ፡ ወይቤሎ ፡ አሆ ፡ ወሖረ ። ወበሳ
ኒታ ፡ መጽአ ፡ ውእቱ ፡ ብእሲ ፡ ዘሐረስ ፤ ወወሀቦ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በከመ ፡ ትማል
ም ፡ ወአስተዮ ። ወለለይበርክ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ማየ ፡ ይ (Fol. 146a. 3.) ከውን ፡ ምዝ
ረ ። ወቦ ፡ ኀበ ፡ ይከውን ፡ ሀሊበ ። ወበዘከመዝ ፡ ግ
ብር ፡ ሜጠ ፡ ለውእቱ ፡ ብእሲ ፡ መንገለ ፡ አሚነ ፡ ክ
ርስቶስ ፤ ወተጠምቀ ፡ በእደዊሁ ። ወነበረ ፡ ምስሌ
ሁ ፡ ወእምድኅረ ፡ ህቅ ፡ መንኰሰ ። ወኮነ ፡ ሠናየ ፡
በኵሉ ፡ መዋዕለ ፡ ሕይወቱ ።

CHAPTER XCVIII.

(Fol. 146b. 1.) ምዕራፍ ፡ ፺፰ ። ወእምዝ ፡ አደመ ፡
ዝኩ ፡ ሐረስ ፡ አቡሁ ፡ ለወልድ ፡ ዘሄዶ ፡ አቡነ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ብዙኃነ ፡ መሠርያነ ፡ እምድረ ፡ ጐዠ
ም ፤ ወእምድረ ፡ የብራቅይ ፡ ከመ ፡ ይትራድእዎ ፡ ለ
ቀቲሎቱ ፤ ወመጽኡ ፡ ኵሎሙ ፡ ወይቤልዎ ፡ በምን
ት ፡ ጸዋዕከነ ። ወይቤሎሙ ፡ መጽአ ፡ ፩ብእሲ ፡ እኩ
ይ ፡ ወሰደደኒ ፡ እማኅደርየ ፡ ወሄደኒ ፡ ወልድየ ፤ ወስ
ዕንኩ ፡ ተቃትሎቶ ፡ በምንትኒ ፡ ወበበይነዝ ፡ ጸዋዕ
ኩክሙ ፡ ከመ ፡ ትት (Fol. 146b. 2.) ራድኡኒ ፡ ለቀቲ
ሎቱ ። ወይቤሉ ፡ እለ ፡ ምድረ ፡ የብራቅይ ፤ ወይኬ ፡
ንሕነ ፡ ለእመ ፡ ኮነ ፡ ውእቱ ፡ ብእሲ ፡ ዘአስጠሞ ፡ ለ
ንጉሠ ፡ መሠርያን ፡ ዐቢይ ፤ እመሰ ፡ ኮነ ፡ ውእቱ ፡
ኢንክል ፡ ቀቲሎቶ ፡ በምንትኒ ። ወባሕቱ ፡ ኢታጥ
ፍኡነ ፡ በከንቱ ፡ ወእለ ፡ ጐዠርም ፡ ይቤሉ ፡ መኑ ፡ ይ
ክለነ ፡ እንዘ ፡ አልባሲነ ፡ እሳት ፤ ወአፍራሲነ ፡ እሳት ፡
ወንትሜሰል ፡ በመባርቅት ። ወዘንተ ፡ ብሂሎሙ ፡ ሶ
በ ፡ ኮነ ፡ ምሴተ ፡ ተጋብኡ ፡ ኵሎሙ ፡ ታሕተ ፡ ጸላ
እቱ ፡ (Fol. 146b. 3.) ለቅዱስ ፡ ወወጠኑ ፡ ገቢረ ፡ እከዮ

ሙ ፤ መንፈቆሙ ፡ ያበጕሑ ፡ እሳተ ፡ እምአፉሆሙ ፤
ወመንፈቆሙ ፡ ይነብሑ ፡ ከመ ፡ አናብስት ፡ ወድብ
ት ። ወቦ ፡ እምኔሆሙ ፡ እለ ፡ ይትፋጸዩ ፡ ከመ ፡ አክ
ይስት ፡ ወይኬልሁ ፡ ከመ ፡ ቃቍራት ፡ ወሆባያት ፤ ወ
ርኢዮሙ ፡ አርዳኢሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ይቤሉ ፡ ምንትኑ ዝ ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተማከሩ ፡ ኵሎሙ ፡ ገበር
ተ ፡ ዓመፃ ። ከመ ፡ ይትገ (Fol. 147 a. 1) ረሙ ፡ ላዕሌ
ነ ፤ ወይቤልዎ ፡ አይቴ ፡ ንጕይይ ፡ አባ ፤ እስመ ፡ ና
ሁ ፡ መጽኡ ፡ ከመ ፡ ይብልዑነ ። ወይቤሎሙ ፡ ምን
ትኑ ፡ ያፈርሃክሙ ፡ ተወከሉ ፡ በእግዚአብሔር ፡ ከ
መ ፡ ትድኃኑ ፤ እሙንቱሰ ፡ እኩያን ፡ በጽሑ ፡ ኀበ ፡
ጸላእቱ ። ወፈቀዱ ፡ ይገንጽሉ ፡ አዕባነ ፡ ዲቤሁ ። ወ
ተረሲዮ ፡ አቡነ ፡ በኃይለ ፡ መንፈስ ፡ ቅዱስ ፡ ወፅአ ፡
አፍአ ፡ ኀቤሆሙ ፤ ወርእዮሙ ፡ እንዘ ፡ ይትሀወኩ ፡
ከንቶ ። ወቦአ ፡ ማዕከሌሆሙ ፡ ወከል (Fol. 147 a. 2.)
ሀ ፡ በዐቢይ ፡ ቃል ፡ ወይቤ ፡ እኤዝዘኪ ፡ ምድር ፡ በ
ቃለ ፡ እግዚአብሔር ፡ ዘእሰብክ ፡ በስሙ ፡ ታርኅዊ ፡
አፉኪ ፤ ከመ ፡ ተኃጢዮሙ ፡ ለእሉ ፡ ገበርተ ፡ ዓመ
ፃ ፤ ወበጊዜሃ ፡ ተሠጥቀት ፡ ምድር ። ወውኅጠቶሙ ፡
ለኵሎሙ ። ወብዙኃን ፡ እሙንቱ ፡ እለ ፡ አልቦሙ ፡
ኍልቍ ። ወወፅአ ፡ ስሙዓቱ ፡ ለዝንቱ ፡ ነገር ፡ ውስ
ተ ፡ ኵሉ ፡ በሐውርተ ፡ ሸዋ ። ወበእንተ ፡ ዝንቱ ፡ ከ
ኑ ፡ ዕሡራነ ፡ በሐብለ ፡ ፍቅሩ ፡ ለአቡነ ፡ ቅዱስ ፡ ተ
(Fol. 147 a. 3.) ክለ ፡ ሃይማኖት ፡ ወከኑ ፡ ቅኑያነ ፡ ለቃ
ለ ፡ ምህሮሁ ። ወፈድፋደሰ ፡ ምድረ ፡ ግራርያ ። ወእ
ለ ፡ ኢየአምሩ ፡ ሰብእ ፡ ነዓውያነ ፡ አራዊት ፡ ምጽአ
ቶ ፡ ለቅዱስ ፡ ፈቀዱ ፡ ይንድፍዎሙ ፤ ሶበ ፡ ርእይዎ
ሙ ፡ በካልእ ፡ ልብሰት ፡ ዘኢየአምሩ ፡ እምቅድመ ፤
አሚሃ ፡ ወቀዊሞሙ ፡ መትሕቴሁ ፡ ከልሁ ፡ እምርኁ

ቅ ። ወይቤልዎሙ ፡ ምንትኑ ፡ አንትሙ ፡ ወምንትኑ ፡
ግብርክሙ ። ሰብእኑ ፡ አንትሙ ፡ አው ፡ ካልእ ፤ ወ
ይቤልዎሙ ፡ አር (Fol. 147 b. 1.) ዳኢሁ ፡ ለአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ እወ ፡ ንሕነ ፡ ከማክሙ ፡ ሰብ
እ ፡ ወአዘዘሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለ
አርዳኢሁ ፡ ከመ ፡ ይትናገርዎሙ ፡ በየውሃት ፡ ይም
ጽኡ ፡ ኀቤሁ ፡ ወያሥግሮሙ ፡ በትምህርቱ ። ወቀረ
በሙ ፡ እሙንቱ ፡ ሰብእ ፡ ኢቦኡ ፡ ኀበ ፡ ሀሎ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምፍርሀት ፡ ወሖሩ ፡
እብያቲሆሙ ። ወበሳኒታ ፡ መጽኡ ፡ ወተናገርዎሙ ፡
አርዳኢሁ ፡ በሠናይ ፡ ወእ (Fol. 147 b. 2.) ንዘ ፡ የኃይ
ጥዎሙ ፡ አምጽእዎሙ ፡ ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ ወንዋየ ፡ ሀቅሎሙ ፡ እኍዝ ፡ ውስተ ፡ እ
ደዊሆሙ ። ወተናገሮሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ እንዘ ፡ ይብል ፡ ኢትፍርሁ ፡ እምኔየ ፡ አ
ነሂ ፡ ከማክሙ ፡ ሰብእ ፡ ወበፈቃደ ፡ ልዑል ፡ ጥዕመ ፡
ነገሩ ፤ ውስተ ፡ ልበሙ ፡ ወሖሩ ፡ ተባሪኮሙ ፡ እምኔ
ሁ ። ወዓዲ ፡ ገብኡ ፡ ኀቤሁ ፡ በበንስቲት ፡ ወተላመ
ድዎ ፤ ወአዘዘ ፡ የሀብዎሙ ፡ ዘይበልዑ ፡ (Fol. 147 b. 3.)
ወፈርሁ ፡ በተሐዝቦ ፡ ከመ ፡ ኢይሙቱ ፡ በበሊዕ ።
ወአቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አዘዘ ፡ ለረድ
እ ፡ ይብላዕ ፡ በቅድሜሆሙ ። ወበሊዖ ፡ ረድእ ፡ በ
ልዑ ፡ እሙንቱሂ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ንዑ ፡ ኀቤየ ፡ ኵሎ ፡ አሚረ ። ወይ
ቤልዎ ፡ እሆ ፡ ወይመጽኡ ፡ ምስለ ፡ አብያጺሆሙ ፡
ወእንተ ፡ ጸብሐት ፡ ይትዌሰኩ ፡ እለ ፡ ይሰምዑ ፡ ነገ
ሮ ፡ ወይትዌከፉ ፡ ትምህርቶ ፤ ወበበይነዝ ፡ ተለው
ዎ ፡ ብዙኃን ፡ እደ ፡ ወ (Fol. 148 a. 1.) አንስት ፤ ወቦ ፡
እለ ፡ ኮኑ ፡ ፍጹማነ ፡ በሃይማኖት ። ወቦ ፡ እ (Fol.
148 a 2.) ለ ፡ ኮኑ ፡ መነኮሳተ ፡ ወመነኮሳይያተ ።

CHAPTER XCIX.

(Fol. 148 a. 1.) ምዕራፍ ፡ ፺፱ ። ወበ፩እመዋዕል ፡ መጽ
አ ፡ ብእሲ ፡ ባዕል ፡ ዘይሔውጸ ፡ ዘልፈ ፤ ወነገሮ ፡ ለአቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ሀሎ ፡ ፩መሠርይ ፡
በምድረ ፡ ጀማ ። ወሖረ ፡ እንዘ ፡ ይመርሆ ። ወረከቦ ፡
አቡነ ፡ ቅዱስ ፡ ለዝኩ ፡ መሠርይ ፡ ወእ (Fol. 148 a. 3.)
ተበ ፡ ላዕሌሁ ፡ ወጐየ ፡ ኀፊሩ ፡ ኀዲጎ ፡ ብእሲቶ ። ወ
አኀዛ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለብእሲ
ቱ ፡ ወአምጽአ ፡ ውስተ ፡ ማኅደሩ ፡ ወመሀራ ፡ ቃለ ፡
ሃይማኖት ። ወረሰያ ፡ መሃይምተ ፡ ወአልበሳ ፡ ልብ
ሰ ፡ ምንኵስና ። ወተሰምዐ ፡ ዝንቱ ፡ ነገር ፡ በኀበ ፡

ኵሉ ፥ መካናት ፡ ወሰብእ ፡ እለ ፡ ውስቴቶን ፡ ከንዎ ፡
መሃይምናነ ፡ በእንተዝ ። ወካዕበ ፡ መጽኡ ፡ ብዙኃ
ን ፡ አጋንንት ፡ ኀበ ፡ አንቀጸ ፡ በአት ፡ እንዘ ፡ ይኬል
ሑ ፤ (Fol. 148b. 1.) ወድምጸሙሰ ፡ ከመ ፡ ድምፀ ፡ አ
ፍራስ ፡ ብዙኃ ፡ ዘዕለተ ፡ ፀብዕ ፤ ወአድለቀልቀት ፡
መካነ ፡ ጸላእት ፡ እምድምፀ ፡ ሁከቶሙ ። ወአርዳኢ
ሁሰ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ደንገፁ ፡
ጥቀ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
አእመረ ፡ ከመ ፡ አጋንንት ፡ እሙንቱ ፡ ወይቤሎሙ ፡
ኢትፍርሁ ፡ ደቂቅየ ። ወወፅአ ፡ አፍአ ፡ ኀቤሆሙ ፡
ወአተበ ፡ ላዕሌሆሙ ፤ ወተዘርዉ ፡ ኵሎሙ ፡ እንዘ ፡
ይብሉ ፡ ሞእከነ ፡ ወአስተኃፈረ (Fol. 148b. 2.) ከነ ። ወ
ዘንተ ፡ ቃለ ፡ ሰምዑ ፡ አርዳኢሁ ፡ ወአቡነሰ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ገረሞሙ ፡ ለአጋንንት ፡ ወ
ተኃየሎሙ ፡ ፈድፋደ ፡ ወኃጥኡ ፡ (Fol. 148b. 3.) ዘ
ይሬስዩ ፡ ወእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ኮነ ፡
ይትራድአ ፡ በኵሉ ፡ ዘሐለየ ፡ ወኢይፈርህ ፡ እምሰ
ይጣናት ።

CHAPTER C.

(Fol. 149a. 1.) ምዕራፍ ፡ ፻ ። ወበአሐቲ ፡ ዕለት ፡ እ
ንዘ ፡ ሀሎ ፡ በጸሎቶ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ መጽአ ፡ ዐቢይ ፡ ከይሲ ፡ ዘ፷አቅርንቲሁ ፡ በአ
ምሳለ ፡ ወርቅ ፡ ወፈቀደ ፡ የኀጦ ፡ ለአቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወአተበ ፡ ላዕሌሁ ፡ በትእምርተ ፡
መስቀል ፤ ወተሠጥቀ ፡ እምላዕሉ ፡ እስከ ፡ ታሕቱ ፤
ወጸውዖ ፡ ለረድኡ ፤ ወይቤሎ ፡ ነጽር ፡ ኀበ ፡ ከይሲ ፡
ወርኢዮ ፡ ረድእ ፡ ደንገፀ ፡ ጥቀ ። ወይቤሎ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እስኩ ፡ ስፍ (Fol. 149a. 2.)
ሮ ፡ ወአእምር ፡ መጠኖ ፡ ወሰፈሮ ፡ ወኮነ ፡ ፷በእመ
ት ። ወጸርኃ ፡ ሰይጣን ፡ እምርኁቅ ፡ እንዘ ፡ ይብል ፤
አንተ ፡ ብእሲ ፡ እኩይ ፡ አንጠይከኒ ፡ በውስተ ፡ ኵ
ሉ ፡ መካን ። ወእምይእዜሰ ፡ ኅደጉ ፡ ለከ ፡ ኵሎ ፡ አ
ድያማተ ፡ ሸዋ ። ወዘንተ ፡ ብሂሎ ፡ ጠፍአ ፡ ከመ ፡
ጢስ ። ወእምይእቲ ፡ ዕለት ፡ ኀደገ ፡ ሰይጣን ፡ አመ
ክሮቶ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ለደቂቁ ፡ ርኢክሙኑ ፡ ትምይንቶ ፡ ለሰይጣን ፡
ዘ (Fol. 149a. 3.) አኅሠሮ ፡ እግዚአብሔር ፡ ዮም ፡ በእ
ዴየ ። ወእምይእዜሰ ፡ አልቦቱ ፡ ክሂል ፡ ላዕለ ፡ ዛቲ ፡
መካን ፤ ወይእዜኒ ፡ እነግረክሙ ፡ ዘይቤለኒ ፡ እግዚእ
የ ፡ ኢየሱስ ፡ ክርስቶስ ፤ ንግሮሙ ፡ ለደቂቅከ ፡ እን
ዘ ፡ ትብል ። እስመ ፡ ኵሉ ፡ ክርስቲያናዊ ፡ ዘጸውዐ ፡
ስመከ ፤ ወዘገብረ ፡ ተዝካረከ ፡ ይሠረይ ፡ሎቱ ፡ ኃ
ጢአቱ ፤ ወይድኅን ፡ እምፃእረ ፡ ኵነኔ ፡ ወደይን ፡ ወ
ለዝንቱ ፡ ነገር ፡ ዕቀብዎ ፡ በልብክሙ ።

CHAPTER CI.

(Fol. 149b. 1.) ምዕራፍ ፡ ፻፩ ። ወእምድኅረዝ ፡ መ
ጽአ ፡ ፰ወልድ ፡ ለነቢር ፡ ታሕተ ፡ ጽላሎቱ ፡ ለአቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበጽሐ ፡ ኀበ ፡ አርዳ
ኢሁ ፡ ወአስተብቍዖሙ ፡ (Fol. 149b. 2.) ከመ ፡ ይንግ
ርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በእንቲአ
ሁ ። ወእሙንቱሰ ፡ ነበሩ ፡ ውስተ ፡ ግብረ ፡ እደዊሆ
ሙ ፡ ወይቤልዎ ፡ ተዓገሥ ፡ ንስቲተ ፡ እስከ ፡ (Fol.
149b. 3.) ንዜንዎ ፡ ለአቡነ ፡ ወአቲዎሙ ፡ ረስዕዎ ። ወ
በመንፈቀ ፡ ሌሊት ፡ ይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ለአርዳኢሁ ፡ ለምንት ፡ ረሳእክምዎ ፡
ለወልድ ፡ ዘመጽአ ፡ ኀቤየ ፤ ወኢነገርክሙኒ ፡ ምጽ
አቶ ። ወጸቢሐ ፡ ረከብዎ ፡ ዳኅነ ፡ ለውእቱ ፡ ወልድ ፡
ኀበ ፡ ኅደግዎ ፡ ትማልም ፡ ወአብእዎ ፡ ኀበ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእዮ ፡ ወአፍቀ
ሮ ፡ ጥቀ ። ወእምድኅረ ፡ ህቅ ፡ አልበሰ ፡ ልብሰ ፡
(Fol. 150a. 1.) ምንኵስና ። ወኮነ ፡ ተቃሐዊ ፡ በገድለ ፡
ዚአሁ ፡ ወሐዋሪ ፡ በፍኖቱ ። ወልድኒ ፡ ውእቱ ፡ ዘን
ቤ ፡ አቡነ ፡ ፊልጶስ ። ወዝንቱሰ ፡ አቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ኮነ ፡ ማኅደረ ፡ ለመንፈስ ፡ ተነብዮ ፡
ወያዜክሮሙ ፡ ለአርዳኢሁ ፡ ነገራተ ፡ ብዙኃተ ፡ ዘረ

ስዑ ። ወጸውዖ ፡ ሥዩመ ፡ ግራርያ ፡ ዘስሙ ፡ ዘርአ ፡
ሚካኤል ፡ ውእቱኬ ፡ ሰሜን ፡ ሰገድ ፡ ለአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ወወሰዶ ፡ ውስተ ፡ ደብር ፡ ል
ዑል ፡ ዘይ (Fol. 150 a. 2.) ሰመይ ፡ ቤራ ። ወሀሎ ፡ ህየ ፡
ብእሲ ፡ ዘእምሰብእ ፡ ሐረስ ፡ ወይሰግዱ ፡ ሎቱ ፡ ሰብ
አ ፡ ሀገር ። ወአምጽእዎ ፡ ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖት ፡ አተበ ፡ ላዕሌሁ ፡ ወኀደጎ ፡ መንፈስ ፡ ር
(Fol. 150 a. 3.) ኩስ ፡ ዘኀዱር ፡ ላዕሌሁ ። ወሞተ ፡ በ
ጊዜሃ ፡ ወኮነ ፡ ግርማ ፡ ዐቢይ ። ወበህየ ፡ ሐነጸ ፡ ቤ
ተ ፡ ክርስቲያን ፡ በስመ ፡ ቅዱስ ፡ መልከ ፡ ጼዴቅ ፤
ወድኅነት ፡ ይእቲ ፡ ሀገር ፡ በእደዊሁ ፡ በከመ ፡ ጽ
ሑፍ ፡ ዘይብል ፡ በኂሩተ ፡ ጻድቃን ፡ ትረትዕ ፡ ሀ
ገር ።

CHAPTER CII.

(Fol. 150 b. 1.) ምዕራፍ ፡ ፻፪ ። ወእምዝ ፡ ሐረ ፡ ው
እቱ ፡ መኰንን ፡ ምድረ ፡ ዓረብ ፡ ለፀቢዓ ፡ ፀሩ ፡ ለን
ጉሥ ። ወበህየ ፡ ሐመ ፡ ወተናገረ ፡ ወይቤ ፡ ናሁ ፡ መ
ጽአ ፡ ኀቤየ ፡ አቡየ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
እሬእዮ ፡ ገሀደ ፡ ወይቤሎሙ ፡ ለእለ ፡ ይቀውሙ ፡ ዐ
ውዶ ፡ ኢትሬእዩኑ ፡ ማዕጠንተ ፡ ወመስቀለ ፡ ዘውስ
ተ ፡ እደዊሁ ፤ ወካዕበ ፡ ይቤ ፡ ስብሐት ፡ ለእግዚአብሔ
ር ፡ ዘአርአየኒ ፡ ምሕረቶ ። ወዘንተ ፡ ብሂሎ ፡ አዕረ
ፈ ፡ በሰላም ። ወአእተዉ ፡ (Fol. 150 b. 2.) በድኖ ፡ ው
ስተ ፡ ሀገሩ ፤ ወተቀብረ ፡ ውስተ ፡ መቃብረ ፡ አበዊ
ሁ ፡ ለአቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮንዎ ፡ ሰ
ማዕተ ፡ ብዙኃን ፡ ቅዱሳን ፡ ከመ ፡ ይሔውጽ ፡ ደቂ
ቆ ፡ በጊዜ ፡ ዕረፍቶሙ ። ወካዕበ ፡ ተብህለ ፡ በእንቲ
አሁ ፡ እስመ ፡ ለኵሎሙ ፡ ነፍሳት ፡ እለ ፡ ይጼውዑ ፡
ስመ ፡ ዚአሁ ፤ እመኒ ፡ ጻድቅ ፤ ወእመኒ ፡ ኃጥእ ፡ ለ
ጻድቅኒ ፡ ኢያበውእዎ ፡ ውስተ ፡ ርስቱ ፡ ዘእንበለ ፡
ያብጽሕዎ ፡ ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወሶበ ፡ ር (Fol. 150 b. 3.) እየቶ ፡ እንትኩ ፡ ነፍስ ፡ ትጸ
ርሕ ፡ ኀቤሁ ፡ እንዘ ፡ ትብል ፡ አባ ፡ ወአቡየ ። ውእ
ቱኒ ፡ ያወሥእ ፡ እንዘ ፡ ይብል ፡ አቡኪ ፡ ነየ ፡ ወትሰ
ርር ፡ ይእቲ ፡ ነፍስ ፡ ወትረፍቅ ፡ ውስተ ፡ ሕፅኑ ። ወ
እምዝ ፡ ትበውእ ፡ ውስተ ፡ ርስታ ። ወለኃጥእ ፡ ኢ
ይወስድዎ ፡ ውስተ ፡ ሲኦል ፡ ዘእንበለ ፡ ያብጽሕዎ ፡
ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእ
የቶ ፡ ይእቲ ፡ ነፍስ ፡ ትጸርሕ ፡ ኀቤሁ ፡ እንዘ ፡ ትብል ፡
(Fol. 151 a. 1.) አባ ፡ ወአቡየ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀበ ፡ ይእቲ ፡ ነፍስ ፡ ለእመ ፡
ረከበ ፡ ባቲ ፡ ምግባረ ፡ ሠናየ ፡ አው ፡ በጸውዖ ፡ ሠ
(Fol. 151 a. 2.) ናይ ፡ ስመ ፡ አበው ፡ ወበጊዜ ፡ ተዝ
ካሩ ፡ ይስእል ፡ ላቲ ፡ ኀበ ፡ አምላኩ ፡ በከመ ፡ ኪ
ዳኑ ፤ ወይሬስያ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ።

CHAPTER CIII.

(Fol. 151 a. 3.) ምዕራፍ ፡ ፻፫ ። ወኮነ ፡ ተአምር ፡ በ
ውእቱ ፡ መዋዕል ። እስመ ፡ ወራዙት ፡ ወመነኮሳት ፡
ወውርዝዋት ፡ ወመነኮሳይያት ፤ ይሰክቡ ፡ ውስተ ፡ ፩
አራት ፡ ወኢይትአመር ፡ ግብረ ፡ ተባዕት ፡ ወአንስ
ት ፡ በሐልዮ ፡ ፍትወት ፡ እኪት ። እስመ ፡ ዝንቱ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አሠሮ ፡ ለሰይጣን ፡
ከመ ፡ ኢይግሥሦሙ ፡ ለደቂቁ ። ወሶበ ፡ ተንሥኡ ፡
እምስካቦሙ ፡ ለጸልዮ ፡ ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ይ
እኀዝ ፡ ብእሲ ፡ (Fol. 151 b. 1.) ልብሰ ፡ ብእሲት ፡ ወይ
ብል ፡ ዚአየ ፡ ውእቱ ። ወከማሁ ፡ ብእሲትኒ ፡ ትብ
ሎ ፡ ለብእሲ ፡ ወይሰሐቡ ፡ በበይናቲሆሙ ፡ በእንተ ፡
ዘአልቦ ፡ ላዕሌሆሙ ፡ ፍትወተ ፡ ኃጢአት ፡ ከመ ፡ ሕ
ፃናት ፡ ንዑሳን ። ወኢተሰምዐ ፡ ድምፅ ፡ ሕሱም ፡ ዘ
ያነውሮሙ ፡ ለመነኮሳት ፡ አምጣነ ፡ ሀሎ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብፁዓዊ ። ወነበሩ ፡ ምስሌ
ሁ ፡ አርዳኢሁ ፡ እለ ፡ ይትቀሐውዎ ፡ በገድል ፡ እለ ፡
አስማቲሆሙ ፡ በገድል ፡ አባ ፡ ኤልሳዕ ፡ (Fol. 151 b. 2.)
ወአባ ፡ ፊልጶስ ። አባ ፡ አኖሬዎስ ፡ ወአባ ፡ ዜና ፡ ማ

ርቆስ ። አባ ፡ ቶማስ ፡ ወአባ ፡ ታዴዎስ ፡ አባ ፡ ስምዖ
ን ፡ ወአባ ፡ ተስፋ ፡ ሕፃን ። አባ ፡ ይትባረክ ፡ ወአባ ፡
ተስፋ ፡ ሥሉስ ፡ አባ ፡ ክርስቶስ ፡ ቤዛነ ፡ ወአባ ፡ አድ
ኃኒ ፤ አባ ፡ መስቀል ፡ ሞአ ፡ ወአባ ፡ ክርስቶስ ፤ ሞ
አ ። አባ ፡ ኤዎስጣቴዎስ ፡ ወአባ ፡ ኢዮስያስ ፡ ወአ
ባ ፡ ማርቆስ ። እሉ ፡ እሙንቱ ፡ አዕማደ ፡ ምድር ፡ እ
ለ ፡ ተመሰሉ ፡ ከመ ፡ መላእክት ፤ ወብዙኃን ፡ እምደ
(Fol. 151b. 3.) ቂቁ ፡ ኮኑ ፡ ምኩራነ ፡ በገድል ። እስመ ፡
በአምሳለ ፡ ክርስቶስ ፡ ኮነ ፡ ኖላዊሆሙ ። ወከዊኖ ፡
መንፈቀ ፡ ሌሊት ፡ ይበውኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲ
ያን ፡ ኵሎሙ ፡ ኅቡረ ። ወይነሥእ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ማኅቶተ ፡ ወይኔጽር ፡ ገጸሙ ፡ አ

መበ ፡ መነኮሰ ፡ ዘረከበ ፡ አው ፡ መነኮሳይያተ ፡ እንዘ ፡
ኢያነብዉ ፡ ይዘብጦሙ ፡ በበትሩ ። ወይቤሎሙ ፡ ለለ
፭አኅርቲም ፡ ለእመ ፡ ኢበከይከ ፡ በዝየ ፡ ትበኪ ፡ በሀ
የ ፡ (Fol. 152a. 1.) በእሳተ ፡ ገሀነም ፡ ኀበ ፡ አልቦቱ ፡
ኑዛዜ ፡ ወናኅይ ፡ ወበጊዜ ፡ ቍርባንሂ ፡ ከማሁ ፡ ይገብ
ር ። ሶበሂ ፡ ይደግም ፡ ጸሎተ ፡ ቡራኬ ። ወይዜክር ፡
ሙታነ ፡ ያነውኅ ፡ ጥቀ ፡ ወእስከ ፡ ይፌጽም ፡ ያበጽ
ሐ ፡ ሃይማኖት ፡ ለዓለመ ፡ (Fol. 152a. 2.) ቅድመ ፡ ለለ
፻፶ወ፩መዝሙረ ፡ ዳዊት ፡ ፲ወ፭ማኅልየ ፡ ነቢያት ፡
ወያበዝኅ ፡ ጸልዮ ፡ ለአኅዛብ ፡ ወለሕዝብ ፡ ለነገሥ
ት ፡ ወለበሐውርት ፡ ጸሎቱ ፡ ይዕቀበ ፡ ለገብሩ ፡ ተክ
ለ ፡ ሃ ፡ ዓለም ፡ አሜን ።

CHAPTER CIV.

(Fol. 152b. 3.) ምዕራፍ ፡ ፻፬ ። ወእምዝ ፡ አኀዙ ፡ አ
ርዳኢሁ ፡ ይትገበሩ ፡ በእደዊሆሙ ፡ ንስቲተ ፡ ገራህ
ተ ፤ ወዘርኡ ፡ ውስቴታ ፡ አተረ ፡ ወአሕማለ ፡ ስጉር
ደ ፡ ወሶመተ ፡ ለሲሳየ ፡ ዕለቶሙ ። ወአኀዙ ፡ ያመክ
ርዎሙ ፡ አራዊት ፡ ወግሔያት ፡ ወቃሪዳናት ፡ አክሪ
ግልዮን ፤ ወባዕዳን ፡ ብዙኃን ፡ አራዊት ፡ እለ ፡ ያፈ
ቅዱ ፡ በሊዐ ፡ አሕማላት ፤ እስመ ፡ ዓዲሃ ፡ ደብረ ፡
አስቦ ፡ ምድረ ፡ በድው ፡ ይእቲ ። ወነገርዎ ፡ ለአቡነ ፡
ቅዱስ ፡ ተክ (Fol. 152b. 1.) ለ ፡ ሃይማኖት ፡ ከመ ፡ ያጠ
ፍኡ ፡ ገራውሂሆሙ ። ወይቤሎሙ ፡ ኅድግዎሙ ፡
እስመ ፡ መጻእነ ፡ ንሕነ ፡ ውስተ ፡ ማኅደሪሆሙ ፡ ወ
ኢመጽኡ ፡ እሙንቱ ፡ ኀቤነ ፡ ወኢንግፍዖሙ ፡ እስ
መ ፡ ዘሥጋ ፡ ወደም ፡ ከማነ ፡ እሙንቱ ፡ ወአርመሙ ፡
አርዳኢሁ ። ውእቶሙሰ ፡ አራዊት ፡ ተኃየሉ ፡ ወአ
መንደብዎሙ ፡ ወኃለፉ ፡ እምዓቅሞሙ ። ወአሐተ ፡
ዕለተ ፡ እንዘ ፡ ይሬኢ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ መጽአ ፡ ዐቢይ ፡ ቅርድ ። (Fol. 152b. 2.) ወአኃ
ዘ ፡ እዴሁ ፡ ለመበለት ፡ በ፩እዱ ፡ ወበካልኡ ፡ ነሥአ ፡
ዘውስተ ፡ እዴሁ ፡ በተኃይሎ ፤ ወዘበጣ ፡ እስከ ፡ ተሐ
ምም ። ወከልሀት ፡ ወመጽኡ ፡ መነኮሳት ፡ ወአኃድ
ግዎ ። ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ዘንተ ፡ አውፅአ ፡ እምአፉሁ ፡ ማእሰረ ፡ ጽኑዓ ፤ እን

ዘ ፡ ይብል ፡ በቃለ ፡ እግዚአብሔር ፡ ዘአነ ፡ እትቀነ
ይ ፡ ሎቱ ፤ ኩኑ ፡ ዕሡራነ ፡ ኵልክሙ ፡ አራዊተ ፡
ገዳም ፡ እስመ ፡ ኃለፍክ (Fol. 152b. 3.) ሙ ፡ እምአቅ
ምክሙ ፡ ዘወሰኑ ፡ ለክሙ ፡ ወኢትትዓደዉ ፡ ፃማ ፡
ቅዱሳን ፤ ወእምይእቲ ፡ ዕለት ፡ ተአስሩ ፡ አራዊት ፡
በላዕያነ ፡ እንስሳ ፡ ወአእዋፍ ፤ ወኵሎሙ ፡ ተለጕ
ሙ ፡ በእንተ ፡ እከዩ ፡ ለ፩አርዌ ። ወበአምጣነ ፡ ሀ
ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮኑ ፡ ይበይ
ቱ ፡ አእዱግ ፡ በውስተ ፡ በድው ፤ ወአልቦ ፡ ዘየሐ
ስሞሙ ፡ ወኢየዓቅቡ ፡ ገራውሂሆሙ ፡ እምአእዋ
ፍ ፤ ወአራዊት ፡ እምአመ ፡ (Fol. 153a. 1.) ዘርኡ ፡
እስከ ፡ አመየአርሩ ፤ ወነበረ ፡ ከመዝ ፡ እንዘ ፡ ይዌ
ሕዮሙ ፡ ለደቂቁ ፡ በትምህርት ፡ ወንጌል ፤ ወረስ
ዩ ፡ ሲሳዮሙ ፡ ቃለ ፡ እግዚአብሔር ፡ መዐልተ ፡ ወ
ሌሊተ ፡ ወኢይሔልይዎ ፡ ህቀ ፡ ለዓለም ። ወኮኑ ፡
በ (Fol. 153a. 2.) ኵሉ ፡ ግብሮሙ ፡ ከመ ፡ መላእክ
ት ፡ ወአቡሆሙ ፡ ኮነ ፡ በአምሳለ ፡ ክርስቶስ ፤ በከ
መ ፡ ይቤሎ ፡ ለሊሁ ፡ ኩን ፡ ከማየ ፡ ብርሃነ ፡ በ
ብሔረ ። ጽልመት ፡ ወየአምር ፡ ሕሊናሆሙ ፡ ለ
ደቂቁ ፡ እምቅድመ ፡ ይነግርዎ ፡ ወይነግሮሙ ፡ ዘይ
ከውን ።

CHAPTER CV.

(Fol. 153 a. 3.) ምዕራፍ ፡ ፻፭ ። ወእምዝ ፡ ሐለየ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤ ፡ ወይ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ አነ ፡ ኀርቱም ፡ ምንተ ፡ አወሥእ ፡
በይእቲ ፡ ዕለት ፡ አመ ፡ ይመጽእ ፡ መኰንነ ፡ ጽድቅ ፤
ኢተዘከርክዎ ፡ ለቃሉ ፡ ዘይቤ ፡ አልቦ ፡ ዘይበውእ ፡
ለመንግሥተ ፡ ሰማያት ፤ ዘእንበለ ፡ ዘይገብር ፡ ፈቃ
ዶ ፡ ለአቡየ ፡ ዘበሰማያት ፤ ወይኬ ፡ አነ ፡ አሜሃ ፡ አይ
ቴ ፡ እጐይይ ፡ ወአይቴ ፡ እትመኀጸን ፡ እምገጸ ፡ መ
ዐቱ ፡ ለሕያው ። ወይ ፡ ሊ (Fol. 153 b. 1.) ተ ፡ አሌ ፡ ሊ
ተ ፡ ዘኢተሠርገውኩ ፡ በምግባረ ፡ ሠናይ ፡ ለከብከበ ፡
መርዓ ፡ ሰማያዊ ፡ በከመ ፡ ዌው ፡ ዘይቀስም ፡ መባል
ዕተ ፤ ሎቱሰ ፡ አልቦ ፡ ዘይቀሥሞ ። ወእምድኅረ ፡ ለ
ስሐ ፡ ይገድፍዎ ፡ አፍአ ፡ ወይከይድዎ ፡ ሰብእ ፡ ወለ
እመ ፡ ጠፍአ ፡ ማኅቶት ፤ አልቦ ፡ ዘየሐቱ ፡ ዘእንበ
ለ ፡ ዘይከድኖ ፡ ጽልመት ፡ ለዓቃቤ ፡ ሥራይኒ ፡ መኑ ፡
ዘይፌውሶ ፡ ለእመ ፡ ኢያእመረ ፡ ፈውሰ ፡ ለርእሱ ፡
ከማሁ ፡ ኮነት ፡ ነፍስየ ፡ በላዕሌየ ፡ ቀሰም (Fol. 153 b. 2.)
ኩ ፡ ባዕዳነ ፡ ወለሳሕኩ ፡ ለልየ ፡ አብራህኩ ፡ ለዓለ
ም ፡ ወጸልመትኩ ፡ ለልየ ፡ ሠረይኩ ፡ ለአሕዛብ ፡ ወ
ደወይኩ ፡ ለልየ ። ወዓዲ ፡ አዘከራ ፡ ለነፍሱ ፡ ቃለ ፡
ነቢይ ፡ ዘይቤ ፡ ኢተሀቦን ፡ ንዋመ ፡ ለአዕይንቲከ ፤ ወ
ኢድቃሰ ፡ ለቀራንብቲከ ፡ ከመ ፡ ትድኀን ፡ ነፍስየ ፡
ከመ ፡ ወይጠል ፡ እመስገርት ፤ ወከመ ፡ ዖፍ ፡ እምጸ
ንፈርት ፡ ወገብረ ፡ ጾማዕተ ፡ በውሣጤ ፡ ገዳሙ ፡ መ
ጠነ ፡ የአክሎ ፡ ለአቅመ ፡ ቆሙ ፡ ወለስፍሐ ፡ ይምኑ ፡
(Fol. 153 b. 3.) ወዕግሙ ። ወተከለ ፡ ውስቴቱ ፡ እንተ ፡
ምጽንጋዐ ፡ ቀኖታተ ፡ ሐፂን ፡ በሊሐተ ፡ ዘኍልቆን ፡
፹እለ ፡ ይደጕፃ ፡ ሥጋሁ ፡ እንተ ፡ ቅድሜሁ ፡ ፪ ፡ ወእ
ንተ ፡ ድኅሬሁ ፡ ፪ ። እምየማኑ ፡ ፪ ፡ ወእምፀጋሙ ፡ ፪ ፡
ወዓዲሁ ፡ ድኩም ፡ ሥጋሁ ። ወበጽሐ ፡ ለእርግና ፡
ወኢተክህሎ ፡ ለረዊጽ ፡ ውስተ ፡ ፍኖተ ፡ ስብከት ፡
በከመ ፡ ቀዲሙ ። ወበእንተዝ ፡ ፈተወ ፡ ቀዊመ ፡ ወ
ቦአ ፡ ውስተ ፡ ጾማዕቱ ፡ ወአኀዘ ፡ ገድለ ፡ ሐዲሰ ፡ ከ
መ ፡ ዘይእ (Fol. 154 a. 1.) ዜ ፡ ይዌጥን ፡ ወከመ ፡ ዘያ
እመረ ፡ ጣዕመ ፡ ገድል ፡ ፍጹመ ። ወቆመ ፡ ርቱዓ ፡
ከመ ፡ ትኩል ፡ ዓምድ ፡ እንዘ ፡ ኢያጸንዕ ፡ በትረ ፡ ው
ስተ ፡ እዴሁ ። ወይቤ ፡ ኢየዐርግ ፡ ውስተ ፡ ዓራት ፡
ምስካብየ ፡ ወኢይሁቦን ፡ ንዋመ ፡ ለአዕይንትየ ፡ ወ
ኢድቃሰ ፡ ለቀራንብትየ ። ወኢዕረፍተ ፡ ለመላትሕ
የ ፡ እስከ ፡ እረክብ ፡ መካኖ ፡ ለእግዚአብሔር ። ወማ
ኅደሮ ፡ ለአምላከ ፡ ያዕቆብ ። ወቆመ ፡ እንዘ ፡ ኢይወ
ፅእ ፡ መዐል (Fol. 154 a. 2.) ተ ፡ ወሌሊተ ፡ ኢነበረ ፡ ወ
ኢያንሰሐስሐ ፡ ኢለየማነ ፡ ወኢለፀጋም ። ወኢጥዕ
መ ፡ ምንተኒ ፡ በውእቶን ፡ መዋዕል ፡ ኢቈጽለ ፡ ወ
ኢማየ ፡ ዘእንበለ ፡ በሰናብት ። እክለሰ ፡ ኢጥዕሙ ፡
እምአመ ፡ መንኰሰ ፡ እስከ ፡ ዕለተ ፡ ሞቱ ። ወኢይ
ሬኢ ፡ ፀሐየ ፡ ወወርኀ ፡ ወከዋክብተ ፡ ሐጋየ ፡ ወከረ
ምተ ፡ ዘርአ ፡ ወጽጌያተ ፡ ወፍሬያተ ። እንዘ ፡ ቦአዕ
ይንት ፡ ኮነ ፡ ዕውረ ። ወእንዘ ፡ ቦቱ ፡ አእዛን ፡ ኮነ ፡
ከመ ፡ ጽሙም ፡ ወእንዘ ፡ ቦቱ ፡ ቃል ፡ ጥዑም ፡ ነባቢ ፡
ኮነ ፡ ከመ ፡ በሀም ፡ ወኢ (Fol. 154 a. 3.) ይነብብ ፡ ምን
ተ ፡ ዘእንበለ ፡ ባርኮ ፤ ወሰብሖ ፡ እግዚአብሔር ፡ መ
ዐልተ ፡ ወሌሊተ ። ወአምሰሎ ፡ ለዓለም ፡ ዕዳወ ፡ ወ
ኵስሐ ። ወኮነ ፡ ስቁለ ፡ ምስለ ፡ ክርስቶስ ፡ ወዘልፈ ፡
ምሡጠ ፡ ሕሊናሁ ፡ ውስተ ፡ አርያም ። ወበዘከመዝ ፡
ግብር ፡ ነበረ ፡ ብዙኃ ፡ ዓመታተ ። ወእምድኅረ ፡ አ
ንኅ ፡ ቀዊመ ፡ ተሰብረት ፡ አሐቲ ፡ አገዳ ፡ እግሩ ። ወ
ነሥእዎ ፡ አርዳኢሁ ፡ ወጠብለልዋ ፡ በአጽርቅት ።
ወቀበርዋ ፡ ታሕተ ፡ እግረ ፡ ታቦ (Fol. 154 b. 1.) ት ።
ወእምዝ ፡ ቆመ ፡ በአሐቲ ፡ እግሩ ፡ ፯ዓመተ ፡ ወእም
ኔሆን ፡ ፴ዓመተ ፡ ኢሰትየ ፡ ማየ ። ወሶበ ፡ ፈጸመ ፡
ቅኔሁ ፡ መንፈሳዊተ ፡ በአብዝኆ ፡ ፃማ ፡ ከመ ፡ ነቢ
ያት ። ወበሰቢክ ፡ ወንጌል ፡ ከመ ፡ ሐዋርያት ። ወ
በተቀሥፎ ፡ ከመ ፡ ሰማዕታት ፤ ወበተባሕትዎ ፡ ከ
መ ፡ መነከሳት ፡ እንዘ ፡ ይጸውም ፡ እስከ ፡ ይጠግ
ዕ ፡ ማዕሱ ፡ ዲበ ፡ ዓፅሙ ፤ ወእስከ ፡ ይትኌለቍ ፡
መለያልያቲሁ ፡ እምብዝኃ ፡ ኀልቀተ ፡ ሥጋሁ ፡ ወ
ስግደታ (Fol. 154 b. 2.) ቲሁ ፡ ዘበሐፍ ፡ ውዑይ ፡ ከ
መ ፡ ነጠብጣበ ፡ ደም ። ወጸሎታቲሁ ፡ ከመ ፡ ፈልፈ
ለ ፡ ማይ ፡ ዘኢይነጽፍ ። ወእመ ፡ አኮ ፡ ከመ ፡ እስት

ንፋስ፡ ወውኅዘተ፡ አንብ (Fol. 154 b. 3.) ዐ፡ ዘእንበለ፡ አቅም ። መዐልተ፡ ወሌሊተ ፤ ወእምኵሉሰ፡ ዘየዐቢ፡ ገድሉ፡ ኀዲገ፡ ፍትወት፡ ወመንኖ፡ ስብሐት፡ ጽኑዕ፡ ዘአኀረሙ፡ አበው፡ ጽጉባነ፡ መንፈስ ።

CHAPTER CVI.

(Fol. 155 a. 1.) ምዕራፍ፡ ፻፮ ። ወእንዘ፡ ሀሎ፡ በዘከመዝ፡ ግብር፡ መጽአ፡ ኀቤሁ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ ፤ ዘለዘክሮቱ፡ ይደሉ፡ ሰጊድ ። ወምስሌሁ፡ እግዝእትነ፡ ማርያም፡ እሙ ። ወ፲ወ፰ነቢያት፡ ወ፲ወ፪ሐዋርያት፡ ወብዙኃን፡ ሐራ፡ ሰማይ፡ በአልባሰ፡ ብርሃን ፤ ወይቤሎ፡ ሰላም፡ ለከ፡ ፍቁርየ፡ ተክለ፡ ሃይማኖት፡ ናሁ፡ መጻእኩ፡ ዮም፡ ከመ፡ አግዕዝከ፡ እምግብርናት፡ ውስተ፡ ዕረፍት፡ እምፃማ ፤ ወድከም፡ ውስተ፡ (Fol. 155 a. 2.) ፍሥሐ፡ ዘለዓለም ። አማን፡ እብለከ፡ ኵሉ፡ ሰብእ፡ ዘይገብር፡ ተዝካረከ፡ ወዘይጼውዕ፡ ስመከ፡ እምሕሮ፡ ሎቱ፡ እስከ፡ ፲ትውልድ፡ ወለዘሐነጸ፡ መርጡለከ፡ አነ፡ አሐንጽ፡ ሎቱ፡ ጽርሐ፡ መንግሥት፡ በሰማያት ። ወለዘጸሐፈ፡ መጽሐፈ፡ ገድልከ፡ ወለዘአጽሐፈ፡ በተአምኖ፡ አነ፡ እጽሕፍ፡ ስሞሙ፡ ውስተ፡ መጽሐፈ፡ ሕይወት፡ በሰማያት ፤ ወለኵሉ፡ ዘይትዌከፍ፡ ነግደ፡ በስምከ፡ አነ፡ እትዌከፎ፡ (Fol. 155 a. 3.) አመ፡ ንግደቱ፡ ኀቤየ፡ ወአኀድሮ፡ ውስተ፡ ጽላሎተ፡ ቤትየ ። ወኵሉ፡ ዘያጸግብ፡ ርኁበ፡ በስምከ፡ እትዌከፎ፡ ወአጸግቦ፡ እምሕብስተ፡ ሕይወት ፤ ወለዘያረዊ፡ ጽሙዓ፡ በስምከ፡ አነ፡ አረውዮ፡ እምነቅዓ፡ ደም፡ ዘውኅዘ፡ እምገቦየ፡ ወለኵሉ፡ ዘይገብር፡ በዐለከ፡ በፍሥሐ ፤ አነ፡ አረፍቆ፡ ምስሌከ፡ በምሳሕ፡ ዘ፲፻ዓመት ። ወለዘያለብስ፡ ዕሩቀ፡ በስምከ፡ አነ፡ አለብሶ፡ ሜላተ፡ ብርሃን፡ ዘለንጻስ፡ (Fol. 155 b. 1.) ወለዘያበውእ፡ ዕጣነ፡ ወወይነ፡ ወቅብዓ፡ ወዘይተ፡ ወስንዳሌ፡ ንጹሐ፡ ለቤተ፡ ክርስቲያንከ፡ አነ፡ እትዌከፍ፡ ጸሎቶ፡ ወእሰሪ፡ ኃጢአቶ ። ወእመሰ፡ ብእሲ፡ ዘኮነ፡ ነዳየ፡ እምዝ፡ ኵሉ፡ ዘይሔውጽ፡ ሕሙመ ፤ ወይናዝዝ፡ ትኩዘ፡ በዕለተ፡ ተዝካርከ፡ ወይትለአከ፡ በዘኮነ፡ ከዊኖ፡ እመሂ፡ በቀጢፈ፡ ሐምል ። አው፡ በሠጺረ፡ ዕፀአው፡ በቀዲሐ፡ ማይ፡ በዝ፡ ኵሉ፡ ለእመ፡ ተራድአ፡ አነ፡ እሬስዮ፡ ውስተ፡ መንግ (Fol. 155 b. 2.) ሥተ፡ ሰማያት ። ወለዘነገደ፡ ውስተ፡ መቃብሪከ ። እመሂ፡ እምርኁቅ፡ አው፡ እምቅሩብ፡ አነ፡ እሬሲ፡ ሎቱ፡ ከመ፡ ዘነገደ፡ ኢየሩሳሌም፡ ውስተ፡ መቃብርየ ። ወለዘይትሜጦ፡ ቍርባነ፡ በዕለተ፡ ተዝካርከ፡ አነ፡ እኄልቆ፡ ምስለ፡ ስሙያን ። ወእመ፡ ኢረከበ፡ ቍርባነ፡ ወበልዓ፡ ፍርፋረ፡ ዘወድቀ፡ እማዕደ፡ ተዝካርከ፡ አነ፡ ኢየሱስ፡ ቃልየ፡ ዘኢይሔሱ፡ እሜጥዎ፡ ቍርባነ፡ በኢየሩሳሌም፡ ሰማያዊት ። ወአረፍቆ፡ ምስሌከ፡ በውስተ፡ መንግሥትየ፡ (Fol. 155 b. 3.) በእንተ፡ እምነቱ ። ናሁ፡ ፈጸምከ፡ በድረከ፡ ወሃይማኖተከኒ፡ ዓቀብከ፡ አገብር፡ ኄር፡ ወምእመን፡ ዘበውሑድ፡ ምእመነ፡ ኮንከ፡ ዲበ፡ ፲ወ፰አኅጉራተ፡ ገነት፡ ወዲበ፡ ፳መንግሥተ፡ ሰማያት፡ እሠይመከ፡ በእንተ፡ ብዙኃን፡ ደቂቅከ፡ እለ፡ ይመጽኡ፡ እምድኅሬከ፡ ዘኢይትኌለቁ፡ ብዝኖሙ፡ ከመ፡ ከዋክብተ፡ ሰማይ፡ ወከመ፡ ኆፃ፡ ባሕር ።

CHAPTER CVII.

(Fol. 156 a. 1.) ምዕራፍ፡ ፻፯ ። ወከዕበ፡ ይቤሎ፡ መድኃኒነ፡ አንሥእ፡ አዕይንቲከ፡ ወርኢ፡ ወአንሥአ፡ አዕይንቲሁ ፤ ወርእየ፡ መልዕልቲሃ፡ ለገዳም፡ ወእም ጽንፉ፡ እስከ፡ ጽንፉ ። ደመና፡ ብርሃ (Fol. 156 a. 2.) ን፡ ርቡብ፡ ወኢይትዐወቅ፡ ኅብሩ፡ ወመልዕልቲሁ፡ አእዋፍ፡ ጽዕድዋን፡ ወቀይሐን፡ ወብዙኃን፡ እሙንቱ፡ ዘአልበሙ፡ ኍልቍ ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ (Fol. 156 a. 3.) ይማኖት፡ ለእግዚእነ፡ ምንት፡ እግዚኦ፡ ዘእሬኢ ። ወይቤሎ፡ ዝደመና፡ መንፈስየ፡ ውእቱ፡ ወከመዝ፡ ይጼልል፡ መልዕልቲሃ፡

ለዛቲ፡ ገዳም፡ ወኢይሴስል፡ እምኔሃ፡ እስከ፡ ኀልቀ
ተ፡ ዓለም ፤ እሉሂ፡ አእዋፍ፡ እለ፡ ይትሐወሱ፡ ታ
ሕቴሁ፡ ደቂቅከ፡ እሙንቱ፡ እለ፡ ይትወለዱ፡ እም
ኔከ፡ በመንፈስ፡ ቅዱስ፡ በውስቴታ ። ወይቤሎ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይቴ፡ ትኤዝዝ፡
እግዚኦ፡ ከመ፡ ይትቀበ (Fol. 156 b. 1.) ር፡ ሥጋየ ። ወ
ይቤሎ፡ መድኃኒነ፡ ዝየ፡ ይትቀበር፡ እስከ፡ ፻ወ፳ዓ
መት ። ወእምድኅረ፡ ፻ወ፳ዓመት፡ ትንህል፡ ዛቲ፡
ጸማእት ። ወየሐንጹ፡ ደቂቅከ፡ ዐቢየ፡ ምኔተ፡ በስ
ምከ፡ በመርኅበ፡ ለዛቲ፡ ገዳም ። ወያፈልሱ፡ ሥጋ
ከ፡ ውስቴታ፡ ወዲቤሃ፡ ይጼልል፡ ዝንቱ፡ መንፈስ
የ፡ በጊዜ፡ ቍርባን፡ ወበጊዜ፡ ጸሎት ፤ ወይከውን፡
ውስቴታ፡ ሠምር፡ ወፍግዓ ። ወእሬሲ፡ ጥቅማ፡ ሕ
ንፃ፡ ጽድቅ፡ ወአደክም፡ መ (Fol. 156 b. 2.) ፃርርቲሃ፡
ወአኃሥሮሙ፡ ለጸላእታ ፤ ወእመቀሥፎሙ፡ ለእለ፡
ይገብሩ፡ ሐከከ፡ በማእከላ ። ወእሰምዖሙ፡ ጸሎቶ
ሙ፡ ወአድኅኖሙ፡ እምእኩይ ፤ ወእትኤመር፡ ሎ
ሙ፡ በውስቴታ፡ ለእለ፡ ያሰምኩ፡ ባቲ፡ ወኢያመ
ጽእ፡ ላዕሌሃ ፤ ረኃበ፡ ወኢዓባረ ፤ እክል፡ ወኢሞተ፡
እንስሳ ። ወእሁብ፡ ናኅየ፡ እስከ፡ ለዓለም፡ ለነዳያኒ
ሃኒ፡ አጸግቦሙ፡ እክለ፡ ወለካህናቲሃኒ፡ አለብሶሙ፡
ሕይወተ ፤ ወጻድቃኒ (Fol. 156 b. 3.) ሃኒ፡ ትፍሥሕተ፡
ይትፌሥሑ ። ወይቤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ስብሐት፡ ለከ፡ እግዚኦ፡ ዘወሀብከኒ፡ ዘንተ፡
ኵሎ፡ ጸጋ፡ ዘኢመጠንየ፡ ኢኮነ፡ በበይነ፡ ጽድቅየ፡
አላ፡ በብዝኃ፡ ኂሩትከ፡ ወበአፍቅሮትከ፡ ሰብአ ።
ወካዕበ፡ ይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
በምንትኑ፡ እግዚኦ፡ ትነሥእ፡ ለነፍስየ ። ወይቤሎ፡
መድኅን፡ አፍቁርየ፡ ናሁ፡ ተለውከ፡ ኪያየ፡ በኵ
ሉ፡ ግብርከ፡ ወይእዜኒ፡ ይ (Fol. 157 a. 1.) ደልወከ፡
ትትመሰለኒ፡ በሞትየ፡ ከመ፡ ትዕረይ፡ ነጊሠ፡ ምስ
ሌየ፡ በደብረ፡ መቅደስየ፡ እስመ፡ አነ፡ ኮንኩ፡ ሰማ
ዕተ፡ በመዋዕለ፡ ጲላጦስ፡ ጴንጤናዊ ፤ አኮ፡ ዘሞት
ኩ፡ ከመ፡ ኵሉ፡ ሰብእ፡ አላ፡ ሞትኩ፡ በዲበ፡ መ
ስቀል፡ በተቀንዎ፡ እእዳው፡ ወአእጋር ፤ ከመ፡ አድ
ኅኖ፡ ለአዳም፡ እምእደ፡ ገፋዒሁ ። ወይቤሎ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አዝዘኒ፡ እግዚእየ ፤ ከ
መ፡ እሑር፡ ውስተ፡ ዐውደ፡ ስምዕ፡ ወእትቀተል፡
በእንተ፡ ስም (Fol. 157 a. 2.) ከ ። ወይቤሎ፡ መድኅን፡ ቱ
ጋድሎስ፡ ፈጸምከ፡ ወኢተርፈከ፡ ምንትኒ፡ ዘእንበለ፡
መዊት ። ወናሁ፡ ትመውት፡ በሕማመ፡ ብድብድ፡ በ
እኩይ፡ ሞት፡ ወእሬሲ፡ ለከ፡ ኪያሃ፡ ከመ፡ ተሰቅሎ ፤
ወከመ፡ ደመ፡ ሰማዕታት፡ እለ፡ እምቅድሜከ ። አኮ፡
ለባሕቲከ፡ (Fol. 157 a. 3.) ለደቂቅከኒ፡ እለ፡ ሞቱ፡ በሕ
ማመ፡ ብድብድ፡ በውስተ፡ ዛቲ፡ ገዳም፡ እኄልቆሙ፡
ምስለ፡ ሰማዕታት ፤ ወአወፈዮሙ፡ ለከ፡ በመንግሥ
ተ፡ ሰማያት ። ወዘንተ፡ ብሂሎ፡ ሰአሞ፡ ሥልሰ ። ወወ
ሀቦ፡ ሰላመ፡ ወዐርገ፡ ሰማየ፡ በዐቢይ፡ ስብሐት ።

። ዘቅዳሜ ።

CHAPTER CVIII.

(Fol. 157 b. 1.) ምዕራፍ፡ ፻፰ ። ወእምዝ፡ አስተጋብ
አሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለኵሎሙ፡
ደቂቁ ። ወይቤሎሙ፡ ናሁ፡ ቀርበ፡ በዐለ፡ መርዐ፡
ተደለው፡ ለሐዊር፡ ወተሠርገው፡ በልብሰ፡ ከብካ
ብ ። ወኢትኩኑ፡ ከመ፡ ብእሲ፡ ዘኢለብሰ፡ ልብሰ፡
ከብካበ፡ መርዓ ። ወኮነ፡ ዕሩቀ፡ እምስብሐተ፡ እግ
ዚአብሔር ። እስመ፡ ዘኢተሠርገወ፡ ብእሲ፡ በምግ
ባረ፡ ሠናይ፡ ኢይበውእ፡ ውስተ፡ ከብካበ፡ መርዓ
ዊ ፤ እስመ፡ ነገረኒ፡ (Fol. 157 b. 2.) እግዚእየ፡ ኢየሱ
ስ፡ ክርስቶስ ፤ በዛቲ፡ ዕለት፡ ከመ፡ እመውት፡ በሕ
ማመ፡ ብድብድ ፤ ቦእምኔክሙ፡ እለ፡ ተሐውሩ፡ ም
ስሌየ፡ ወነገሮሙ፡ ለለርእሶሙ፡ ጸዊዖ፡ አስማቲሆ
ሙ፡ ዕለቶሂ፡ አመሮሙ ፤ ወኵሎ፡ ኪዳነ፡ ዘወሀቦ፡
መድኃኒነ፡ ዜነዎሙ ፤ ወሰሚዖሙ፡ አርዳኢሁ፡ አን
ከሩ፡ ወተፈሥሑ ፤ ወቦ፡ እለ፡ ተከዙ፡ በእንተ፡ ተ
ኃድጎቶሙ፡ እምኔሁ ። ወበይእቲ፡ ዕለት፡ ቦአ፡ ሕ
ማመ፡ ብድብድ፡ ኀቤሆሙ፡ (Fol. 157 b. 3.) ወተእኅ
ዙ፡ መነኮሳት፡ እለ፡ ጸወዓ፡ አስማቲሆሙ ። ወሶበ፡

ተአኀዘ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በዝን
ቱ፡ ደዌ፡ ተጋብኡ፡ ኀቤሁ፡ ኵሎሙ፡ ደቂቁ፡ ዕድ፡
ወአንስት። ወበከይዎ፡ ዐቢየ፡ ብካየ፡ ወይቤሎሙ፡
ኢትብክዩ፡ ደቂቅየ፡ ዳእሙ፡ አጽምዑ፡ ቃለ፡ አቡ
ክሙ፡ አረጋይ፤ መቅድመ፡ ይኩን፡ ትውክልትክ
ሙ፡ ላዕለ፡ እግዚአብሔር፡ ወኢታብዝኍ፡ ሐልዮ፡
በእንተ፡ ሲሳይ፡ ወአራዝ፡ ከመ፡ ሰብአ፡ ዓለም፡
(Fol. 158 a. 1.) እለ፡ እኁዛን፡ በዝንቱ፡ ማእሠር፡ ወኢ
ታጽርዑ፡ ጸልዮ፡ በኵሉ፡ ጊዜ፤ ወተፀመዱ፡ በቤ
ተ፡ ክርስቲያን፡ መዐልተ፡ ወሌሊተ፡ ወአፍቅሩ፡ ጾ
መ፡ ወንጽሐ፡ በዘቦቱ፡ ይሠምር፡ እግዚአብሔር፤
ወኢታፍቅሩ፡ ስብሐተ፡ ብጡሉ፡ ወከብረ፡ ዓለም፡
ጽሩዓ። አንትሙሰ፡ ተመሰልዎሙ፡ ለአበዊነ፡ ቀደ
ምት፤ እለ፡ ወፅኡ፡ እምዓለም፡ በብዝኃ፡ ፃማ፡ ወ
ሕማም፤ ወሞዕዎ፡ ለእኩይ፡ ሐሊና፡ በተጋድሎ፡
ቆሙ፤ እስመ፡ ለእመ፡ (Fol. 158 a. 2.) ኢተለውክሙ፡
አሠሮሙ፡ ኢትሠመዩ፡ ውሉዶሙ። ወእመ፡ ኢኀ
በርክሙ፡ በሕማሞሙ፡ ኢተኀብሩ፡ በፍሥሐሆሙ፤
ለእመ፡ ኢተሳተፍክሙ፡ ድካሞሙ፡ ኢትበውኡ፡
ውስተ፡ አብያቲሆሙ፤ አበዊነሂ፡ ዘእቤለክሙ፡ እ
ሉ፡ እሙንቱ፡ አባ፡ እንጦንዮስ፡ ወአባ፡ መቃርስ፡
አባ፡ ጳኵምዮስ፡ ወአባ፡ ዮሐንስ፤ አባ፡ ሲኖዳ፡ ወ
አባ፡ በብኑዳ፤ አባ፡ ብስንዳ፡ ወአባ፡ በኪሞስ። አ
ባ፡ አርሳኒ፡ ወአባ፡ አሞኒ፤ አባ፡ ብሶይ፡ ወአባ፡ ያ
(Fol. 158 a. 3.) ሳይ። አባ፡ ጳውሊ፡ ወአባ፡ ፋውሊ፡
ወዘከረ፡ አስማተ፡ ኵሎሙ፡ ቅዱሳን፤ ወይቤ፡ ተመ
ሰልዎሙ። ወዓዲ፡ ኪያየሂ፡ ኃጥአ፡ ተመሰሉ። ወ
በእንተ፡ ኀርመታትሂ፡ ተዓቀቡ፡ እምበሊዐ፡ ሥጋ፡
ወእምሰትየ፡ ሜስ፤ ከመ፡ ኢይክብድ፡ ልብክሙ፡
በዝንቱ፡ ወኢትሠርገው፡ በአልባሰ፡ ተድላ፡ ለተዝ
ኅሮ። እስመ፡ ኢይደሉ፡ አስኬማ፡ ዘመልእክት፡ ወ
ግብር፡ ዘሥጋ። ኢታፍቅሩ፡ ዓለመ፡ ወኢዘሀሎ፡
ውስተ፡ ዓለም፡ ዓለ (Fol. 158 b. 1.) ምኒ፡ የኃልፍ፡ ወ
ፍትወቱኒ፤ የኃልፍ፡ ወዘሰ፡ ይገብር፡ ፈቃዶ፡ ለእግ
ዚአብሔር፡ ይነብር፡ ለዓለም። አደቂቅየ፡ በኵሉ፡
ጕጕአ፡ ገቢረክሙ፡ አትልውዋ፡ ለሠናይት፡ በሃይ
ማኖትክሙ፡ ወኢትትቀነዩ፡ ለክርሥ፡ ዘእንበለ፡ ለ
ነፍስ። ተአኃዉ፡ ኵልክሙ፡ ወተፋቀሩ፡ በበይናቲ
ክሙ። እስመ፡ ተፋቅሮ፡ ዘመንፈስ፡ ኃጢአተ፡ ይ
ደመስስ፡ ወያነጽሕ፡ እምርስሐተ፡ ሥጋ፡ ወነፍስ።
ወእመ፡ ዓቀብክሙ፡ ዘንተ፡ (Fol. 158 b. 2.) በአማን፡
ደቂቅየ፡ አንትሙ፤ ወትከውኑ፡ ፍሩያነ፡ ፍሬ፡ ሕይ
ወት፡ ወትበጽሑ፡ ቅድመ፡ እግዚአብሔር፡ በሠና
ይ፡ ወኤልሳዕ፡ ይኩን (Fol. 158 b. 3.) ክሙ፡ አበ፡ ህየ
ንቲየ፡ ወይቁም፡ ለክሙ፡ እምድኅሬየ፡ እስከ፡ እል
እክ፡ ኀቤክሙ። ባሕቱ፡ ኢይጕንዱ፡ ውስተ፡ ሢመ
ቱ፡ ወሰላም፡ ለክሙ።

CHAPTER CIX.

(Fol. 159 a. 1.) ምዕራፍ፡ ፻፱። ወእምድኅረ፡ ይቤ፡
ዘንተ፡ አመ፡ ፲ወ፯ለወርኃ፡ አብ፡ አመ፡ ወ፯፡ ለአ
ውግስጦስ፡ በሮማውያን፡ ወአመ፡ ፳ወ፬ለነሐሴ፡ በ
ግብጻውያን፡ በይእቲ፡ ሌሊት፡ ከብደ፡ ሕማም፡ ላዕ

The following is written on the upper margin of Fol. 157 b. ወእንዘ፡ ይኔጽር፡ ገሃደ፡ አቡነ፡ ቅዱስ፡ መ
ጽአት፡ አሐቲ፡ ቀታሊት፡ ብእሲት። እምሠራዊተ፡ ብድብድ፡ ወነደፈቶ። ወአክሞሶ፡ ለአቡነ፡ ቅዱስ፡ ወይቤ
ላ፡ አኮ፡ አንቲ፡ ዘተሀበልኪ፡ ለቀቲሎትየ። አላ፡ ሥምረተ፡ እግዚአብሔር፡ ኮነ። ወባሕቱ፡ በእንተ፡ ዘኢተስአል
ክኒ፡ ለኪሂ፡ ይሥሩኪ፡ አምላኪየ፡ ወበጊዜሃ፡ ወድቀት፡ ታሕተ፡ እገሪሁ፡ ወእንገርገረት፡ ወሞተት፡ እኩየ፡ ሞ
ተ። ወርእዮሙ፡ ሠራዊተ፡ ብድብድ፡ ፈርሁ፡ ጥቀ፡ ወይቤልዎ፡ አአባ፡ አኮ፡ በፈቃድነ፡ ዘመጻእነ፡ ኀቤከ፡ አላ፡
ፈነወነ፡ አምላክከ። ወይእዜኒ፡ ንስተበቍዓከ፡ ከመ፡ ኢታጥፍአነ፡ ዘእንበለ፡ ይብጻሕ፡ ጊዜነ። ወይቤሎሙ፡ አ
ቡነ፡ ቅዱስ፡ ከመ፡ ፈነወክሙ፡ እግዚእየ፡ ከመ፡ እፈጽም፡ ላዕሌየ፡ ዘእንበለ፡ ባሕቱ፡ አውግዘክሙ፡ ለክሙ፡
ወለእለ፡ እምድኅሬክሙ፡ ለእመ፡ ዛቲ፡ ፈነወክሙ፡ እግዚእየ፡ ውስተ፡ ገዳም፡ ከመ፡ ትቅትሉ፡ ደቂቅየ፡ ኢት
ቅትሉ፡ ኃጥአ፡ ዘእንበለ፡ ጽድቅ። ወኢትልዝሙ፡ ዕፀ፡ ዘእንበለ፡ ፍሬ፡ ወኢትልክፉ፡ አብደ፡ ዘእንበለ፡ ጠቢ
ብ፡ ወዝ፡ ሥርዓት፡ ሕገ፡ ይኩንክሙ፡ እስከ፡ ለዓለም፡ ወይቤሉ፡ ኵሎሙ፡ አሆ፡ ይኩነነ፡ በከመ፡ ትቤለነ።

ሌሁ ፡ ወአልጸቀ ፡ ለመዊት ፤ ወበከዩ ፡ ደቂቁ ፡ እለ ፡
ሀለዉ ፡ ዐውዶ ፡ ወዓገታ ፡ ብርሃን ፡ ለጸማእቱ ። ወመ
ልዓ ፡ ህየ ፡ መዐዛ ፡ ሠናይ ፡ ዘይሰልብ ፡ አልባበ ፡ ወያ
ሰርር ፡ ነፍስ ፡ እስከ ፡ አኀዘሙ ፡ ድንጋጼ ። ወትቤሎ ፡
በጕጕአ ፡ አሐቲ ፡ መ (Fol. 159a. 2.) ነኮሳይት ። አአ
ቡነ ፡ ሥረይ ፡ ለነ ፡ ዘአበስነ ፤ ለከ ፡ ወይቤ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘገበርክሙ ፡ አበሳ ፡ በአእ
ምሮ ፡ አው ፡ በኢያእምሮ ፡ እግዚአብሔር ፡ ይሥረ
ይ ፡ ለክሙ ። ወከዐበ ፡ ትቤሎ ፡ ዘተዓሥረ ፡ በቃልከ ፡
ፍታሕ ፡ አቡነ ። ወይቤ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ዘተዓሥረ ፡ በቃልየ ፡ እምሰብእ ፡ እስከ ፡ እ
ንስሳ ፡ ወአራዊተ ፡ ገዳም ፡ ፍቱሓነ ፡ ይኩኑ ፤ ወተፈ
ትሐ ፡ አፉሆሙ ፡ ለአራዊተ ፡ ገዳም ፡ ወለአእዋፍ ፡
(Fol. 159a. 3.) እምዘ ፡ ተዓሥሩ ፡ በ፲ወ፰ዓመት ። ወ
ይእቲ ፡ መነኮሳይት ፡ እንዘ ፡ ትፈቅድ ፡ ትጠበብ ፡ እ
ምጽአት ፡ ፃማ ፡ ወስራሐ ፡ ሎሙሂ ፡ ወለነሂ ። ወእም
ድኅረ ፡ ዝንቱ ፡ ወፅኡ ፡ ኵሎሙ ፡ እምብዝኃ ፡ ፍርሃ
ት ። ወአስተርአዮ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፤
ምስለ ፡ ወላዲቱ ፡ ድንግል ፡ ማርያም ፡ ወምስለ ፡ ሚ
ካኤል ፡ ወገብርኤል ፡ ወምስለ ፡ ፳ወ፬ካህናተ ፡ ሰማ
ይ ፤ እንዘ ፡ መዐጥኒሆሙ ፡ ውስተ ፡ እደዊሆሙ ፤ ወ
(Fol. 159b. 1.) ብዙኃን ፡ እመላእክተ ፡ ሰማይ ፡ በእለ ፡
ይፀውሩ ፡ ተሜርጋበ ፡ ብርሃን ። ወቦ ፡ እለ ፡ ይፀው
ሩ ፡ መራውኅታተ ፡ ወመኃትዋተ ። ወሶበ ፡ ርእዮ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለመድኃኒነ ፡ ሰገ
ደ ፡ በብረኪሁ ። ወኮነ ፡ ግሙራ ፡ ከመ ፡ ዘኢተሰብ
ረ ፡ ቍጹ ፡ ወኢተአውቆ ፡ ጽንዓ ፡ ሕማም ፡ እምብዝ
ኃ ፡ ፍሥሐሁ ። ወይቤሎ ፡ መድኃኒነ ፡ አፍቁርየ ፡ ኵ
ሉ ፡ ፃማከ ፡ ወምንዳቤከ ፡ ተጽሕፈ ፡ በኢየሩሳሌም ፡
ለተዝካርከ ፡ ወም (Fol. 159b. 2.) ስለዝ ፡ ብሂለ ፡ ቃል ፡
ዘመድኃኒነ ፡ ወፅአት ፡ ነፍሱ ፡ እምሥጋሁ ፡ ለአቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተመጠዋ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ። ወሰአማ ፡ ወይቤላ ፡ ንጽሕት ፡
ነፍስ ፡ ወጽሪት ፡ ንዒ ፡ ኀቤየ ። ወእንዘ ፡ የዐርጋ ፡ ላ
ዕለ ፡ ሦዑ ፡ መላእክት ፡ መሥዋዕተ ፡ ስብሐት ። በ ፡
ዘይቤ ፡ ክቡር ፡ ሞቱ ፡ ለጻድቅ ፡ በቅድመ ፡ እግዚአብ
ሔር ። ወቦ ፡ ዘይቤ ፡ ዘፃመወ ፡ በዓለም ፡ የሐዩ ፡ ለዝ
ሉፉ ፡ እስመ ፡ ኢይሬኢ ፡ ሙ (Fol. 159b. 2.) ስና ፡ በዘ
ይቤ ፡ ዛቲ ፡ ዕለት ፡ እንተ ፡ ገብረ ፡ እግዚአብሔር ፡ ን
ትፈሣሕ ፡ ወንትኃሠይ ፡ ባቲ ። ወብዙኃን ፡ ኃሩ ፡ ሰ
ማይ ፡ በቃለ ፡ ዳዊት ፡ ይሴብሕ ፡ ወይብሉ ። ሃሌሉ
ያ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ። ወሰላም ፡
በምድር ፡ ለዘሠምሮ ፡ ለሰብእ ። ወእንዘ ፡ ይብሉ ፡ ዘ
ንተ ፡ አብጽሕዋ ፡ ቅድመ ፡ መንበሩ ፡ ለአብ ፡ ወሰገደ
ት ፡ ህየ ፤ ወወሰድዋ ፡ ወአብእዋ ፡ ውስተ ፡ ርስታ ፡ ዘ
ለዓለም ፡ ኀበ ፡ ዘርእየት ፡ በሕይወታ ። ወ (Fol. 160a. 1.)
ይቤሎ ፡ መድኃኒነ ፡ አፍቁርየ ፡ ንሣእ ፡ ዘንተ ፡ ጽር
ሐ ፡ መንግሥት ፡ ዘኢይትሜጠን ፡ በሕሊና ፡ እጓለ ፡
እመሕያው ። ወአልበሶ ፡ ልብሰ ፡ መንግሥት ፡ ዘበ
ቱ ፡ ልሳነ ፡ እሳት ፡ ነባቢ ፡ መለኮት ፤ ወአስተቀጸሎ ፡
በአክሊላተ ፡ ብርሃን ፡ ፲እለ ፡ ሥርግዋን ፡ በ፻መስቀ
ል ። ወይቤሎ ፡ እላንቱ ፡ አክሊላት ፡ ፩በእንተ ፡ ሃይ
ማኖትከ ፡ ርቱዕ ። ወ፩በእንተ ፡ ዑደትከ ፡ ለምህ
ሮ ። ወ፩በእንተ ፡ ክዕወተ ፡ ደምከ ። ወ፩በእንተ ፡
(Fol. 160a. 2.) ዘአጥፋእከ ፡ ዐላውያነ ። ወ፩በእንተ ፡
ንግደትከ ፡ ኢየሩሳሌም ። ወ፩በእንተ ፡ ስብረተ ፡ ዓፅ
ምከ ፡ በቀዊም ። ወ፩በእንተ ፡ ጾምከ ፡ ወርትዓተ ፡ ሕ
ሊናከ ። ወሜሞ ፡ ዲበ ፡ ፳መንግሥተ ፡ ሰማያት ፡ ወ
ዲበ ፡ ፲ወ፪አህጉራተ ፡ ገነት ፡ በከመ ፡ አሰፈዎ ፡ ቅድ
መ ፤ ወአንበሮ ፡ ዲበ ፡ መንበር ፡ ስቡሕ ፡ ወልዑል ፡
ጥቀ ፡ ደቂቁሰ ፡ ለሀዉ ፡ ዐቢየ ፡ ላሀ ፤ እስመ ፡ ኃጥኡ ፡
አቡሆሙ ፡ መንፈሳዊ ። ወኖላዊሆሙ ፡ አምላካዊ ።
ወገነዝዎ ፡ ወቀበርዎ ፡ በ (Fol. 160a. 3.) ዝማሬ ፡ ወበማ
ኅሌት ፡ በከመ ፡ ይደሉ ፡ ለካህናት ። እንዘ ፡ ይብሉ ፡
እፎ ፡ እንጋ ፡ ናዐብዮ ፡ ለዘመጠነዝ ፡ ዐቢይ ። ወእፎ
ኑ ፡ እንጋ ፡ ናከብሮ ፡ ለዘመጠነዝ ፡ ክቡር ፡ ወእፎ ፡ ና
ሌዕሎ ፡ ለዘመጠነዝ ፡ ልዑል ። ወእፎ ፡ ንቄድሶ ፡ ለ
ዘመጠነዝ ፡ ቅዱስ ፡ ዘኮነ ፡ ምእመነ ፡ ለእግዚኡ ። ወ
ቆመ ፡ ዝክሩ ፡ በሠናይ ፡ ከመ ፡ አፈው ፡ ቅድው ፡
ኮነ ፡ መዐዛሁ ። ወከመ ፡ መዐር ፡ ጥዕመ ፡ ስሙ ፡
ውስተ ፡ አፈ ፡ ኵሉ ፡ በሕይወቱኒ ፡ ኢገብረ ፡ ነኪ
ረ ፡ ወተቀ (Fol. 160b. 1.) ደሰ ፡ እምከርሠ ፡ እሙ ፡ ወ
ተፈቅረ ፡ በኀበ ፡ እግዚአብሔር ፡ ወበኀበ ፡ ሰብእ ፤
ወተቀደሰ ፡ እንበይነ ፡ የውሀቱ ፡ ወሃይማኖቱ ፤ ወ
ገብረ ፡ ዘይኤድሞ ፡ ለእግዚአብሔር ። ወኃደገ ፡ እ
ምድኅሬሁ ፡ ዘር (Fol. 160b. 2.) አ ፡ ቡሩክ ፡ ወስመ ፡

ክቡረ ፡ ዘይትናገሩ ፡ ቦቱ ፡ ውሉድ ፡ ደኃራውያን ። ወተቀብረ ፡ ሥጋሁ ፡ በሰላም ፡ ብፁዓን ፡ እሙንቱ ፡ እለ ፡ የአምርዎ ። ወእለ ፡ ይሠረገዉ ፡ በፍቁሩ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ።

CHAPTER CX.

(Fol. 160 b. 3.) ምዕራፍ ፡ ፻፲ ። ወእምዝ ፡ ረሰይዎ ፡ አበ ፡ ምኔት ፡ ለአቡነ ፡ ኤልሳዕ ፡ በከመ ፡ ይቤ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ደቂቁኒ ፡ አዕረፉ ፡ እለ ፡ ጸውዐ ፡ አስማቲሆሙ ፡ ወኍልቆሙ ፡ ፲ወ፩ ። ወእምድኅረ ፡ ቀበርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሶበ ፡ ነጸሩ ፡ ኀበ ፡ ገራህቶሙ ፡ አልቦ ፡ ዘረከቡ ፡ በሊያሙ ፤ እስመ ፡ ፈጸሙ ፡ አራዊት ፡ ወዘበልዑ ፡ በይእቲ ፡ ዕለት ፡ ሰጕርድ ፡ ወሰመት ፡ ኮነ ፡ ፹መደበ ። አእዋፍኒ ፡ አ (Fol. 161 a. 1.) ጽሐቡ ፡ ጥቀ ፡ በከመ ፡ ልማዶሙ ፡ አዝዕብትኒ ፡ በኑኃ ፡ (Fol. 161 a. 2.) መዐልት ፡ አኅጕሉ ፡ አእዱገ ፡ ወእንስሳ ።

CHAPTER CXI.

ምዕራፍ ፡ ፻፲፩ ። ወበሣልስት ፡ ዕለት ፡ እምዘ ፡ አዕረፈ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሞተ ፡ ፩ዲያቆን ፡ ወቅዱስ ፡ ውእቱ ፡ በኂሩቱ ፡ ወወልደ ፡ እኅተ ፡ አቡሁ ፡ ውእቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰሙ ፡ አምደ ፡ መስቀል ፡ ወገነዝ (Fol. 161 a. 3.) ዎ ፡ ወወሰድዎ ፡ ይቅብርዎ ። ወእምድኅረ ፡ ፍጻሜ ፡ ጸሎተ ፡ ሙታን ፡ ላዕለ ፡ በድኑ ፡ አንሰሐስሃ ። ወፈትሕዎ ፡ እመግነዙ ፡ ወተስእልዎ ፤ በእንተ ፡ ዘኮነ ፡ ላዕሌሁ ። ወይቤሎሙ ፤ ሞትኩ ፡ በከመ ፡ ዘርኢክሙኒ ፡ አቀሙኒ ፡ ኀበ ፡ እግዚአ ፡ ጽድቅ ። ወእምህየ ፡ ወሰዱኒ ፡ ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወርኢክዎ ፡ ሎቱ ፡ በስብሐት ፡ ዘኢይትከሀል ፡ ይትናገር ፡ ልሳነ ፡ መዋቲ ፡ ወአልቦ ፡ ዘይ (Fol. 161 b. 1.) ትማሰሎ ፡ ለርእየተ ፡ ሀገሩ ፡ ኢመብረቅ ፡ ወኢብርሃነ ፡ ፀሐይ ። ወአክሊሉ ፡ ይበርህ ፡ ምስብዒተ ፡ እምነ ፡ ፀሐይ ፡ ወኵሎ ፡ ዘርኢኩ ፡ ዕበያቲሁ ፡ ኢይክል ፡ ለተናግሮ ። ወተናገረኒ ፡ ወይቤለኒ ፡ ሑር ፡ በሎሙ ፡ ለደቂቅየ ። ኤልሳዕአ ፡ ይምጻእ ፡ ኀቤየ ። ወፊልጶስ ፡ ይንበር ፡ ዲበ ፡ መንበርየ ። እስመ ፡ በመዋዕሊሁ ፡ ይወዕእ ፡ ስሙዓተ ፡ ነገረ ፡ ስምየ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ። ወካዕበ ፡ በሎሙ ፡ ናሁ ፡ ወሀበኒ ፡ እግዚአብሔር ፡ (Fol. 161 b. 2.) ሀገረ ፡ ብርሀተ ፡ ወጽርኃ ፡ መንግሥት ፡ ድሉተ ፤ በከመ ፡ ነገርኩክሙ ፡ ቅድመ ፡ አንትሙኒ ፡ ንግሩ ፡ ለዘይመጽእ ፡ ትውልድ ፤ ከመ ፡ ይግበሩ ፡ ተዝካርየ ። ወይበኡ ፡ ዝየ ። ወዓዲ ፡ ይቤለኒ ፡ ዝ ፡ ዘትሬኢ ፡ ጽርኃ ፡ መንግሥት ፡ መልዕልተ ፡ መቃብርየ ፡ ውእቱ ። ወከመዝ ፡ ይከውን ፡ እስከ ፡ አመ ፡ ምጽአቱ ፡ ለእግዚእየ ፡ አልባቲ ፡ ሙስና ፡ ለመካነ ፡ ዝህርየ ። ወዘንተ ፡ ንግሩ ፡ ለዘይመጽእ ፡ ትውልድ ፡ ወከመዝ ፡ አዘዘ ፡ እ (Fol. 161 b. 3.) ግዚአ ፡ ጽድቅ ፡ አንሢ ፡ ተንሣእኩ ፡ እዜኑክሙ ፡ ዘንተ ። ወፈጺሞ ፡ ቃለ ፡ መልእክቱ ፡ አዕረፈ ፡ ውእቱ ፡ ዲያቆን ፡ ወቀበርዎ ። ወተፈጸመ ፡ ዝኑቱ ፡ ነገር ፡ እምቅድመ ፡ ፲አውራኅ ፡ ወአዕረፈ ፡ ኤልሳዕ ፡ አቡነ ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡

ለዓለመ ፡ ዓለም ፡ አሜን ። ወአሜን ፡ ለይኩን ፡ ለይኩን ።

CHAPTER CXII.

(Fol. 162 a 1.) ምዕራፍ ፡ ፻፲፪ ። ወእምዝ ፡ ገብሩ ፡ አርዳኢሁ ፡ በከመ ፡ ተአዘዙ ። ወአንበርዎ ፡ ለአቡነ ፡ ፊልጶስ ፡ ዲበ ፡ መንበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበድልው ፡ ረከበ ፡ ዝንቱ ፡ ጸጋ ። እስመ ፡

(Fol. 162 a. 2.) በላዕሌሁ ፡ አስተርአየ ፡ ዕበየ ፡ ጽድቁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ። ወእምኔሁ ፡ ወዕኡ ፡ ፲ወ፪ኖሎት ፡ ክርስቶሳውያን ፡ እለ ፡ ያረትዑ ፡ ፍኖተ ፡ ቃል ፡ ዘበአማን ። ወአ (Fol. 162 a. 3.) ብዝኆ ፡ ትምህርተ ፡ አሚን ። ወሰበኩ ፡ ብዙኃተ ፡ አህጉራተ ። ወወለዱ ፡ መሃይምናነ ፡ እለ ፡ ይትሜሰሉ ፡ አባግዓ ፡ ወመራዕየ ፡ ሠናያነ ፡ እለ ፡ ይትባዝኁ ፡ በሙፋሪሆሙ ፤ ወይትረአዩ ፡ ውስተ ፡ ሠናይ ፡ ጺአት ፡ ወረሰይዋ ፡ ለምድረ ፡ ሸዋ ፡ ክልልተ ፡ በሃይማኖት ። ዝንቱሰ ፡ አቡነ ፡ ፊልጶስ ፡ ኮኖሙ ፡ ርእሰ ፡ በአምሳለ ፡ ጴጥሮስ ፡ ሊቀ ፡ ሐዋርያት ፤ በትእዛዘ ፡ ክቡር ፡ ጳጳስ ፡ ወበትእዛዘ ፡ ንጉሥ ። ወበእንተዝ ፡ ተሠርዓ ፡ (Fol. 162 b. 1.) ከመ ፡ ይዕጥኑ ፡ መቃብረ ፡ አቡሆሙ ፡ በበዕብሬቶሙ ፤ ወይግበሩ ፡ ተዝካሮ ፡ በፍቅር ፡ ተጋቢኦሙ ፡ እምበሐውርቲሆሙ ። ኖላዊሂ ፡ ካልእ ፡ ኢይሠየም ፡ ውስተ ፡ ኵሉ ፡ በሐውርተ ፡ ዳሞት ፡ ወሸዋ ፡ ዘኢኮነ ፡ እምቤቱ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወከመዝ ፡ ሥሩዕ ፡ በግዘት ፡ በመዋዕለ ፡ አቡነ ፡ ቅዱስ ፡ ፊልጶስ ፡ ሊቀ ፡ ኖሎት ፤ ውእቱሰ ፡ እምድኅረ ፡ አሠነየ ፡ ምግበ ፡ በምግባር ፡ ሠናይ ፡ ወበሃይማኖት ፡ ርትዕት ፤ (Fol. 162 b. 2.) ኮነ ፡ ሰማዕተ ፡ በእንተ ፡ ክርስቶስ ፤ በምንዳቤ ፡ ወበተቀሥፎ ፡ በሙቃሔ ፡ ወበተሰዶ ፡ እስከ ፡ አዕረፈ ፡ ኀበ ፡ ተሰደ ። ጸሎቶሙ ፡ ወበረከቶሙ ፡ ሀብተ ፡ ፃማሆሙኒ ፡ ወትንብልና ፡ ረድኤቶሙ ፡ ለእሉ ፡ ፫ አበው ፡ አባ ፡ ተክለ ፡ ሃይማኖት ፡ ወአባ ፡ ኤ (Fol. 162 b. 3.) ልሳዕ ፡ መፍቀሬ ፡ ጸሎት ። ወአባ ፡ ፊልጶስ ፡ ለባሲ ፡ ትዕግሥት ፡ ድንግል ፡ ወሰማዕት ፡ ተሀሉ ፡ ምስሌነ ፡ ወኢትእትት ፡ በኵሉ ፡ ጊዜ ፡ ወበኵሉ ፡ ሰዓት ። ወፈድፋደሰ ፡ ትባልሆ ፡ እሞተ ፡ ነፍስ ፡ ለገብረ ፡ እግዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓ ፡ አ ።

CHAPTER CXIII.

(Fol. 163 a. 1.) ምዕራፍ ፡ ፻፲፫ ። ወኮነ ፡ ኍልቈ ፡ ዓመታቲሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ፺ወ፱ዓመታተ ፡ ወ፲አውራኀ ። ወከመዝ ፡ ነበረ ፡ ፳ወ፪ ዓመተ ፡ በቤተ ፡ አቡሁ ። ወ፫ ዓመተ ፡ በከተታ ። ወ፲አውራኀ ፡ በዊፋት ፡ ፲ወ፪ ዓመተ ፡ በዳሞት ። ፲ ዓመተ ፡ በአምሐራ ። ፲ ዓመተ ፡ በሐይቅ ፡ ፲ወ፪ ዓመተ ፡ በዳሞ ። ወ፩ ዓመተ ፡ በዐዶተ ፡ ገዳማተ ፡ ትግሬ ፡ ወበንግደተ ፡ ኢየሩሳሌም ፡ ወ፩ወርኃ ፡ በዳጳ ። ፳ወ፱ ዓመተ ፡ ከዊ (Fol. 163 a. 2.) ኖ ፡ ዝጉሃ ፡ በገዳመ ፡ አስቦ ፤ ወከመዝ ፡ ፈጸመ ፡ ሕይወቶ ፡ በርስዕ ፡ ሠናይ ፡ ወበዕርግና ፡ ጥሉል ፡ እንዘ ፡ ውርዝው ፡ ለተጋድሎ ። ወነበረ ፡ እንዘ ፡ ያሠምሮ ፡ ለእግዚአብሔር ፡ እስከ ፡ አመ ፡ አዕረፈ ። ዝውእቱ ፡ ሕይወተ ፡ አቡክሙ ፡ አረጋይ ፡ ንጡፍ ፡ ወጽ (Fol. 163 a. 3.) ሩይ ፡ ሥሙር ፡ ወኅሩይ ፡ ብርሃነ ፡ ፀሐይ ፡ ወመዝገበ ፡ ነዳይ ፡ ዕንቈ ፡ ባሕርይ ፡ ቅቡዓ ፡ ደም ፡ ሰማዕተ ፡ አዶናይ ፤ ይቡሰ ፡ መልክዕ ፡ በቍረ ፡ ክረምት ፡ ወዋዕየ ፡ ሐጋይ ፤ ስቡረ ፡ አጽም ፡ በቀዊመ ፡ መዐልት ፡ ወለያልይ ። ኃይለ ፡ ጸሎቱ ፡ ያንጽሖ ፡ እምጌጋይ ፡ ወይዕቀበ ፡ እምኵሉ ፡ እኩይ ፡ ለገብረ ፡ እግዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ አ ።

CHAPTER CXIV.

(Fol. 163 b. 1.) ምዕራፍ ፡ ፻፲፬ ። እምይእዜሰ ፡ ናቅም ፡ ላቲ ፡ ስምዐ ፡ ለመካነ ፡ ዝህሩ ፡ ከመ ፡ ፈጸመ ፡ እግዚአብሔር ፡ ዘወሀበ ፡ ኪዳነ ፡ ለገብሩ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይቤ ፡ ማቴዎስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለ ፡ እስክንድርያ ፤ አደቂቅየ ፡ ኤጺስ ፡ ቆጶሳት ፡ ወእልቆሞሳት ፤ ዑቁ ፡ ኢይቅድሙክሙ ፡ ካህናት ፡ ዘመካነ ፡ አጽሙ ፡ ለቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እስመ ፡ እሬኢ ፡ ዘልፈ ፡ እንዘ ፡ ይወርድ ፡ መንፈስ ፡ ቅዱስ ፡ በጊዜ ፡ ቍርባን ፡ ወዕጣን ፤ ውስተ ፡ ው (Fol. 163 b. 2.) እቱ ፡ መካን ። ወበእንተ ፡ ዝንቱ ፡ ይኄበር ፡ ቍርባንክሙ ፡ ምስለ ፡ ቍርባኖሙ ። ወዕጣንክሙ ፡ ምስለ ፡ ዕጣኖሙ ። ወጸሎትክሙ ፡ ምስለ ፡ ጸ

ሎቶሙ ። ወኢይትፌለጥ ፡ እምኔሆሙ ፡ ከመ ፡ ይዕ
ርግ ፡ ደርገ ፡ ምስሌሆሙ ። ወከዕበ ፡ ወረዱ ፡ ኢየሩ
ሳሌም ፡ ፪መነኮሳት ፡ እምደቂቁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወበጽሑ ፡ ኀበ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘ
ለእስክንድርያ ። ወተባረኩ ፡ እምኔሁ ፡ ወይቤሎሙ ፡
እምአይቴ ፡ አንት (Fol. 163b. 3.) ሙ ። ወይቤልዎ ፡
ንሕነ ፡ እምኢትዮጵያ ። ወይቤሎሙ ፡ ተአምሩኑ ፡
መካነ ፡ መቃብሪሁ ፡ ለብእሲ ፡ እግዚአብሔር ፡ ተክ
ለ ፡ ሃይማኖት ። ወይቤልዎ ፡ እወ ፡ ነአምር ፡ ወእም
ኔሁ ፡ መጻእነ ። ወሰሚዖ ፡ ሊቀ ፡ ጳጳሳት ፡ ተንሥአ ፡
ወሰገደ ፡ ሎሙ ፡ ወሰአመ ፡ እገሪሆሙ ። ወይቤሎ
ሙ ፡ በምንት ፡ ግብር ፡ መጻእክሙ ፡ ዝየ ። ወይቤል
ዎ ፡ እንዘ ፡ ነኀሥሥ ፡ መድኀኒተ ፡ ነፍስነ ። ወአው
የወ ፡ ወይቤ ፡ ወይኬ ፡ ሰብእ ፡ እንዘ ፡ ኢየአምር ፡ መ
ድኀኒ (Fol. 164a. 1.) ተ ፡ ነፍሱ ፡ ይትኀጐል ፡ ኀደግም
ዎ ፡ ለመድኀኒትክሙ ፡ ወጻላእክምዎ ፡ ለሕይወትክ
ሙ ፡ እስመ ፡ ይቤሎ ፡ መድኅን ፡ ለተክለ ፡ ሃይማኖ
ት ፡ ዘተቀብረ ፡ ውስተ ፡ መቃብረ ፡ ዓፅምከ ። ወዘይ
ነብር ፡ ኀቤሃ ፡ ዘልፈ ፡ በደኀሪት ፡ ዕለት ፡ ይኀልፍ ፡
ምስሌከ ፡ በግህደት ። ወአንከሩ ፡ መነኮሳት ፡ እምነ
ገሩ ፡ ለሊቀ ፡ ጳጳሳት ። ወይቤሎሙ ፡ ምንተ ፡ ታነክ
ሩኒ ፡ ሊተ ፡ ሑሩ ፤ ወተመየጡ ፡ ብሔረክሙ ፡ ወይ
ቤልዎ ፡ ንሕነሰ ፡ ኢንትመየጥ ፡ ወንነብር ፡ ምስሌከ ።
ወ (Fol. 164a. 2.) ይቤሎሙ ፡ ምንተ ፡ ግብረ ፡ ተአም
ሩ ፤ ወይቤልዎ ፡ ነአምር ፡ ግብረ ፡ ዐፀደ ፡ ወይን ። ወ
ፈነዎሙ ፡ ይርአዩ ፡ ዐፀደ ፡ ወይኑ ። ወበጺሖሙ ፡ ህ
የ ፡ ዘእንበለ ፡ ይግሥሥዎ ፡ በእዳዊሆሙ ፡ ሶበ ፡ ርእ
ይዎ ፡ በአዕይንቲሆሙ ፤ የብሰ ፡ ውእቱ ፡ ዐፀደ ፡ ወይ
ን ። ወነገርዎ ፡ ዘንተ ፡ ለሊቀ ፡ ጳጳሳት ። ወሰሚዖ ፡
ደንገፀ ፡ ጥቀ ፡ ወጸውዖሙ ፡ ለእሙንቱ ፡ መነኮሳት ።
ወይቤሎሙ ፡ ምንት ፡ አንትሙ ፡ ወምንት ፡ ፍጥረት
ክሙ ፤ እስመ ፡ (Fol. 164a. 3.) ነገሩኒ ፡ በእንቲአክሙ ፡
ከመ ፡ የብስ ፡ ዐፀደ ፡ ወይንየ ፡ ሶበ ፡ ትሬእይዎ ። ወይ
ቤልዎ ፡ ንሕነሰ ፡ ሰብእ ፡ ነዳያን ፡ እምደቂቀ ፡ ተክለ ፡
ሃይማኖት ፡ ወይቤሎሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ሶበሰ ፡ ኮን
ክሙ ፡ እምደቂቀ ፡ ተክለ ፡ ሃይማኖት ፡ ይቡስኒ ፡ እም
ኮነ ፡ ርጡበ ። አኮኑ ፡ ዐፀደ ፡ ወይንየ ፡ ርጡብ ፡ ኮነ ፡
ይቡሰ ፡ ሶበ ፡ ትኔጽርዎ ፡ ሐሳውያን ፡ አንትሙ ፡ ወኢ
ኮንክሙ ፡ ደቂቀ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤልዎ ፡ አ
አቡነ ፡ ስምዐነ ፡ እግዚአብሔ (Fol. 164b. 1.) ር ፡ ዘውስ
ተ ፡ እዴሁ ፡ መንፈስነ ፡ ከመ ፡ ኢሐሰውናከ ። ወይቤ
ሎሙ ፡ በእንተ ፡ ምንት ፡ የብሰ ፡ ዐፀደ ፡ ወይንየ ። ወይ
ቤልዎ ፡ እንዳኢ ፡ በዘኮነሰ ፡ ግብር ፡ ኢነአምር ፡ ወይቤ
ሎሙ ፡ ተሰነአልክምዎኑ ፡ ለአበ ፡ ምኔት ፡ ዘመቃብረ ፡
ተክለ ፡ ሃይማኖት ፡ ወይቤልዎ ፡ አልቦ ፡ አባ ። ወአስ
ተጣፍሐ ፡ እደዊሁ ፡ ሊቀ ፡ ጳጳሳት ። ወይቤ ፡ አእመር
ኩ ፡ ከመ ፡ በእንተ ፡ ዝንቱ ፡ የብሰ ፡ ዐፀደ ፡ ወይንየ ።
ወይቤሎሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ለእሙ (Fol. 164b. 2.) ን
ቱ ፡ መነኮሳት ፡ ክቡር ፡ ውእቱ ፡ ተክለ ፡ ሃይማኖት ፡
በኀበ ፡ እግዚአብሔር ፡ ወበኀበ ፡ መላእክቲሁ ። ወበ
መቃብሪሁኒ ፡ ይጼልል ፡ መንፈስ ፡ ቅዱስ ፡ ወትረ ።
ወዘነበረሂ ፡ ውስተ ፡ መንበሩ ፡ ለተክለ ፡ ሃይማኖት ፡
ክቡር ፡ ውእቱ ። ወይእዜኒ ፡ ሑሩ ፡ ህየ ፡ (Fol. 164b. 3.)
ወአልብክሙ ፡ ተስፋ ፡ ድኂን ፡ ዘእንበለ ፡ መቃብሪ
ሁ ። ዐፀደ ፡ ወይንየሂ ፡ ኢታማስኑ ። ወተባረኩሙ ፡
እምኔሁ ፡ ተመይጡ ፡ ብሔሮሙ ፡ ወሰረፀት ፡ ዐፀደ ፡
ወይኑ ፡ ለሊቀ ፡ ጳጳሳት ። ወፈረየት ፡ ብዙኀ ፡ ወእሙ
ንቱ ፡ መነኮሳት ፡ ነበሩ ፡ እንዘ ፡ ይዜንዉ ፡ ዘንተ ።

CHAPTER CXV.

(Fol. 165a. 1.) ምዕራፍ ፡ ፻፲፭ ። ወዓዲ ፡ ሖረ ፡ ገዳ
መ ፡ ዋሊ ፡ ፭እምሐራ ፡ ንጉሥ ፡ በመንግሥቱ ፡ ለን
ዋየ ፡ ክርስቶስ ፡ ዘውእቱ ፡ ሰይፈ ፡ አርዓድ ። ወረከ
በ ፡ በህየ ፡ ፪መነኮሳተ ፡ ወተአምኖሙ ። ወይቤልዎ ፡
አይቴ ፡ ብሔርከ ። ወይቤሎሙ ፡ ሸዋ ፡ ወእምኔሃ ፡ ት
ትበሀል ፡ ግራርያ ፡ ወይቤልዎ ፡ ተአምርኑ ፡ ዘይብል
ዎ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎሙ ፡ እወ ፡ አእም
ር ፡ እስመ ፡ አቡየ ፡ ውእቱ ። ወይቤልዎ ፡ በጻሕከኑ ፡
ውስተ ፡ መቃብሩ ፡ ወይ (Fol. 165a. 2.) ቤሎሙ ፡ እወ ፡
በጻሕኩ ። ወተንሥኡ ፡ እሙንቱ ፡ መነኮሳት ። ወሰ
ገዱ ፡ ሎቱ ፡ ወአኀዙ ፡ ይልሐሱ ፡ ፀበለ ፡ እገሪሁ ፡ ወ
ሰአሙ ፡ እደዊሁ ፤ ወይቤሎሙ ፡ ሐራዊ ፡ በእንተ ፡

ምንት ፡ ገበርክሙ ፡ ዘንተ ፡ አጋዕዝትየ ። ወይቤልዎ ፡ ንሕነ ፡ ነአምር ። ወካዕበ ፡ ይቤልዎ ፡ ተመጦኩ ፡ ቍርባነ ፡ በመካነ ፡ ዓፅሙ ፡ ለተክለ ፡ ሃይማኖት ፡ ወይቤሎሙ ፡ አልቦ ፡ ወይቤልዎ ፡ ለምንት ፡ ከንከ ፡ እንቡዘ ፡ ልብ ፡ ዘኢተመጦከ ፡ ቍ (Fol. 165 a. 3.) ርባነ ፡ ኅበ ፡ መቃብሪሁ ፡ ለቅዱስ ፡ እሙነ ፡ ንቤለከ ፡ ሰማዕነ ፡ እምአፉሁ ፡ ለመድኀኒነ ፡ እንዘ ፡ ይብል ፡ ኵሉ ፡ ዘይትሜጦ ፡ ቍርባነ ፡ በመካነ ፡ አጽሙ ፡ ለተክለ ፡ ሃይማኖት ፡ ኢይሬኢ ፡ ደይነ ፡ ወዘይትቀበር ፡ ውስቴታ ፡ ኢይትኃጐል ፡ ለዝሉፉ ። ወንሕነሂ ፡ ንሬኢ ፡ ዘልፈ ፡ እንዘ ፡ ይወርድ ፡ ሀየ ፡ መንፈስ ፡ ቅዱስ ፡ ለለሰዓቱ ፤ ወፈድፋደሰ ፡ በጊዜ ፡ ቍርባን ፡ ወይቀብዖሙ ፡ ዕፍረተ ፡ መዐዛ ፡ ለእለ ፡ ቀርቡ ፡ ውስቴታ ፤ ወኢይሴ (Fol. 165 b. 1.) ስል ፡ መንፈሰ ፡ እግዚአብሔር ፡ እምኔሃ ፡ መዐልተ ፡ ወሌሊተ ፡ ወርቡብ ፡ መልዕልቴሃ ፤ ከመ ፡ ደመና ፡ ብርሃን ። ወከመዝ ፡ ይሄሉ ፡ ዘልፈ ፡ ብፁዕ ፡ ውእቱ ፡ ዘይነብር ፡ ኀቤሃ ፡ ወዘይቀውም ፡ ውስተ ፡ አናቅጺሃ ፤ ብፁዕ ፡ ውእቱ ፡ ዘተቀብረ ፡ ውስቴታ ፡ ወዘያሰምክ ፡ በረድኤታ ። ወአልቦሙ ፡ ተስፋ ፡ ድኂን ፡ ለሰብአ ፡ ሸዋ ፡ ዘእንበለ ፡ ረድኤተ ፡ ጸሎቱ ፡ ለተክለ ፡ ሃይማኖት ፡ ወነገርዎ ፡ ኅቡአ ፡ ነገረ ፡ ዘኢንክልጽ (Fol. 165 b. 2.) ሒፎቶ ። ወዘንተ ፡ ብሂሎሙ ፡ ተሰወሩ ፡ እምኔሁ ። ወከመሰ ፡ ናቅም ፡ ብዙኃ ፡ ሰማዕታተ ፡ በእንተ ፡ ዕበያ ፡ ወክብራ ፡ ለመካነ ፡ ዓጽሙ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኀደግነ ፡ ከመ ፡ ኢይኑኅ ፡ ነገር ፡ ላዕሌነ ። እስመ ፡ ተብህለ ፡ በስምዐ ፡ ፪ ወ፫ ሰማዕት ፡ ይቀ (Fol. 165 b. 3.) ም ፡ ኵሉ ፡ ነገር ፡ ትንብልናሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ክቡር ፡ መምህር ፡ ያድኅነነ ፡ እምኃይለ ፡ ጸላኢ ፡ ጥፀር ፤ ወይባልሀነ ፡ እምእኩይ ፡ ነገር ፡ ወእምድድቅ ፡ ወእምጋኔን ፡ ቀትር ፡ በኵሉ ፡ ሰዓት ። በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ።

CHAPTER CXVI.

(Fol. 166 a. 1.) ምዕራፍ ፡ ፻፲፮ ። በትእዛዘ ፡ አቡነ ፡ ጴጥሮስ ፡ ዲበ ፡ መንበረ ፡ ተክለ ፡ ሃይማኖት ፡ ዘነበረ ፡ ወሜላተ ፡ ጽድቁ ፡ ዘተዓጽፈ ፡ ወበሐጸ ፡ ፍቅሩ ፡ ዘተነድፈ ። ተጽሕፈ ፡ ዝንቱ ፡ መጽሐፍ ፡ ከመ ፡ የሀሉ ፡ ዘልፈ ፡ ወይከድነነ ፡ ዘብርሃን ፡ ዓጽፈ ፡ ወብዕለ ፡ ጸጋሁ ፡ ትሩፈ ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ወተፈጸመ ፡ ጽሕፈቱ ፡ ለእግዚአብሔር ፡ በሠምረቱ ። ስብሐት ፡ ወክብር ፡ ይደሉ ፡ ለመንግሥቱ ። እስመ ፡ ተለዐለ ፡ ስ (Fol. 166 a. 2.) ሙ ፡ ለባሕቲቱ ፡ ይቤ ፡ ጸሐፊሁ ፡ ገብረ ፡ መስቀል ፡ ዘርኩስ ፡ በኃጢአቱ ፡ ወንጹሕ ፡ በሃይማኖቱ ፡ ፩ውእቱ ፡ ለተክለ ፡ ሃይማኖት ፡ እመርኤቱ ፡ ሥርየተ ፡ አበሳ ፡ ሰአሉ ፡ ሎቱ ፡ እለ ፡ አንበብክምዎ ፡ ለዝንቱ ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ለዘጸሐፎ ፡ ወለዘአጽሐፎ ፡ ለዘአንበቦ ፡ ወለዘተርጐሞ ፡ ወለዘሰምዐ ፡ ቃላቶ ፡ ለኵልነ ፡ ኅቡረ ፡ ይምሐረነ ፡ በኢያስትቶ ። እግዚአብሔር ፡ ዘነአኵቶ ፡ ይጸግወነ ፡ ሣህ (Fol. 166 a. 3.) ሎ ፡ ወምሕረቶ ። ወያውርስነ ፡ መንግሥቶ ፡ በእንተ ፡ ማርያም ፡ ዘኮነት ፡ ወላዲቶ ። ወበእንተ ፡ ኵሎሙ ፡ ቅዱሳን ፡ እለ ፡ ፈጸሙ ፡ ሥምረቶ ፡ ወለተክለ ፡ ሃይማኖት ፡ አቡነ ፡ ይክፍለነ ፡ መክፈልቶ ፡ ወርስቶ ፡ ወይከድነነ ፡ ሞገሶ ፡ ወአሦቶ ፤ ወይቀጥቅጥ ፡ ታሕተ ፡ እገሪነ ፡ ሠይጣነ ፡ ወሠራዊቶ ። ወፈድፋደሰ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘበገድል ፡ ሠናይ ፡ ፈጸመ ፡ ሑረቶ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

THE BOOK OF THE HISTORY OF THE TRANSLATION OF THE BODY OF OUR FATHER, THE HOLY MAN, TAKLA HÂYMÂNÔT.

CHAPTER I.

(Fol. 167 a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ፡ ፩አምላክ ፡ ወ፩እግዚአብሔር ፡ ዘበ፩ህላዌ ፡
ወበ፩ምልክና ፡ ወ፩ልዕልና ። ወ፩ምስፍና ፡ ገባሬ ፡
ኵሉ ፤ ወጸዋዒ ፡ ኵሉ ፤ እምኀበ ፡ አልቦ ፡ ኀበ ፡ ሀል
ዎ ፡ ወይሬስዮ ፡ ለኵሉ ፡ ከመ ፡ ዘአልቦ ፡ ዘአስተጠአ
ጥአ ፡ ኵሎ ፡ ዓለመ ፤ ወአስተናበረ ፡ አድባረ ፡ ወአው
ግረ ፡ ዘሰቀሎ ፡ ለሰማይ ፡ ከመ ፡ ቀመር ፡ ወሳረራ ፡ ለ
ምድር ፡ ዘእንበለ ፡ መሠረት ፤ ወሰፈራ ፡ ዘእንበለ ፡
(Fol. 167 a. 2.) ሐብል ፡ ወአመዳ ፡ በነፋስ ፡ መንክር ፡
ግብሩ ፤ ወአልቦ ፡ ዘይሰአኖ ፡ ወአልቦ ፡ ዘይሴወሮ ፡
ኵሎ ፡ የአምር ፡ ሎቱሰ ፡ አልቦ ፡ ዘየአምሮ ፡ እምቅ
ድመ ፡ ይግበር ፡ ይፌጽሞ ፤ ወኵሎ ፡ ያበሊ ፡ ውእቱ
ሰ ፡ አልቦ ፡ አመ ፡ ይበሊ ፡ በከመ ፡ ይቤ ፡ ነቢይ ፡ ኵ
ሉ ፡ ይበሊ ፡ አንተሰ ፡ አንተ ፡ ከመ ፡ ወአመቲከኒ ፡ ዘ
ኢየኀልቅ ፡ ለትውልደ ፡ ትውልድ ፡ ስብሐት ፡ ለከ ፡
እግዚኦ ፡ ገባሬ ፡ ኵሉ ፡ መንክራት ፤ ወለከ ፡ ይደሉ ፡
ስብሐት ፡ በአፈ ፡ (Fol. 167 a. 3.) ኵሉ ፡ ፍጥረት ፡ እስ
ከ ፡ ነፍስ ፡ ደኃሪት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ስምዑ ፡ ወለብዉ ፡ አፍቁራንየ ፡ መጽሐፈ ፡ ዜና
ሁ ፡ ለተክለ ፡ ሃይማኖት ፡ ፍቁረ ፡ እግዚእነ ፡ ዘይትነበ
ብ ፡ በዕለተ ፡ ፍልሰተ ፡ ሥጋሁ ፡ አመ ፡ ፲ወ፪ለግንቦ
ት ፡ ዘውእቱ ፡ ወርኃ ፡ ትንሣኤሁ ፡ ለእግዚእነ ፡ ኢየ
ሱስ ፡ ክርስቶስ ፤ ወድሙር ፡ ምስለ ፡ በዐለ ፡ ቅዱስ ፡
ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ፍቁሩ ፡ በሰላመ ፡ እግ
ዚአብሔር ፡ አሜን ። ና (Fol. 167 b. 1.) ሁ ፡ ንነግረክ
ሙ ፡ ወናየድዓክሙ ፡ እንዘ ፡ ይከድነነ ፡ ለኵልነ ። በ
አማን ፡ ረድኤቱ ፡ ወእንዘ ፡ ይረድአነ ፡ ትንብልና ፡
ጸሎቱ ፡ ለብፁዕ ፡ ወለቅዱስ ፡ ወለክቡር ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወናሌዕል ፡ ጽርሐ ፡ እንዘ ፡ ንብል ። ዮም ፡ ፍ
ልሰተ ፡ ሥጋሁ ፡ ለክቡር ፡ ዘአክበሮ ፡ እግዚአብሔ
ር ። ዮም ፡ ፍልሰተ ፡ ሥጋሁ ፡ ለቅዱስ ፡ ዘቀደሶ ፡ እ
ግዚአብሔር ፡ እምከርሠ ፡ እሙ ፤ ከመ ፡ ኤርምያስ ፡
ወዮሐንስ ። ዮም ፡ ፍልሰተ ፡ ሥጋሁ ፡ ለቡሩ (Fol.
167 b. 1.) ክ ፡ ዘባረኮ ፡ እግዚአብሔር ። በከመ ፡ ይቤ
ሎ ፡ ለነቢይ ፡ እምቅድመ ፡ እፍጥርከ ፡ በውስተ ፡ ከር
ሠ ፡ እምከ ፡ አእመርኩከ ። ወካዕበ ፡ ይቤ ፡ ነቢይ ፡ እ
ምከርሠ ፡ እምየ ፡ አንተ ፡ አምላኪየ ። ወበውስተ ፡
ማኅፀን ፡ አንተ ፡ ከደንከኒ ። ወአንተ ፡ ዝክርየ ፡ በኵ
ሉ ፡ ጊዜ ፡ ከማሁ ፡ ባረኮ ፡ ለዝ ፡ ቡሩክ ፡ በውስተ ፡
ከርሠ ፡ እሙ ። ወበውስተ ፡ ማኅፀን ፡ ከደኖ ፡ በጠለ ፡
መንፈስ ፡ ቅዱስ ። ወእምዝ ፡ ኮነ ፡ ዝክረ ፡ ስሙ ፡ ው
ስተ ፡ አፉሁ ፡ ቀ (Fol. 167 b. 3.) ትረ ፡ ወሰዓተ ፡ ሌሊ
ት ፡ ወመዐልተ ፡ ወይውኅዝ ፡ እምአፉሁ ፡ ስብሐተ ፡
እግዚአብሔር ፤ ከመ ፡ ነቅዓ ፡ ማይ ፡ ብዙኀ ። ወበከ
መ ፡ ሶበ ፡ ደኀይዎ ፡ ለፈልፈለ ፡ ማይ ፡ ይበዝኀ ፡ ውኅ
ዘቱ ፡ እምዕለት ፡ ዕለተ ፤ ወያረዊ ፡ ኵሎ ፡ አትክል
ተ ። ወይትፌሣሕ ፡ ቦቱ ፡ በዐለ ፡ ገነት ፡ ወይጸግብ ፡
እምፍሬ ፡ አቅማሂሁ ፡ ለገነት ። ከማሁ ፡ ኮነ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ዘፍልሰተ ፡ ሥጋሁ ። ዮም ፡ ሶበ ፡
ደኃዮ ፡ ወኰስተረ ፡ ልቦ ፡ ጕድበ ፡ ሥላሴ ፡ (Fol. 168 a. 1.)
ዘመለኮተ ፡ ተብዓ ፡ ወዐብየ ፡ ነቅዓ ፡ ውኅዘቱ ፡ ለለሰ
ዓቱ ። ወአርወያ ፡ ለምድር ፡ ኵለንታሃ ፡ ወአግዓዛ ፡
እመርገመ ፡ ኃጢአት ። ወተፈሥሐ ፡ ቦቱ ፡ በዐለ ፡
ገነት ፡ በእንተ ፡ አትክልቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖ

ት ፡ በዐለ ፡ ገነትሰ ፡ ዘንቤ ፡ ክርስቶስ ፡ ውእቱ ። አት
ክልትኒ ፡ ነፍሳተ ፡ ሰብእ ፡ እሙንቱ ። ወሚመጠን ፡
አእላፈ ፡ አእላፋት ፡ ወትእልፊተ ፡ አእላፋት ፡ እለ ፡
አቅረበሙ ፡ ኀቤሁ ፡ በዐለ ፡ ገነት ፡ ዘውእቱ ፡ ክርስ
ቶ (Fol. 168 a. 2.) ስ ። ወይጸግብ ፡ እምፍሬ ፡ አቅማኒ
ሁ ፡ ዘይቤ ፡ ምግባራተ ፡ ጽድቅ ፡ እሙንቱ ። ወይሁ
ብ ፡ ለለ ፡ ፩፩ፍሬ ፡ ምግባሩ ፡ በበዕለቱ ፡ ወበበሰዓቱ ፡
ቦ ፡ ዘ፴ ፡ ወቦ ፡ ዘ፳ ፡ ወቦ ፡ ዘ፲ ፡ ዘቦ ፡ እዝነ ፡ ሰሚዐ ፡ ለይ
ስማዕ ፡ ወዘንተ ፡ ይሁቡ ፡ እሊአሁ ፡ ለቅዱስ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ተሰቂዮሙ ፡ እምቃለ ፡ ትምህር
ቱ ፡ ዮም ፡ ፍልሰተ ፡ ሥጋሁ ፡ ለዝንቱ ፡ ክቡር ፡ ተክ
ለ ፡ ሃይማኖት ፡ ብርሃነ ፡ ማኅቶት ፡ አበ ፡ ብዙኃን ፡ ኖ
ሎት ፡ ዐምዳ ፡ ወድዳ ፡ (Fol. 168 a. 3) ለቤተ ፡ ክርስቲ
ያን ፡ ቅድስት ። ዮም ፡ ፍልሰተ ፡ ሥጋሁ ፡ ለቅዱስ ፡
ወጣኒ ፡ ክርስትና ፡ ሰባኪ ፡ ንስሐ ፡ በብሔረ ፡ ዓረብ ፡
ከመ ፡ ዮሐንስ ። ዮም ፡ ፍልሰተ ፡ ሥጋሁ ፡ ለቅዱስ ፡
ወቅዳሴ ፡ ቤተ ፡ ክርስቲያኑ ፡ ወጣኔ ፡ ምንኩስና ፡ ከ
መ ፡ እንጦንዮስ ፡ በብሔረ ፡ ሸዋ ፤ ወሶበ ፡ ቀርበ ፡ ወ
በጽሐ ፡ ዕለቱ ፡ ወተፈጸመ ፡ እድሜሁ ፡ ከመ ፡ ይፈል
ስ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ፡ ውስተ ፡ ፍሥሐ ፡ ዘ
ኢየኃልፍ ፤ ወእምዝንቱ ፡ ዓለ (Fol. 168 b. 1.) ም ፡ ዘ
ይበሊ ፡ ውስተ ፡ ዓለም ፡ ዘኢይበሊ ፡ ወኢይማስን ፤
ወኀበ ፡ ኢይመውቱ ፡ እምዝ ፡ ዳግመ ፡ ኀበ ፡ አልቦ ፡
ደዌ ፡ ወሕማም ፤ ወውስተ ፡ ፍሥሐ ፡ ዘለዓለም ፡ መ
ጽአ ፡ ኀቤሁ ፡ እግዚእነ ። ወይቤሎ ፡ ሰላም ፡ ለከ ፡ አ
ፍቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ ወቆመ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወነሥአ ፡ ኪዳነ ፡ ምሕረት ፡ እም
ቃለ ፡ እግዚእነ ። ወካዕበ ፡ ተስእሎ ፡ ኵሎ ፡ ቃለ ፡
ዘይከውን ፡ በእንቲአሁ ፡ በጊዜ ፡ ዕረፍቱ ፡ እን (Fol.
168 b. 2.) ዘ ፡ ሀሎ ፡ በሥጋሁ ፡ እምቅድመ ፡ ይሑር ፡
ኀበ ፡ አብ ፡ ዘአፍቀሮ ። ወእምቅድመ ፡ ይሑር ፡ ኀ
በ ፡ ወልድ ፡ ዘአክበሮ ፡ እምኵሉ ፡ አሕዛበ ፡ ምድር ።
ወእምቅድመ ፡ ይሑር ፡ ኀበ ፡ መንፈስ ፡ ቅዱስ ፡ ዘሠ
ምሮ ፡ ወቀደሶ ። ወእምቅድመ ፡ ይሑር ፡ ኀበ ፡ ሀገ
ሩ ፡ ዘተደለወ ። ወኀበ ፡ መካኑ ፡ ዘተሐንጸ ፡ በሕይወ
ቱ ፡ ወኀበ ፡ ጽርሑ ፡ ዘተሣየጠ ፡ በደመ ፡ ገድሉ ፡ ዘ
መንክር ፡ ግብረቱ ፡ ፵፱ አዕማዲሁ ፡ ዘእሳት ፡ ወ፵
(Fol. 168 b. 3.) ፱ምዕማዲሁ ፡ ዘወርቅ ። አኮ ፡ ከመ ፡ ወ

ርቀ ፡ ዝንቱ ፡ ዓለም ፡ ዘይዝህል ፡ ወይማስን ። ወአኮ ፡
ዘአጽረይዎ ፡ በእሳት ፡ አላ ፡ ወርቅ ፡ ውእቱ ፡ ዘኢይ
በልዮ ፡ እሳት ፡ ወኢያዝህሎ ፡ ማይ ። መኑ ፡ የአምር ፡
ከዋኔ ፡ ግብረቱ ፡ ለጽርሐ ፡ መንግሥቱ ፡ ለፈጣሪ ፡ ፍ
ጡራን ። ወባሕቱ ፡ ንብሎ ፡ በአስተማስሎ ፡ አዕማዲ
ሁ ፡ ዘእሳት ፡ ወምዕማዲሁ ፡ ዘወርቅ ፡ ወንሕነሰ ፡ ኢ
ነአምር ፡ ምንተኒ ። እስመ ፡ ንሕነ ፡ ድኩማነ ፡ ል
(Fol. 169 a. 1.) ብ ፡ ወትሁታነ ፡ መንፈስ ፡ ወውሑዳነ ፡
አእምሮ ። ወባሕቱ ፡ በትዕቢተ ፡ ሕሊና ፡ ናነብር ፡ አ
ፉነ ፡ መልዕልተ ፡ አርያም ። ወያንሶሱ ፡ ልሳንነ ፡ ውስ
ተ ፡ አየር ፡ በከመ ፡ ይቤ ፡ ነቢይ ፤ ወአንበሩ ፡ ውስተ ፡
ሰማይ ፡ አፉሆሙ ። ወአንሶሰወ ፡ ውስተ ፡ ምድር ፡
ልሳኖሙ ፡ ምንትኑ ፡ ንሕነ ፡ ከመ ፡ ንበል ፡ ግብረ ፡ ፈ
ጣሪ ፡ ዘንተ ፡ ይመስል ፤ ከመ ፡ ዘተገብረ ፡ በእደ ፡ ኬ
ንያ ፡ አኮኑ ፡ ርኁቅ ፡ ውእቱ ፡ እምሕሊናነ ፡ አእምሮ
ቱ ፡ ለዘተ (Fol. 169 a. 2.) ገብረ ፡ በሕሊና ፡ አብ ። ንሕ
ነሰ ፡ ዕፄ ፡ ወአኮ ፡ ሰብእ ፡ ወባሕቱ ፡ እመኒ ፡ ዐቢይ ፡
ፍጥረት ፡ ብነ ፡ ዘተገብረ ፤ በአርአያሁ ፡ ወበአምሳሊ
ሁ ፡ ለልዑል ፡ እምልዑላን ። ወክቡር ፡ እምክቡራን ፡
እስመ ፡ ኢንክል ፡ ከመ ፡ ንበል ፡ ዘንተ ፡ ይመስል ፤
ወዘንተ ፡ ያአክል ፡ ላዕለ ፡ ግብረ ፡ እግዚአብሔር ፡ ል
ዑል ። ርቱዕ ፡ ለነ ፡ ንኅድግ ፡ ኃሢሠ ፡ ከዋኔ ፡ ጽር
ሐ ፡ መንግሥቱ ፡ ለንጉሠ ፡ ነገሥት ፤ ወእግዚአ ፡ አ
ጋዕዝት ። እስመ ፡ ዝኩ ፡ መ (Fol. 169 a. 3.) ንግሥቱ ፡
በከመ ፡ ይቤ ፡ ለሊሁ ፡ እግዚአ ፡ ቅዱሳን ፡ ለቅዱሳኒ
ሁ ፡ በውስተ ፡ ወንጌል ፡ ቅዱስ ። ወእምዝ ፡ ይብሎ
ሙ ፡ ንጉሥ ፡ በይእቲ ፡ ዕለት ፡ ለእለ ፡ በየማኑ ፤ ንዑ ፡
ኀቤየ ፡ ትረሱ ፡ መንግሥተ ፡ ዘድልው ፡ ለክሙ ፡ እ
ምቅድመ ፡ ይትፈጠር ፡ ዓለም ፡ ዘዓይን ፡ ኢርእየ ።
ወእዝን ፡ ኢሰምዐ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐ
ለየ ፤ ዘአስተዳለወ ፡ እግዚአብሔር ፡ ለእለ ፡ ያፈቅር
ዎ ። ኪያሃ ፡ ይክፍለነ ፡ እግዚ (Fol. 169 b. 1.) እነ ፡ በመ
ንግሥተ ፡ ሰማያት ፡ ለኵልነ ፡ ውሉደ ፡ ጥምቀት ፡ እ
ለ ፡ አመኑ ፡ በጸሎቱ ፡ ለአቡነ ፡ ትሩፈ ፡ ምግባር ፡ ወ
ፍጹመ ፡ በድር ፡ ወጥዑመ ፡ ገድል ፡ ተክለ ፡ ሃይማኖ
ት ፡ ክቡር ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወሶበ ፡ ተስ
እሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አውሥአ ፡
እግዚእ ፡ ወመድኅን ፡ ለብፁዕ ፡ ተክለ ፡ ሃይማኖት ፡

እንዘ ፡ ያሴፍዎ ፡ በኪዳነ ፡ ቃሉ ፡ አፍቁርየ ፡ ተክለ ፡
ሃይማኖት ፡ በከመ ፡ አስተኃፈርኮ ፡ ለከይሲ ፡ (Fol.
169 b. 2.) ዘ፩ቀርኑ ፡ ዘወርቅ ፡ ወ፩ቀርኑ ፡ ዘብሩር ፡ ዘ
ፈቀደ ፡ የኃጥከ ። ወአንተ ፡ ኢተመየጥከ ፡ ይምነ ፡
ወፅግመ ፡ እምአምልኮትየ ፡ እምፍርሃቱ ፡ ለከይሲ ፤
ከማሁ ፡ አነሂ ፡ እሁበከ ፡ ጽርሐ ፡ መንግሥት ፡ ዘእሳ
ት ። አዕማዲሁ ፡ ዘወርቅ ፡ ምዕማዲሁ ። ዘዓይን ፡ ኢ
ርእየ ፡ ወእዝን ፡ ኢሰምዐ ፡ ወውስተ ፡ ልበ ፡ ሰብእ ፡
ዘኢተሐለየ ፤ ለከ ፡ እሁበከ ፡ ፍቁርየ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወይእዜኒ ፡ ናሁ ፡ በጽሐ ፡ እድሜከ ፡ (Fol.
169 b. 3.) ወሠለጥከ ፡ ገድለከ ፡ ወአብጻሕከ ፡ መልእክ
ተከ ። ወጽኑሕ ፡ ለከ ፡ አክሊለ ፡ ጽድቅ ፡ ዘየአስየከ ፡
አቡየ ፡ ሰማያዊ ፡ በይእቲ ፡ ዕለት ፤ እስመ ፡ ውእቱ ፡
መኰንነ ፡ ጽድቅ ። ወአልቦ ፡ አመፃ ፡ በኀቤሁ ፡ ወይ
ፈድዮ ፡ ለኵሉ ፡ በከመ ፡ ምግባሩ ፡ በኵነኔ ፡ ጽድቁ ።
ወይቤ ፡ ቅዱስ ፡ ለከ ፡ ስብሐት ፡ እግዚኦ ፡ ምስለ ፡ አ
ቡከ ፡ ኄር ፡ ወመንፈስ ፡ ቅዱስ ፡ ማሕየዊ ። ይእዜ
ኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወይቤ
ሎ ፡ (Fol. 170 a. 1.) እግዚእ ፡ ለብፁዕ ፡ አፍቁርየ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ተፈሣሕ ፡ እምኀዘንከ ፡ ወነዓ ፡ አንፍ
ስ ፡ እምትካዝከ ፤ ወነዓ ፡ ወዓይ ፡ እምሕማምከ ። ወነ
ዓ ፡ አዕርፍ ፡ እምፃማከ ፡ ኀበ ፡ ተርኅወ ፡ ገነት ፡ ወኀበ ፡
ተነጽፈ ፡ ዕረፍት ፡ ውስተ ፡ ፍሥሐ ፡ ዘለዓለም ፤ ኀበ ፡
አልቦ ፡ ደዌ ፡ ወሕማም ። ወይቤ ፡ ቅዱስ ፡ ስብሐት ፡ ለ
ከ ፡ እግዚኦ ፡ ምስለ ፡ አቡከ ፡ ኄር ፡ ወመንፈስ ፡ ቅዱ
ስ ፡ ማሕየዊ ፤ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡
አሜን ። ወ (Fol. 170 a. 1.) ከዕበ ፡ አውሥአ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ አእግዚእየ ፡ እምከመ
ሰ ፡ ረከብኩ ፡ ሞገሰ ፡ በቅድሜከ ፡ ስምዐኒ ፡ ስእለት
የ ። ወይቤሎ ፡ እግዚእ ፡ በል ፡ ሰአል ፡ እምኔየ ፡ ዘት
ፈቅድ ፡ ወእገብር ፡ ለከ ፡ ዘትፈቅድ ፡ አፍቁርየ ። ወ
ይቤሎ ፡ ቅዱስ ፡ ለእግዚእ ፡ ረስዮ ፡ ለሚካኤል ፡ ኢ
ይትፈለጥ ፡ እምኔየ ፡ ጊዜ ፡ ፀአታ ፡ ለነፍስየ ፡ ወኢይ
ቅረብ ፡ ኀቤየ ፡ መልአከ ፡ ሞት ፤ ወኢያደንግፃ ፡ ለነ
ፍስየ ፡ ወኢያጽሕበኒ ፡ በሐ (Fol. 170 a. 3.) ሬ ፡ እሳት ፡
ሶበ ፡ አአዱ ፡ ወፈንዎ ፡ ለሚካኤል ፡ ፍቁርየ ፡ ይፁረ
ኒ ፡ በክነፊሁ ፡ ከመ ፡ ኢይርከበኒ ፡ አድልማኮስ ፡ መ
ኰንነ ፡ ገሀነም ። ወይእዜኒ ፡ እግዚእየ ፡ ተዘከሮሙ ፡
ለደቂቅየ ፡ እለ ፡ ገብሩ ፡ ተዝካርየ ፡ በውስተ ፡ ኵሉ ፡
ዓለም ፤ ኀበ ፡ ይጼውዕ ፡ ስምከ ፡ ወስመ ፡ ገብርከ ፡ ኃ
ጥእ ። ወናሁ ፡ ኢአክሎሙ ፡ መካን ፡ ኀበ ፡ ይትቀበ
ር ፡ ሥጋየ ፤ እስመ ፡ አንተ ፡ ትቤለኒ ፡ አበዝኖሙ ፡
ለደቂቅከ ፡ ከመ ፡ ኮከበ ፡ ሰማይ ፤ ወከመ ፡ (Fol. 170 b. 1.)
ኆፃ ፡ ባሕር ፡ ወኢይሰስል ፡ መንፈስ ፡ ቅዱስ ፡ እመ
ቃብርየ ፡ ወያስተርኢ ፤ ተአምራቲከ ፡ ወመንክራቲ
ከ ፡ ዲበ ፡ አእጽምትየ ፡ እስከ ፡ ለዓለም ። እስመ ፡ ለ
ከ ፡ ስብሐት ፡ ወአኰቴት ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ወአውሥአ ፡ እግዚእ ፡ ወይቤሎ ፡ አማንየ ፡
እብለከ ፡ አፍቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ በከመ ፡ ት
ቤ ፡ ኵሉ ፡ ይኩን ፡ ለከ ፡ ወነዋ ፡ ዝንቱ ፡ ሚካኤል ፡
መልአክ ፡ ምክርየ ፡ ዘትፈቅድ ፡ ኵሎ ፡ ይገብር ፡ ለከ ፡
(Fol. 170 b. 2.) ኢትፍራህ ፡ አፍቁርየ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወኢይቀውም ፡ ከይሲ ፡ ውስተ ፡ ፍኖትከ ። ወ
ናሁ ፡ አንተ ፡ ወሚካኤል ፡ እንዘ ፡ ትመጽኡ ፡ ንትራ
ከብ ፡ በውስተ ፡ አየር ፤ ወእትቄበለከ ፡ ምስለ ፡ ኵሎ
ሙ ፡ ጻድቃን ፡ ወሰማዕት ፡ ወአበውእከ ፡ ውስተ ፡ መ
ንግሥትየ ። ወይቤሎ ፡ ቅዱስ ፡ ለከ ፡ ስብሐት ፡ እግ
ዚኦ ፡ ዘኢተዘከርከ ፡ ለኃጢአትየ ። ወዓዲ ፡ እብለ
ከ ፡ እግዚኦ ፡ አይቴ ፡ ትኤዝዝ ፡ ያግብኡ ፡ መሬተ ፡
ውስተ ፡ መ (Fol. 170 b. 3.) ሬት ። ወአውሥአ ፡ እግዚ
እ ፡ ወይቤሎ ፡ ዝየ ፡ ይኩን ፡ መቃብሪከ ፡ ኀበ ፡ ተሰ
ብረ ፡ እግርከ ፡ እምብዝኃ ፡ ቀዊም ። ወኀበ ፡ ተክዕ
ወ ፡ ደምከ ፡ ወኀበ ፡ አንጠብጠበ ፡ አንብዕከ ፡ ወኃሥ
ረ ፡ ገጽከ ፡ ዝየ ፡ ፈቃድየ ፤ ወፈቃደ ፡ አቡየ ፡ ወሥ
ምረተ ፡ መንፈስ ፡ ቅዱስ ። ወይቤሎ ፡ ቅዱስ ፡ ለእግ
ዚእ ፡ በአይቴ ፡ ይክል ፡ አግምሮቶሙ ፡ ዝንቱ ፡ ጸማ
ዕት ፡ ለደቂቅየ ፡ እለ ፡ ይመጽኡ ፡ እምድኅሬየ ፤ ወይ
ቤሎ ፡ እግዚእ ፡ ለቅዱስ ፡ አኮ ፡ በዝየ ፡ (Fol. 171 a. 1.)
ዘይነብር ፡ ዓፅምከ ። ወባሕቱ ፡ ይመጽእ ፡ ዘመን ፡ እ
ምድኅረ ፡ ፺ወ፺ዓመት ፡ ወይትጋብኡ ፡ ደቂቅከ ፡ እ
ምርኁቅ ፡ ወእምቅሩብ ። ወይከውን ፡ ጉባኤ ፡ ብዙ
ኃ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ። ወያፈልሱ ፡ ሥጋከ ፡ እም
ዝየ ፡ ወይትሐነጽ ፡ በስምከ ፡ ቤተ ፡ ክርስቲያን ፤ ወ
ይሄሉ ፡ ውስቴታ ፡ ጸጋየ ፡ ወሰላምየ ፡ እስከ ፡ ኅልቀ
ተ ፡ ዓለም ። ወይቤ ፡ ቅዱስ ፡ አሜን ፡ ሃሌ ፡ ሉያ ።
ንሕነኒ ፡ ንበል ፡ አሜን ፡ ሃሌ ፡ ሉያ ። እስመ ፡ ወሀበ

ነ፡ (Fol. 171 a. 2.) ዘንተ፡ ብእሲ፡ መተንብለ፤ ወዘንተ፡
ቅዱስ፡ መንሥኢ፡ ወዘንተ፡ መምህረ፡ መምሕፃን፤
በከመ፡ ወሀቦሙ፡ ለእስራኤል፡ መምኅፃነ፡ ሙሴሃ፡ ነ
ቢይ። ወይእዜኒ፡ ወሀበነ፡ ዘንተ፡ አበ፡ መሥተስር
የ፡ አበሳነ፡ በስእለቱ፡ ወመንጽሒ፡ ኃጢአትነ፡ በ
ጸሎቱ። ወወሀበነ፡ ዘንተ፡ መምኅፃነ፡ መከነ፡ መቃ
ብሪሁ፡ ለዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡
ሐዊረነ፡ ኀቤሃ፡ ንድኅን፡ እምቀትለ፡ ሞት፡ ወሲኦ
ል፡ ዘያኀ (Fol. 171 a. 3.) ጕል፡ ነፍሰ። ወባሕቱ፡ አኃ
ዊነ፡ ምንተ፡ እንከ፡ ይከውን፡ ደኃሪትነ። እስመ፡
ናሁ፡ ኃለፈ፡ መዋዕሊነ፡ በከንቱ፡ እንዘ፡ ንብል፡ ዝ፡
ይኄይስ፡ ወዝ፡ ይሜኒ፤ በእንተ፡ መፍቅደ፡ ሥጋነ፡
ወስስዕተ፡ ከርሥነ፡ እምፈቲወ፡ መባልዕት። ወኢ
ለበውነ፡ ዘይቤሉ፡ አበዊነ፡ ቅዱሳን፡ እስመ፡ ዘያን
ሶሱ፡ መነኮስ፡ ውስተ፡ ዓለም፡ ሠያጢ፡ ሥጋሁ፡ ለ
ክርስቶስ፡ ውእቱ። ወአባ፡ እንጦንዮስኒ፡ ይቤ፡ እ
ምከመ፡ ወፅአ፡ መነኮስ፡ (Fol. 171 b. 1.) እመከኑ፡ ይ
መውት፡ ፍጡነ፤ ወአከ፡ ዘይመውት፡ በሥጋሁ፡ ባ
ሕቲ፡ አላ፡ በመንፈሱ፡ ከመ፡ ዓሣ፡ ሶበ፡ አሥገሮ፡
ኖትያዊ፡ ይመውት፡ ፍጡነ፡ ወኢይክል፡ ሐይወ።
ከማሁ፡ ለመነኮስኒ፡ ኢይትከሀሎ፡ ይሕየው፡ ለእ
መ፡ ኢያጽንዓ፡ መከኖ፤ እስኩኬ፡ ሐሊ፡ ኦብእሲ፡
እምከመ፡ አፍለስከ፡ ለዐፀደ፡ ወይንከ፡ ለለዓመት፡
አከኑ፡ ትትሔደስ፤ ወትፈሪ፡ ፍሬ፡ ሠናየ። ወከማ
ሁ፡ ንሕነኒ፡ አኃውየ፡ ወፍቁራንየ፡ ንትፋለስ፡ እ
(Fol. 171 b. 2.) መፍቅደ፡ ሥጋ፡ ኀበ፡ ፈቃደ፡ ነፍስ፡
ከመ፡ ንፍረይ፡ ፍሬ፡ ሠናየ፤ ወንኩን፡ ለሐዳስ፡ ሕ
ይወት። ወኢንትመሰሎሙ፡ ለደቂቀ፡ እስራኤል፡
ዘመነንዎ፡ ለመምኅፃኖሙ፡ አስተሐቂሮሙ፡ ቃለ፡
እግዚአብሔር፡ ዘነበበ፤ በእደ፡ ሙሴ፡ ገብሩ፡ ወኢ
ንኩን፡ ከማሆሙ፡ ወኢናስተኃቅር፡ ቱስፋ፡ አበዊ
ነ፡ ወኪዳነ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘተከየዶ፡ እ
ግዚአብሔር፡ እንዘ፡ ይብል፡ ኵሉ፡ ዘጌሠ፡ ወመጽ
አ፡ ውስተ፡ መር (Fol. 171 b. 3.) ጡልከ፡ ወተማኅፀነ፡
በመቃብሪከ፡ አነ፡ ኢየሱስ፡ ቃልየ፡ ዘኢይኄሱ፤ አ
ማን፡ እብለከ፡ ኢየኃጕል፡ ዕሤቶ፡ በኀቤየ፡ ወበኀ
ቤከ፤ ወዘንተ፡ አሚነነ፡ አኃውየ፡ ንትጋደል፡ ወና
ጥብዕ፡ ከመ፡ ኢንፃእ፡ እምዛቲ፡ መከን፡ መምሕፃ
ን፡ ዘወሀበነ፡ ለነ፡ እግዚእነ፡ አእሚሮ፡ ድካመነ፡ ዘ
ሥጋ፡ ከመ፡ ኢንክል፡ ጸዊመ፡ ወቀዊመ፤ ሐፊወ፡
ወድካመ፡ ጸሎተ፡ ወምጽዋተ፡ ተፋቅሮ፡ ወኂሩ
ተ፡ ምሕረተ፡ ወትዕግሥተ፤ ተጊሃ፡ ዘእንበለ፡
(Fol. 172 a. 1.) ሐኬት፡ ወተጸምዶ፡ ዘእንበለ፡ ጽርዓ
ት፡ ወርእሰ፡ ኵሉ፡ ኂሩት፤ አርምሞ፡ በጽሙና፡ ተ
ዓግሦ፡ በትሕትና፡ ውእቱሰ፡ አቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ዘንተ፡ ኵሎ፡ ፈጸመ፡ እንዘ፡ ይመስሎ፡ ዘይት
ጋደል፡ በሥጋ፡ ባዕድ፡ ለነሰ፡ አእሚሮ፡ ከመ፡ ኢ
ንክል፡ ዘንተ፡ ኵሎ፤ ወዘይመስሎ፡ ወሀበነ፡ እግዚ
እነ፡ ኪያሁ፡ ከመ፡ ንድኅን፡ ቦቱ፡ አሚነነ፡ በጸሎ
ቱ፡ በዝ፡ ዓለም። ወበዘይመጽእኒ፡ ዓለም፡ እምኵ
ነኔ፡ ደይን፡ ወመቅሠፍት፡ (Fol. 172 a. 2.) ተአምሩ፡
አንትሙ፡ አኃውየ፡ ወፍቁራንየ፡ ከመ፡ ኵሎሙ፡
እለ፡ ኢተሰፈዉ፤ ወኢተአመኑ፡ በጸሎቱ፡ ለክቡ
ር፡ ዘአክበሮ፡ እግዚአብሔር፤ ወወፅኡ፡ እመከኑ፡
ተሰፊዎሙ፡ ዓለመ፡ ኃላፌ፡ ጠፍኡ፡ በከንቱ። ወ
ርእሰ፡ ኵሉሰ፡ አኃውየ፡ አሚን፡ ውእቱ። በከ
መ፡ ይቤ፡ ጳውሎስ፡ ሐዋርያ። ወዘእንበለ፡ ተአም
ኖሰ፡ ኢይክሉ፡ ያሥምርዎ፡ ለእግዚአብሔር፤ ወበ
ካልእሂ፡ ገጸ፡ መከን፡ ይብል፡ ጻድቅሰ፡ በአሚን፡ የ
ሐዩ፡ ር (Fol. 172 a. 3.) እዩ፡ አኃውየ፡ ከመ፡ አል
ቦ፡ ዘየዐብዮ፡ ለተአምኖ። ዳዊትኒ፡ ሶበ፡ አእመረ፡
ዕበያ፡ ለሃይማኖት። ይቤ፡ ይኄይስ፡ ተአምኖ፡ በእ
ግዚአብሔር። ወካዕበ፡ ይቤ፡ ባኡ፡ ቅድሜሁ፡ በተ
ጋንዮ። ወውስተ፡ አዕፃዲሁ፡ በስብሐት፡ እመንዎ።
ዮሐንስኒ፡ ወልደ፡ ዘካርያስ፡ እንዘ፡ ይሰብክ፡ ጥም
ቀተ፡ ለንስሐ። ይቤሎሙ፡ ለመጻብሐን፡ ሐሩ፡ እ
ሙኑ፡ በወልደ፡ እግዚአብሔር። ወእመኑ፡ በብርሃ
ኑ፡ ወተጠመቁ፡ በስሙ፡ (Fol. 172 b. 1.) ወአእትቱ፡
እከየ፡ እምአልባቢክሙ፤ ወካዕበ፡ ይቤሎሙ፡ ኦው
ሉደ፡ ሰበድዓት፡ መኑ፡ ነገረክሙ፡ ታምሥጡ፡ እ
ምኵነኔ፡ ገሀነም፤ አንሰ፡ እብለክሙ፡ እመኑ፡ ቦቱ፤
ወአሚነክሙ፡ ሕይወተ፡ ትረክቡ፡ በሰላመ፡ ዚአ
ሁ። ወከማሁ፡ ንሕነኒ፡ አኃውየ፡ ወፍቁራንየ፡ ኢን
ኩን፡ ንፉቃነ፡ ልብ፤ ከመ፡ ኢንርኃቅ፡ እምእግዚ
አብሔር። ጳውሎስኒ፡ ይቤ፡ ኢይትረከብ፡ በላዕ
ለ፡ ፩ሂ፡ እምኔክሙ፡ ልብ፡ እኩይ፡ ወንፉቀ፡ ሃ

(Fol. 172b. 2.) ይማኖት ፡ ዘያርኀቀክሙ ፡ እምእግዚአብሔር ፡ ሕያው ። ወኵሎ ፡ አሚረ ፡ ገሥጹ ፡ ቢጾክሙ ፡ ከመ ፡ ኢይጽናዕ ፡ ውስተ ፡ ስሒት ፡ ዘኃጢአት ። ወካዕበ ፡ ይቤ ፡ ዘሰ ፡ ይናፍቅ ፡ ሐምለ ፡ ለይሰስይ ። ዘንተኒ ፡ ዘንቤ ፡ ከመ ፡ ኢንክሥት ፡ ኅቡአተ ፡ ነገር ፡ ለብእሲ ፡ ንፉቅ ፡ ከመ ፡ ኢይስሐቱ ፡ ብዙኃን ፤ ወኢይጽንዑ ፡ በሃይማኖቱ ፡ እኪት ፤ ወኢአሙ ፡ እምሥናያት ፡ ዘይቤላ ፡ መጻሕፍት ፡ እግዚአብሔር ፡ ቅዱሳት ፡ (Fol. 172b. 3.) ወናክብሮሙ ፡ ለሰማዕት ፡ መዋዕያን ፡ ወንፍርሆሙ ፡ ለአበዊነ ፡ ቅዱሳን ፤ ለባስያነ ፡ ገዳም ፡ ከመ ፡ ንድኃን ፡ እምኔነ ፡ ደይን ፡ ግሩም ፡ በጸሎቶሙ ፡ ክቡር ። ወከማሁ ፡ ናክብሮ ፡ ለአቡነ ፡ ክቡር ፡ ተክለ ፡ ሃይማኖት ፡ አሚነነ ፡ በኪዳኑ ፡ ዘእንበለ ፡ ናፍቆ ፡ እንዘ ፡ ንሴብሖ ፡ ለእግዚአብሔር ። እስመ ፡ ወሀበነ ፡ ኪያሁ ፡ ፀወነ ፡ ወመቃብሪሁ ፡ መምኅፃነ ፡ ወመስተሥራየ ፡ ኃጣውኢነ ፡ በጸሎተ ፡ ኵሎሙ ፡ ቅዱሳን ፤ (Fol. 173a. 1.) ሰማዕት ፤ ወበጸሎቱ ፡ ለዝንቱ ፡ ክቡር ፡ ዘዝኩር ፡ ውስተ ፡ ኵሉ ፡ ምድር ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ይምሐረነ ፡ እግዚአብሔር ፡ ለኵልነ ፡ (Fol. 173a. 2.) እለ ፡ ተጋባእነ ፡ ለበዐለ ፡ ፍልሰተ ፡ ሥጋሁ ፡ ዮም ፡ በዛቲ ፡ ዕለት ፡ ወለፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER II.

(Fol. 173a. 3.) ክልእ ፡ ክፍል ፡ ንግበእኬ ፡ ኀበ ፡ ነገርነ ፡ ዘቀዳሚ ። ወሰበ ፡ ተፈጸማ ፡ ፶ወ፮አምዓታት ፡ ዘውእቶን ፡ እምዘ ፡ አዕረፈ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አስተርአዮ ፡ ለቅዱስ ፡ አቡነ ፡ ሕዝቅያስ ፡ በራእይ ፡ አመ ፡ ፳ወ፩ለየካቲት ፡ ማዕከለ ፡ መንፈቀ ፡ ሌሊት ፡ ለቢሶ ፡ ብርሃነ ። ወይቤሎ ፡ ሰላምለከ ፡ አፍቁርየ ፡ ሕዝቅያስ ፡ ለምንት ፡ ትጐነዲ ፤ እስመ ፡ ናሁ ፡ በጽሐ ፡ ዘመን ፡ ዘይቤለኒ ፡ እግዚአብሔር ፡ እግዚእየ ፡ ያፈልሱ ፡ ሥጋከ ፤ (Fol. 173b. 1.) ደቂቅከ ፡ እምዝየ ፡ በደኃሪ ፡ መዋዕል ፤ ወናሁ ፡ ለከ ፡ ኃረየከ ፡ እግዚእ ፡ ከመ ፡ ትግሥሥ ፡ አዕፅምትየ ። ወይእዜኒ ፡ ተንሥእ ፡ ወአድሞሙ ፡ ለኵሎሙ ፡ ደቂቅየ ፡ ከመ ፡ ይትጋብኡ ፡ እምርኁቅ ፡ ወእምቅሩብ ፡ እስከ ፡ አመ ፡ ፲ወ፪ ፡ ለወርኃ ፡ ግንቦት ፡ ወዝ ፡ ወርኀ ፡ ወርኃ ፡ ትንሣኤሁ ፡ ለእግዚእየ ፤ ወዕለቱኒ ፡ ዕለተ ፡ በዐሉ ፡ ክቡር ፡ ለቅዱስ ፡ ሚካኤል ፡ ፍቁርየ ። ወአንትሙኒ ፡ ግበሩ ፡ በዐለ ፡ መንፈሳዊተ ፡ በስ (Fol. 173b. 2.) ብሐት ፡ ወበጸሎት ፡ ወበቅዳሴ ፡ ብዙኅ ፡ ዘከመ ፡ ዕለተ ፡ ዕረፍትየ ። አሜሃሰ ፡ ተፈሥሑ ፡ ቅዱሳን ፡ መላእክተ ፡ ሰማይ ፡ ኃይላቲሁ ፡ ለእግዚአ ፡ ኵሉ ፡ በዕለተ ፡ ሞትየ ፡ ለኃጥእ ። እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ። ወሰላም ፡ በምድር ፡ ለዘሠምሮ ፡ ለሰብእ ፤ ወለክሙኒ ፡ ደቂቅየ ፡ ይኩን ፡ ፍሥሐክሙ ፡ ዘከመ ፡ ዕለተ ፡ ዕረፍትየ ፤ ወኵሉ ፡ ዘይብለኒ ፡ አባ ፡ ወአቡየ ፡ ተክለ ፡ ሃይማኖት ፡ ይምጻእ ፡ በይ (Fol. 173b. 3.) እቲ ፡ ዕለት ፡ ዕለተ ፡ ፍልሰትየ ፡ ወይግበር ፡ መንፈሳዌ ። አነሂ ፡ ወሚካኤል ፡ ፍቁርየ ፡ ወፊልጶስ ፡ ወልድየ ፡ ንመጽእ ፡ ኅቡረ ፤ ከመ ፡ ንትራከብ ፡ ሕዝበ ፡ እለ ፡ ተጋብኡ ፡ በእንተ ፡ ፍቅረ ፡ ዚአየ ። ወእምዝ ፡ ካዕበ ፡ ይቤሎ ፡ ብዙኃ ፡ ነገረ ፡ ዘኢንክል ፡ ጽሒፎቶ ፤ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ቦ ፡ ዘተኀብአ ፡ ወቦ ፡ ዘተከሥተ ። ወእምዝ ፡ አቡነ ፡ ቅዱስ ፡ ሕዝቅያስ ፤ አውሥአ ፡ ወይቤ ፡ ለይኩን ፡ ሥምረትከ ፡ አባ ። ወካዕበ ፡ ይቤሎ ፡ አ (Fol. 174a. 1.) ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለአብ ፡ ክቡር ፡ ቅዱስ ፡ ሕዝቅያስ ፤ ናሁ ፡ እሁበከ ፡ ትእምርተ ፡ በጊዜ ፡ ምጽአትየ ፡ ንሣእ ፡ አዕፅምትየ ፡ ወዐዑድ ፡ ኪያሁ ፡ ፫ጊዜያተ ፡ ቅድመ ፡ መንበረ ፡ ታቦት ። ወሶቤሃ ፡ ይበርህ ፡ ማኅቶት ፡ ዘጠፍአ ፤ ወበዝንቱ ፡ ተአምር ፡ ጊዜ ፡ ምጽአትየ ። ወዝ ፡ ይኩን ፡ ትእምርተ ፡ እስከ ፡ ለዓለም ። ወኵሎ ፡ ጊዜ ፡ ሶበ ፡ ፈቀድኩ ፡ መጺአ ፡ የሀቱ ፡ ማኅቶት ፡ ዘጠፍአ ። ወበዝንቱ ፡ ያእም (Fol. 174a. 2.) ሩ ፡ ጊዜ ፡ ምጽአትየ ፡ ኵሎሙ ፡ እለ ፡ ይመጽኡ ፡ እምድኅሬከ ፡ ለትውልደ ፡ ትውልድ ። ወይሴብሕ (Fol. 174a. 3.) ዎ ፡ ለገባሪ ፡ መንክራት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወዘንተ ፡ ብሂሎ ፡ ተሰወረ ፡ እምኔሁ ።

CHAPTER III.

(Fol. 174 b. 2.) ክፍል ፡ ሣልስ ፡ ወእምዝ ፡ ተንሥአ ፡ አባ ፡ ሕዝቅያስ ፤ ወፈነወ ፡ መልእክተ ፡ ውስተ ፡ ኵሉ ፡ አህጉር ፡ ከመ ፡ ያስተጋብአሙ ፡ ለደቂቁ ፡ እለ ፡ ተዘርዉ ፡ አሐተኒ ፡ እንዘ ፡ ይብል ፡ ከመዝ ፡ ንዑ ፡ ተጋብኡ ፡ ኵልክሙ ፡ እለ ፡ ትሠመዩ ፡ ደቂቀ ፡ ተክለ ፡ ሃ (Fol. 174 b. 1.) ይማኖት ፡ ከመ ፡ ታፍልሱ ፡ ሥጋሁ ፡ ለአቡክሙ ፡ እምውስተ ፡ ጸማእትከ ፡ ውስተ ፡ ዘየዐቢአ ፡ መርጡልአ ፡፡ እስመ ፡ ዝአ ፡ ክነአ ፡ በሥምረተ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስአ ፡ ወሥምረተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወዘኒ ፡ ኢመጽአ ፡ ዮምአ ፡ ውስተ ፡ በዐለ ፡ ፍልሰቱአ ፡ ኢይደልዎአ ፡፡ ከመ ፡ ይበሎአ ፡ በይእቲ ፡ ዕለትአ ፡ አባ ፡ ወአቡየአ ፡ ተክለ ፡ ሃይማኖት ፡ ውእቱኒ ፡ ኢይብሎ ፡ ወልድየ ፡፡ ወዘንተ ፡ ሰሚዖሙ ፡ ተጋብ (Fol. 174 b. 2.) ኡ ፡ ደቂቁ ፡ ለክቡር ፡ ተክለ ፡ ሃይማኖት ፡ እምሥራቅ ፡ ወእምዕራብ ፡ እምሰሜን ፡ ወእምደቡብ ፡ እምርኁቅ ፡ ወእምቅሩብ ፤ እስከ ፡ ስእነ ፡ መካን ፡ አግምሮቶሙ ፡፡ መምህራንኒ ፡ ፲ወ፪ መጽኡ ፡፡ ወዝ ፡ ውእቱ ፡ አስማቲሆሙ ፡ አባ ፡ አኖሬዎስ ፡ ዘጽጋጃ ፤ ወአባ ፡ ታዴዎስ ፡ ዘጽላልሽ ፡፡ ወአባ ፡ ገብረ ፡ ክርስቶስ ፡ ዘድምቤ ፡፡ ወአባ ፡ ዮሴፍ ፡ ዘእናርዕት ፡፡ ወአባ ፡ አድኃኒ ፡ ዘዳሞት ፡ ወአባ ፡ ኢዮስያስ ፡ ዘወጅ ፤ ወአባ ፡ ማ (Fol. 174 b. 3.) ትያን ፡ ዘፈጠጋር ፡ ወአባ ፡ ቀውስጦስ ፡ ዘመሐግል ፤ ወአባ ፡ ዮሐንስ ፡ ዘኸልአት ፡ ወአባ ፡ አኖሬዎስ ፡ ዘመርሐቤቴ ፡፡ ወአባ ፡ ዜና ፡ ማርቆስ ፡ ዘሞረት ፡፡ ወበ ፡ ዘይቤ ፡ ከመ ፡ መጽአ ፡ አሜሃ ፡ ምስለ ፡ እሉ ፡ አባ ፡ ሳሙኤል ፡ ዘውገግ ፡፡ ወእሉ ፡ እሙንቱ ፡ እለ ፡ ተጋብኡ ፡ ወእለ ፡ ተሰይሙ ፡ ምስለ ፡ ፊልጶስ ፡ አቡነ ፡ ወመጽኡ ፡ በፍሥሐ ፡፡ ወተአምኆ ፡ ለቅዱስ ፡ ሕዝቅያስ ፡፡ ወአሜሃሰ ፡ አመ ፡ ተጋብኡ ፡ እሉ ፡ መምህራን ፡ ወኵሎ (Fol. 175 a. 1.) ሙ ፡ ደቂቁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ያፍልሱ ፡ ሥጋሁ ፡ በስብሐት ፡ ኀብረ ፡ ሠርቀ ፡ ወርኀ ፡ አመ ፡ ፲ወ፪ለወርኃ ፡ ግንቦት ፡ ምስለ ፡ በዐለ ፡ ረክብ ፡ እንተ ፡ ይእቲ ፡ ተፍጻሜተ ፡ ሥርዓት ፤ ዘአመ ፡ ጸሎተ ፡ ሐሙስ ፡ እንተ ፡ ባቲ ፡ መጠዎሙ ፡ እግዚእነ ፡ ሥጋሁ ፡ ወደሞ ፡ ለአርድእት ፡፡ ወከሠተ ፡ ሎሙ ፡ ኵሎ ፡ ምሥጢረ ፡ ወባቲ ፡ አኀዝዎ ፡ አይሁድ ፡፡ ወእምድኅረ ፡ ተንሥአ ፡ እሙታን ፡ በዕለተ ፡ ረክብ ፡ ፈጸመ ፡ ሎሙ ፡ (Fol. 175 a. 2.) ሥርዓተ ፡ በዐለ ፡ ረክብሰ ፡ ማእከለ ፡ መዋዕለ ፡ ጰንጠቈስጤ ፡ ይእቲ ፡፡ እስመ ፡ ይእቲ ፡ እምበዐለ ፡ ፋሲካ ፡ በ፳ወ፫ዕለት ፡፡ ወረከብዋ ፡ ብሂል ፡ አስተርአዮ ፡ ብሂል ፡፡ እስመ ፡ አስተርአዮሙ ፡ ለአርዳኢሁ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ፫ዕለታተ ፡ ወእምኔሆን ፡ አሐቲ ፡ ዕለተ ፡ እሑድ ፡ ዘአምነ ፡ ባቲ ፡ ቅዱስ ፡ ቶማስ ፡ ሐዋርያ ፡፡ ወአሐቲ ፡ ይእቲ ፡ ለሊሃ ፡ ዕለተ ፡ ረክብ ፡ ዘባቲ ፡ ተራከበሙ ፡ እንዘ ፡ የሐው (Fol. 175 a. 3.) ሩ ፡ ሐቅለ ፡ ወሐደሰ ፡ ሎሙ ፡ ሥርዓተ ፡ ምሥጢር ፡፡ ወአሐቲ ፡ ዕለት ፡ ዕለተ ፡ ፵እንዘ ፡ ይመስሕ ፡ ምስሌሆሙ ፡ አመ ፡ ዐርገ ፤ ወመሠጠ ፡ ደመና ፡ ወሰወሮ ፡ እምአዕይንቲሆሙ ፤ ወበዛቲ ፡ ዕለት ፡ እንተ ፡ ይእቲ ፡ በዐለ ፡ ረክብ ፡ ኃብረ ፡ በዐለ ፡ ቅዱስ ፡ ሚካኤል ፡ ምስለ ፡ በዐለ ፡ ፍልሰቱ ፡ ለክቡር ፡፡ እስመ ፡ ነበሩ ፡ ይትፋቀሩ ፡ ከመ ፡ ዐርክ ፡ ወቢጽ ፡ በመዋዕለ ፡ ሕይወቱ ፡ ለቅዱስ ፤ ወበጊዜ ፡ ቅዳሴ ፡ ቍርባንሂ ፡ አመ ፡ ይሰ (Fol. 175 b. 1.) ብክ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ኵሉ ፡ ሀገር ፡ ቅዱስ ፡ ሚካኤል ፡ ያመጽእ ፡ ሎቱ ፡ ኅብስተ ፡ ሰማይ ፡፡ ወአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ይቄድስ ፡ ወቅዱስ ፡ ሚካኤል ፡ ያመጽእ ፡ ዲያቆነ ፡ ወይብል ፡ ዲያቆን ፡ ቃለ ፡ ዘይደልዎ ፤ ወአቡነሂ ፡ ይብል ፡ ሰላም ፡ ለኵልክሙ ፡ ወይፌትት ፡ ኅብስተ ፤ ወይሜጥዎሙ ፡ ለሕዝብ ፡ ሥጋሁ ፡ ወደሞ ፡ ለክርስቶስ ፡ ወለእለ ፡ አምኑ ፡ በስሙ ፡፡ ወበእንተዝ ፡ ኀብረ ፡ በዐለ ፡ ቅዱስ ፡ ሚካኤል ፡ ምስለ ፡ (Fol. 175 b. 2.) በዐለ ፡ ፍልሰቱ ፡ ለክቡር ፡ ተክለ ፡ ሃይማኖት ፡ እግዚአብሔ (Fol. 175 b. 3.) ር ፡ ይጸግወነ ፡ በረከቱ ፡ ለዝንቱ ፡ ቅዱስ ፡ ለዓለመ ፡ ዓለም ፡ አሜ ፡፡

CHAPTER IV.

(Fol. 175 b. 2.) ክፍል ፡ ራብዕ ። ወእምዝ ፡ እምድኅ
ረ ፡ ተጋብኡ ፡ ፲ወ፪መምህራን ፡ አመ ፡ ፲ወ፪ለግንቦት ፡
ተንሥኡ ፡ ምስለ ፡ ሕዝቅያስ ፡ አቡሆሙ ፡ ወሖሩ ፡ ው
ስተ ፡ ጸማእት ፡ ወከረዩ ፡ ዝህሮ ፡ ለቅዱስ ። ወረከቡ ፡
አዕፅምቲሁ ፡ ዘጠግዓ ፡ ምስለ ፡ መግነዙ ፡ ወይመስ
ል ፡ ከመ ፡ ዮም ፡ ዘተገንዘ ። ዝ (Fol. 176 a. 1.) ኒ ፡ ዘኮነ ፡
እምድኅረ ፡ ተቀብረ ፡ በ፶ወ፯ዓመት ፡ ወመዐዛ ፡ አፈ
ው ፡ ይፄኑ ፡ እመቃብሪሁ ፡ ወመስቀል ፡ ትኩል ፡ ው
ስተ ፡ ርእሱ ፤ ወውስተ ፡ የማኑ ፡ ወጸጋሙ ፡ ወቦአ ፡
አቡነ ፡ አኖሬዎስ ፡ ዘብሔረ ፡ ወረብ ። ወይቤ ፡ መኑ ፡
እምቅድሜየ ፡ ወመኑ ፡ እምድኅሬየ ፡ በፀዊረ ፡ አዕጽ
ምቲሁ ፡ ለአቡየ ፤ ወነሥአ ፡ መስቀለ ፡ ወመጠዎ ፡ ለ
ሕዝቅያስ ፡ መንገለ ፡ ትርአሲሁ ። ወሶበ ፡ ፈቀዱ ፡ ያ
ልዕልዎ ፡ አንሰሐስሃ ፡ አዕይንቲ (Fol. 176 a. 2.) ሁ ፤ እ
ስመ ፡ ኃልቀ ፡ ሥጋሁ ፡ በመዋዕለ ፡ ሕይወቱ ፡ እም
ብዝኃ ፡ ጾም ፡ ወተረግመ ፡ አቡነ ፡ አኖሬዎስ ፡ እንዘ ፡
ይብል ፡ ከመዝ ፡ ለይረስየኒ ፡ እግዚአብሔር ። ወሰአ
መ ፡ መግነዘ ፡ ወአዕፅምቲሁ ፡ ወአምጽኡ ፡ ሰንዱና
ተ ፡ ንጹሐ ፡ ወጠብለሉ ፡ አዕፅምቲሁ ። ወወደይዎ ፡
በንስቲት ፡ ሣፁን ፤ ወገመድዎ ፡ ለመግነዙ ፡ በበንስ
ቲት ። ወገብሩ ፡ ብዙኃ ፡ ተአምረ ፡ ወመንክረ ። ወ
ኮነ ፡ ዐቢይ ፡ ጻዕቅ ፡ እስከ ፡ ይከይዱ ፡ ሰብእ ፡ ቢጸሙ ፡
(Fol. 176 a. 3.) ከመ ፡ መሬት ፡ እንዘ ፡ ይብሉ ፡ ነኃልፍ ፡
መንገለ ፡ መግነዙ ፡ ወለ፩ሰ ፡ ብእሲ ፡ ሰበርዎ ፡ ከይዶ
ሙ ፡ ብረኪሁ ። ወባሕቱ ፡ ሶበ ፡ አልከፍዎ ፡ እመግነ
ዙ ፡ ለቅዱስ ፡ ሐይወ ፡ በጊዜሃ ። ወእምዝ ፡ ቦኡ ፡ ኀ
በ ፡ ቤተ ፡ ክርስቲያን ፡ ፲ወ፪ኖሎት ፡ ወዐፀዉ ፡ ኖኀ
ተ ። ወእምብዝኃ ፡ ሕዝብ ፡ አጥፍኡ ፡ ማኅቶተ ፡ ወ
አያዱ ፡ አዕፅምቲሁ ፡ ቅድመ ፡ መንበረ ፡ ታቦት ፡ ፯
ጊዜያተ ። ወአሜሃ ፡ መጽአ ፡ ቅዱስ ፡ ወሠረቀ ፡ ማ
ኅቶት ፡ ወይ (Fol. 176 b. 1.) ተልውዎ ፡ ቅዱስ ፡ ሚካኤ
ል ፡ ወፊልጶስ ፡ ለቅዱስ ፡ ወአንበሩ ፡ መልዕልተ ፡ ታ
ቦት ፡ እስከ ፡ ይደፍኑ ፡ ሥጋሁ ፡ ወአዕፅምቲሁ ፤ ወባ
ረክዎሙ ፡ ለኵሎሙ ፡ ሕዝብ ፡ ወዐርጉ ፡ ሰማያተ ፡
በስብሐት ፤ ወእምዝ ፡ ተሰነአሉ ፡ ወተሰነአዉ ፡ ወአ
ተዉ ፡ አብያቲሆሙ ። ወይቤሉ ፡ ስብሐት ፡ ለአብ ፡
ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ዘወሀበነ ፡ ዘንተ ፡ መ
ስተስርየ ፡ አበሳነ ፡ ዘተሣሃለነ ፤ ወተሣየጠነ ፡ በደመ ፡
ገድሉ ፤ ወበእንተዝ ፡ ንሰብ (Fol. 176 b. 2.) ሐ ፡ ለአብ ፡
ወንባርኮ ፡ ለወልድ ፡ ወናእኵቶ ፡ ለመንፈስ ፡ ቅዱስ ፡
ለዓለመ ፡ ዓለም ፤ አሜን ። ሃሌ ፡ ሉያ ፡ ተዘከሮሙ ፡
አባ ፡ ለዘጸሐፎ ፡ ወለዘአጽሐፎ ፤ ወለኵሎሙ ፡ ደቂ
ቀ ፡ ዛቲ ፡ መካን ፡ እድ ፡ ወአንስት ፡ እለ ፡ ይሰምዕ
ዎ ፡ ለመጽሐፈ ፡ ገድልከ ፤ ወዓዲ ፡ ዕቀቦሙ ፡ ወባር
ኮሙ ፡ አባ ፡ አሜን ። ወበከመ ፡ አስተጋባእኮሙ ፡
ለ፲ወ፪ኖሎት ፡ አመ ፡ ፲ወ፪ለወርኃ ፡ ግንቦት ፡ ለበዐ
ለ ፡ ፍልሰትከ ፡ ክቡር ፡ ኦአቡነ ፡ ቅዱስ ፡ ተክለ ፡
ሃይማኖ (Fol. 176 b. 3.) ት ፡ ከማሁ ፡ ረስየነ ፡ ጉቡአ
ነ ፡ በመንግሥተ ፡ ሰማያት ፡ ምስለ ፡ ኵሎሙ ፡ ቅ
ዱሳን ፡ ወሰማዕት ፤ ወጻድቃን ፡ በረከቱ ፡ የሀሉ ፡
ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜ ።

CHAPTER V.

(Fol. 177 a. 1.) ክፍል ፡ ፭ ። ሃሌ ፡ ሉያ ፡ ተከሥተ
ት ፡ ዛቲ ፡ መጽሐፍ ፡ ፍልሰቱ ፡ ለክቡር ፡ ወብፁዕ ፡
አባ ፡ ተክለ ፡ ሃይማኖት ፡ አምዳ ፡ ወድዳ ፡ ለቤተ ፡ ክ
ርስቲያን ፡ ቅድስት ፡ እሐቲ ፡ ጉባኤ ፡ እንተ ፡ ሐዋር
ያት ፤ ወወፅአት ፡ ወተዓትበት ፡ በአኰቴተ ፡ አብ ፡ ወ
ወልድ ፤ ወመንፈስ ፡ ቅዱስ ፤ ወተተርጎመት ፡ በአ
ሚነ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወካዕበ ፡
ተነግረት ፡ በአሚነ ፡ አብ ፡ ወስብሐተ ፡ ወልድ ፡ ወል
ሳነ ፡ መ (Fol. 177 a. 2.) ንፈስ ፡ ቅዱስ ። ዛቲ ፡ መጽሐ
ፈ ፡ ገድሉ ፡ ለአቡነ ፡ ቅዱስ ፡ ቀዳሚሆሙ ፡ ለመነኮ
ሳት ፡ ዘሀገረ ፡ ሸዋ ፤ ወአስኬማሆሙ ፡ ወበከመ ፡ እን
ጦንዮስ ፡ ነሥአ ፡ አስኬማ ፤ ወአልባሰ ፡ ምንኵስና ፡
በእደ ፡ መላእክት ። ወከማሁ ፡ ዝንቱ ፡ አብ ፡ ቅዱስ ፡
ነሥአ ፡ አርዐተ ፡ ምንኵስና ፡ እምእደ ፡ አቡነ ፡ ኢየ

ሱስ ፡ ሞአ ። በከመ ፡ አዘዘ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክ
ርስቶስ ። ወውእቱ ፡ ወሀበ ፡ አርዑተ ፡ ምንኵስና ፡ ለ
ኵሎሙ ፡ ሰብአ ፡ ብሔረ ፡ ሽዋ ፡ (Fol. 177 a. 3.) ወበከ
መዝ ፡ ሥርዓት ፡ አበ ሆሙ ፡ ውእቱ ፡ ለኵሎሙ ።
ወናሁ ፡ ተተርጐመ ፡ መጽሐፈ ፡ ገድሎሙ ፡ ወመጽ
ሐፈ ፡ ዜናሆሙ ፡ ለኵሎሙ ፡ ደቂቁ ፤ ዝንቱኒ ፡ ዜና
ሆሙ ፡ ይጥዕም ፡ እመዐር ፡ ወሦከር ፡ ወይትበደር ፡ እ
ምወርቅ ፡ ወእምብሩር ፡ እም[ት]ጳዝዮን ፤ ወሰንፔር ፡
መጽሐፈ ፡ ገድሉኒ ፡ ለክቡር ፤ ወመጽሐፈ ፡ ዜናሆ
ሙ ፡ ለደቂቁ ፡ ፈድፋደ ፡ ያስተፌሥሕ ፡ ልበ ፡ ወ
ምግባሮሙኒ ፡ ለደቂቁ ፡ ከመ ፡ ምግባረ ፡ አቡ (Fol.
177 b. 1.) ሆሙ ። እስመ ፡ ሠናይ ፡ ዕፅ ፡ ሠናየ ፡ ሠር
ፀ ፡ ያወፅእ ፡ ወሠናየ ፡ ይጸጊ ፡ ወጥዑመ ፡ ይፈሪ ፡ ወ
እምፍሬሁ ፡ ይትዐወቅ ፡ ዕፅ ። ወናሁ ፡ ተዐውቀ ፡ ፍ
ሬሁ ፡ ለክቡር ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወፍሬያቲ
ሁኒ ፡ እሉ ፡ እሙንቱ ፡ አባ ፡ ኤልሳዕ ፡ ትጉህ ፤ ወአ
ባ ፡ ፊልጶስ ፡ ተጋዳሊ ። ወአባ ፡ ቴዎድሮስ ፡ ፍሡሕ ፡
ወአባ ፡ ዮሐንስ ፡ የዋሕ ፡ እሙንቱ ፡ እለ ፡ ዘከርነ ፡ ያ
እምር ፡ እግዚአብሔር ፡ ኍልቆሙ ፡ ከመኒ ፡ ኢንትሀ
በል ፡ ወኢንበል ፡ መጠነ (Fol. 177 b. 2.) ዝ ፡ እሙንቱ ።
መኑ ፡ ኈለቆሙ ፡ ለከዋክብተ ፡ ሰማይ ፡ ወመኑ ፡ ሰፈ
ሮ ፡ ለኆፃ ፡ ባሕር ፡ ዘእንበለ ፡ እግዚአብሔር ፡ ባሕቲ
ቱ ። ወከማሁ ፡ አልቦ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ ዘ
ይክል ፡ ኈልቆቶሙ ፡ ለደቂቀ ፡ ቡሩክ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወይእዜኒ ፡ ተተርጐመ ፡ መጽሐፈ ፡ ገድሉ ፡
ወመጽሐፈ ፡ ፍልሰቱ ፡ ለክቡር ፡ በብዙኅ ፡ ዓመት ፡
እምድኅረ ፡ ኃለፈ ፡ መዋዕል ፤ ወተረስዐ ፡ ዘመን ፡ ከ
ሠተ ፡ ለነ ፡ እግዚአብሔር ፡ ዘንተ ፡ በእ (Fol. 177 b. 3.)
ንተ ፡ ጸሎቶሙ ፡ ለማኅበረ ፡ ቅዱሳን ፤ ወበእንተ ፡ ስ
እለቶሙ ፡ ለማኅበረ ፡ ቅዱሳን ፡ ወትንብልናሆሙ ፡
ለገዳማውያን ፤ ወበእንተ ፡ አንብዑ ፡ ለአቡነ ፡ ዮሐን
ስ ፡ ከማ ። እስመ ፡ ነበረ ፡ እንዘ ፡ ይበኪ ፡ ወያስተሐ
ምም ፡ በእንተ ፡ ጽሒፈ ፡ ዜናሁ ፡ ለቅዱስ ። ወበእን
ተዝ ፡ ናሁ ፡ ከሠተ ፡ እግዚአብሔር ፡ እምድኅረ ፡ ብ
ዙኅ ፡ ዓመታት ። ወበእንቲዝ ፡ ዘነበረሂ ፡ ተኃጢአ ፡
ዘንተ ፡ ኵሎ ፡ ዓመተ ። ናሁ ፡ እነግረክሙ ፡ አኃዊነ ፡
እ (Fol. 178 a. 1.) ስመ ፡ አበው ፡ ቀደምት ፡ ነበሩ ፡ እን
ዘ ፡ ይትፋለሱ ፡ እምአድባር ፡ ውስተ ፡ አድባር ፤ በእ
ንተ ፡ ዘተኀየይዎ ፡ ለዝንቱ ፡ ዓለም ፡ ኃላፊ ፡ ወኢፈቀ
ዱ ፡ ይባእ ፡ በፃማ ፡ ባዕድ ፡ ዘእንበለ ፡ ፃማሆሙ ። ወ
በእንተዝ ፡ ኢጸሐፍዎ ፡ ወናሁ ፡ ከሠተ ፡ ለነ ፡ ወተር
ጐመ ፡ ለነ ፡ መንፈስ ፡ ቅዱስ ። ወእመሰ ፡ ትቤ ፡ ኢ
ተርጐሞ ፡ መንፈስ ፡ ቅዱስ ፡ ለዝንቱ ፡ መጽሐፍ ፡ ን
ሣእ ፡ ወጸሐፎ ፡ አብእሲ ፡ አብድ ፤ ወአንብብ ፡ ኪያ
ሁ ፡ እምጥን (Fol. 178 a. 2.) ቱ ፡ እስከ ፡ ተፍጻሜቱ ።
ወእምዝ ፡ አግብአ ፡ ኀበ ፡ ጸሐፊሁ ፡ ወእንዘ ፡ ትጽሕ
ፎሂ ፡ ኢታሕፅፅ ፡ እምኔሁ ፡ ወኢትወስክ ፡ ዲቤሁ ፡
ወጥንቁቀ ፡ ጸሐፎ ፡ ከመ ፡ ኢትረስዮ ፡ ሕስወ ። ወለ
እመሰ ፡ ኢጠንቀቀ ፡ ወኢትትዐበይ ፡ ላዕለ ፡ መንፈስ ፡
ቅዱስ ፡ ዘከሠተ ፡ ወተርጐመ ፡ ለነ ። ከመ ፡ ኢትረድ ፡
ውስተ ፡ ማዕምቅ ፡ በትዕቢተ ፡ ሕሊናከ ። ወባሕቱ ፡
እመን ፡ በከመ ፡ ንሕነ ፡ አመነ ፡ ወአእመርነ ፡ ዘከሠ
ተ ፡ ለነ ፡ አብ ፡ ወአጠየቀነ ፡ (Fol. 178 a. 3.) ወልድ ።
ወተርጐመ ፡ ለነ ፡ መንፈስ ፡ ቅዱስ ፡ አምላከ ፡ ፍሥ
ሐ ፡ ዘሎቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤ አ
እግዚአብሔር ፡ ተዘከረነ ፡ በጸሎተ ፡ ዝንቱ ፡ ቅዱስ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወበስእለታ ፡ ወአስተብቍ
ዖታ ፡ ለንጽሕት ፡ እሙ ፡ ለብርሃን ፡ ወላዲተ ፡ ሕይወ
ት ። ወበጸሎተ ፡ ኵሎ ፡ ቅዱሳን ፡ ጻድቃን ፡ ወሰማዕ
ት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ስብሐት ፡ ለአብ ፡ ወ
ሰጊድ ፡ ለወልድ ፡ አኰቴት ፡ ለመንፈስ ፡ ቅዱስ ። ወላ
ዕሌ (Fol. 178 b. 1.) ነ ፡ ይኩን ፡ ሣህል ፡ ወምሕረት ፡ እ
ስከ ፡ እስትንፋስ ፡ ደኃሪት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለዘጸሐፎ ፡ ወለዘአጽሐፎ ፡ ለዝንቱ ፡ መጽሐፍ ፡
ይጽሐፍ ፡ ስሞሙ ፡ ኀበ ፡ አምደ ፡ ብርሃን ፤ ምስለ ፡
ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ። ይምሐረነ ፡ ወያድ
ኅነነ ፡ ለኵልነ ፡ እምደይን ፡ በጸሎቶሙ ፡ ለኵሎሙ ፡
ጻድቃን ፡ ወሰማዕት ፡ ቅዱሳን ። ወበጸሎታ ፡ ለእግዝ
እትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እሙ ፡ ለብር
(Fol. 178 b. 2.) ሃን ፡ ወበስእለቱ ፡ ወትንብልናሁ ፡ ለአ
ቡነ ፡ ቅዱስ ፡ ወክቡር ፡ ተክለ ፡ ሃይማኖት ፡ ወያርፍቀ
ነ ፡ ምስሌሁ ፡ በሐዳስ ፡ ዘመን ፡ ሊቀ ፡ ክህናት ፡ ለሊ
ሁ ፡ ከመ ፡ ይ (Fol. 178 b. 3.) ትከሀን ። ለዓለመ ፡ ዓለ
ም ፡ አሜን ። ወአሜን ፡ በዝየ ፡ ተፈጸመ ፡ ወስብሐ
ት ፡ ለእግዚአብሔር ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወ
አሜን ፡ ለይኩን ፡ ለይኩን ።

THE BOOK OF THE MIRACLES OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.

THE INTRODUCTION.

(Fol. 179 a. 1.) በስመ ፡ እግዚአብሔር ፡ እግዚእ ፡ ሰ
ማየ፡ ዘረሰየ ፡ መንበሮ ። ወምድረ ፡ ዘኢይፀውር ፡ እ
ግሮ ፡ ሰማይ ፡ ወምድር ፡ ዘኢያገምሮ ፤ ውእቱ ፡ ርእ
ሰ ፡ ጥበብ ፡ ወርእሰ ፡ አእምሮ ፡ በአርአያሁ ፡ ወበአም
ሳሊሁ ፡ ለእጓለ ፡ እመሕያው ፡ ዘገብሮ ። ወከዕበ ፡ ዓ
ዲ ፡ በደኅሪ ፡ መዋዕል ፡ ለሥጋ ፡ ዚአነ ፡ ምስለ ፡ መ
ለኮቱ ፡ ዘደመሮ ። ወበእንተዝ ፡ ሰብሕዎ ፡ መላእክቲ
ሁ ፡ እንዘ ፡ ይብሉ ፤ ስብሐት ፡ ለእግዚአብሔር ፡ በሰ
ማያ (Fol. 179 a. 2.) ት ፡ ወሰላም ፡ በምድር ፡ ለእጓለ ፡
እመሕያው ፡ ዘሠምሮ ። ለከልእሰ ፡ ስብሐቶሙ ፡ እ
ንበለ ፡ ሕፃናት ፡ ገሊላ ፡ አልቦ ፡ ዘየአምሮ ፤ ምንከር ፡
ስብሐቲሁ ፡ ለእግዚአብሔር ፡ ዘይገብር ፡ መድምመ ፤
ወዕፁብ ፡ ለፈክሮ ፡ ይሴብሕዎ ፡ መላእክቲሁ ፡ በጽዮ
ን ፡ በጸናጽል ፡ ወበከበሮ ፡ ወሐዋርያቲሁኒ ፡ ይሴብሕ
ዎ ፡ በኢየሩሳሌም ፡ በሐዋዝ ፡ ዘምሮ ፡ ኵሉ ፡ ነፍስ ፡
ይሴብሖ ፡ ለእግዚአብሔር ፡ በአኀብሮ ፡ እመበ ፡ ዘኢ
ይሴብ (Fol. 129 a. 3.) ሖ ፡ ወዘኢይትኤየሮ ፡ በከመ ፡ ጽ
ሑፍ ፡ ከመ ፡ ትዕይንተ ፡ ሰናክሬም ፡ መልአክ ፡ እግ
ዚአብሔር ፡ ይቅትሎ ፡ ወይደምሰሶ ፡ እምድር ፡ ዝክ
ሮ ። ወለነሰ ፡ ለእለ ፡ ንሴብሖ ፡ እንዘ ፡ ናፈቅሮ ፡ ኅበ ፡
ተጋባእነ ፡ ከመ ፡ ንግበር ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ዘዕለተ ፡ ልደቱ ፡ ተዝካሮ ፡ ይትናገረነ ፡ በከመ ፡
ለሙሴ ፡ ተናገሮ ፡ ያብርሀ ፡ አልባቢነ ፡ ወይሚም ፡ ው
ስተ ፡ ገጽነ ፡ ምዕዛሮ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ክ
ፍል ፡ ክሥት ፡ እግ (Fol. 179 b. 1.) ዚአ ፡ አፉየ ፡ ዘገበ
ርከ ፡ በእደ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ምላዕ ፡ እግ
ዚአ ፡ አፉየ ፡ ስብሐቲከ ፡ ከመ ፡ እሰብሕ ፡ አኰቴተ
ከ ፤ ወከመ ፡ እንግር ፡ ኵሎ ፡ መንከረከ ፡ ዘገበርከ ፡ በ
እደ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ክሥት ፡ እግዚአ ፡
አፉየ ፡ ከመ ፡ እንግር ፡ ኵሎ ፡ ስብሐቲከ ፡ በአናቅጺ
ሃ ፡ ለወለተ ፡ ጽዮን ። ተወክፍ ፡ እግዚአ ፡ ጸሎትየ ፡
ወረሲ ፡ ሊተ ፡ ከመ ፡ ይትነበብ ፡ ዝንቱ ፡ ስብሐቲከ ፡
በማኅበረ ፡ ጻድቃን ፤ ወአንሰ ፡ (Fol. 179 b. 2.) እትፌሣ
ሕ ፡ ብከ ፡ በዘፈጠርከኒ ፡ በከመ ፡ ጽሑፍ ፡ ዘይብል ።
ይትፌሣሕ ፡ እስራኤል ፡ በፈጣሪሁ ። ስምዑኒ ፡ ውሉ
ደ ፡ ጻድቃን ፡ ወሠርፀ ፡ ቅዱሳን ፤ በከመ ፡ ይቤ ፡ ሲራ
ክ ፡ ነቢይ ፡ ከመ ፡ እንተ ፡ ትጸጊ ፡ ጽጌ ፡ በውስተ ፡ ጠ
ላት ፡ ገዳም ፡ ጽገዩ ፤ ወከመ ፡ መዐዛ ፡ ሊባኖስ ። ከማ
ሁ ፡ ይጥዐም ፡ መዐዛክሙ ፡ ወአብቊሉ ፡ ፍሬክሙ ።
ወከመ ፡ ጽጌ ፡ ገዳም ፡ ዘረዳ ፡ አጥዕሙ ፡ መዓዛክሙ ፡
ወሰብሑ ፡ ማኅሌቶ ። ወባርክዎ ፡ (Fol. 179 b. 3.) ለእግ
ዚአብሔር ፡ በኵሉ ፡ ምግባሩ ። ወአዕብይዎ ፡ ለስሙ ፡
ወግነዩ ፡ ሎቱ ፡ ለስብሐቲሁ ፡ በ፲፪መዝሙረ ፡ ማኅ
ሌት ፡ ወመሰንቆ ። ወከመዝ ፡ በሉ ፡ ሶበ ፡ ትሴብሕ
ዎ ፡ ዐቢይ ፡ ግብሩ ፡ ለእግዚአብሔር ። ወፈድፋደ ፡
ሠናይ ፡ ወኵሉ ፡ ሥርዓቱ ፡ ዘበበዕድሜሁ ። ወይእዜ
ኒ ፡ ስምዑኒ ፡ ፍቁራንየ ፡ ወጽልዉ ፡ እዝነክሙ ፡ ኀ
በ ፡ ቃለ ፡ አፉየ ፡ ከመ ፡ እዜኑክሙ ፡ ሠናየ ፡ ዜና ፡
ዘያስተፌሥሕ ፡ ልበክሙ ፤ ከመ ፡ ሰትየ ፡ ወይን ፡
(Fol. 180 a. 1.) ክራሚ ፡ ዮም ፡ በዛቲ ፡ ዕለት ፡ ተወል
ደ ፡ አበ ፡ ኵልነ ፡ ዘአስተጋብአነ ፡ እምኵሉ ፡ በሐው
ርት ፡ ዮም ፡ በዛቲ ፡ ዕለት ፡ አመ ፡ ፳ወ፬ለወርኃ ፡ ታ
ኅሣሥ ፡ ተወልደ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዮም ፡
በዛቲ ፡ ዕለት ፡ ተፈጸመ ፡ ዘይቤሎ ፡ ሚካኤል ፡ መል

አክ፡ ለአቡነ፡ ጸጋ፡ ዘአብ፡ ናሁ፡ ይወፅእ፡ እምኔከ፡
ዘርእ፡ ንጹሕ፡ ወትወልድ፡ ወልደ፡ ዘመዐዛ፡ ዕፍረ
ቱ፡ ይበጽሕ፡ ውስተ፡ ኵሉ፡ ዓለም። ወዘይከውን፡
ሐዋርያ፡ (Fol. 180 a. 2.) ሐዲስ፡ በብሔረ፡ ኢትዮጵ
ያ። ከመዝ፡ ይቤሎ፡ በዕለተ፡ አውፅአ፡ እምልጎተ፡
ባሕር። ወእምድኅረ፡ ነበረ፡ ሠሉሰ፡ መዋዕለ፡ ወሠ
ሉሰ፡ ለያልየ፤ ተኀቢኦ፡ እምኵናተ፡ ቀትል፡ ሶበ፡
ዴገኖ፡ ፩ሐራዊ፡ መስተፅዕነ፡ ፈረስ፡ እምነ፡ ሐራ
ሁ፡ ለመተሎሜ፡ ንጉሠ፡ ዳሞት። ዮም፡ በዛቲ፡ ዕ
ለት፡ ንዑ፡ ንትፈሣሕ፡ ወንትኃሠይ፡ ባቲ፡ በስብሐ
ት፡ ወበማኅሌት፤ ወንዝፍን፡ በዕለተ፡ ልደቱ፡ ለአ
ቡነ፡ በከመ፡ ዘፈነት፡ አሐቲ፡ (Fol. 180 a. 3.) ወለት፡
በሀገረ፡ ገሊላ፡ በዕለተ፡ ልደቱ፡ ለንጉሣ፡ ወአሥመ
ረቶ፤ ወይቤላ፡ ሰአልኒ፡ ዘትፈቅዲ፡ ወሰአለቶ፡ ከ
መ፡ የሀባ፡ ርእሰ፡ ዮሐንስ፡ መጥምቅ። ወንሕነኒ፡
ናሥምሮ፡ በስብሐተ፡ ማኅሌት፡ ለአቡነ፡ በዕለተ፡
ልደቱ። ዮም፡ በዛቲ፡ ዕለት፡ በከመ፡ አስተዳለው፡
ደቂቀ፡ ንጉሥ፡ በዕለተ፡ ልደቱ፡ ለአቡሆሙ፡ ምሳ
ሐ፡ ዐቢየ፡ ለመኳንንት፡ ወለዐበይተ፡ ሀገር። ወን
ሕነኒ፡ ናስተዳሉ፡ በዕለተ፡ ልደቱ፡ ለአቡነ፡ ምሳ
(Fol. 180 b. 1.) ሐ፡ ዐቢየ፡ ለመኳንንት፡ ወለዐበይተ፡
ሀገር። ወመኳንንትሰ፡ ክህናት፡ እሙንቱ፡ በከመ፡
ይቤ፡ ጳውሎስ፡ ሐዋርያ፤ ተአዘዙ፡ ለመኳንንቲክ
ሙ፡ እለ፡ ይሜህሩክሙ፡ ቃለ፡ እግዚአብሔር፤ እስ
መ፡ እሙንቱ፡ ይትጌሁ፡ በእንተ፡ ነፍስክሙ፡ ወእ
ለ፡ መኑ፡ ዐበይተ፡ ሀገር፡ እንበለ፡ ዳእሙ፡ ርኁባ
ን፡ አልቦ፡ ዘየዐቢ፡ እምርኁባን፡ ዘይቤ፡ እግዚእነ፡
በእንቲአሆሙ። እስመ፡ ርኅብኩ፡ ወአብላዕክሙ
ኒ። ወካዕበ፡ (Fol. 180 b. 2.) ይቤ፡ ዘገበርክሙ፡ ለ፩እ
ምእሉ፡ ንዑሳን፡ አኃውየ፡ ሊተ፡ ገበርክሙ። ወባ
ሕቱ፡ ኢጸሐፍነ፡ እስመ፡ ሀሎ፡ ውስተ፡ መጽሐፈ፡
ገድሉ፤ እምይእዜሰ፡ ንፈቅድ፡ ንጽሐፍ፡ ዝክረ፡ ው
ዳሴሁ፡ ለአቡነ፡ ክቡር፡ ተክለ፡ ሃይማኖት፡ በከመ፡
ጽሑፍ፡ ዘይብል፡ ንወድሶሙ፡ ለእደው፡ ክቡራን፤
እስመ፡ ብዙኃ፡ ክብረ፡ ወሀቦሙ፡ እግዚአብሔር፡
ለአበዊነ፡ ወኃረዮሙ፡ እምፍጥረተ፡ ዓለም። ወቦ፡
እለ፡ ኀደጉ፡ ስሞ፡ (Fol. 180 b. 3.) ክቡረ፡ ወይቄድስ
ዎሙ፡ በማኅበረ፡ አሕዛብ፡ እሉ፡ እደው፡ እለ፡ ሥ
ዑላን፤ እለ፡ ኢተረሥዓት፡ ሎሙ፡ ጽድቆሙ፤ ወተ
ቀብረ፡ ሥጋሆሙ፡ በሰላም፡ ወእምነ፡ እደው፡ ሥ
ዑላን፡ ፩ውእቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘረከ
በ፡ ሣህለ፡ በኀበ፡ አምላኩ፡ ወዝ፡ ውእቱ፡ ዝክረ፡
ስሙ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ዝክረ፡ ሠናይ፡ እ
ምዕለተ፡ ተወልደ፡ በሣልስት፡ ዕለት፡ ቀደሶ፡ ለእግ
ዚአብሔር። እንዘ፡ ይ (Fol. 181 a. 1.) ብል፡ ፩አብ፡ ቅ
ዱስ፡ ፩ወልድ፡ ቅዱስ፡ ፩ውእቱ፡ መንፈስ፡ ቅዱስ፡
ወካዕበ፡ ዓዲ፡ ሶበ፡ ኮኖ፡ ፩ዓመተ፡ ወ፫አውራኃ፡
ብረከ፡ ላዕለ፡ ንስቲት፡ ሐሪጽ፡ ወረሰዮ፡ ፍድፉደ፡
እስከ፡ ተኃጥአ፡ ኀበ፡ ያነብርዎ። ወእምዝ፡ እምድ
ኅረ፡ ልህቀ፡ ሖረ፡ ከመ፡ ሰብእ፡ በአዕጋር፤ ኀበ፡ ሀ
ሎ፡ ምሕራመ፡ ዮም፡ ዐቢይ፡ ወበውእቱ፡ አም፡ ሐ
ነጸ፡ ምሥዋዓ፡ ለእግዚአብሔር፤ ወበሀገረ፡ ዳሞት
ሂ፡ መሀረ፡ ቃለ፡ እግ (Fol. 181 a. 2.) ዚአብሔር። ወ
ኮነ፡ ሰማዕተ፡ በልደተ፡ ክርስቶስ፤ ወኰነንዎ፡ በዘ
ዘዚአሁ፡ ኵነኔ። ወወዲዮሙ፡ በቀፎ፡ ውስተ፡ ፀድ
ፍ፡ ዐቢይ፡ ወገርዎ። ወእምህየኒ፡ አውፅአ፡ ሚካኤ
ል፡ መልአክ፡ እንበለ፡ ሙስና፡ ወአጥፍአሙ፡ ለማ
ርያን፡ በማዕከለ፡ እሳት፡ እለ፡ ይዘፍኑ፡ በሥራያቲ
ሆሙ፤ ወእለ፡ ይልሕሱ፡ ፍሕመ፡ እሳት፡ በልሳኖ
ሙ። ወአንሥአ፡ ብዙኃነ፡ ሙታነ፡ እምድኅረ፡ የ
ብሰ፡ አፅፅምቲሆሙ፡ (Fol. 181 a. 3.) ወዖደ፡ ውስተ፡
ኵሉ፡ አህጉር፡ በምህሮ፡ ሃይማኖት፤ ወሖረ፡ በእግ
ሩ፡ በመልዕልተ፡ ባሕር፡ ከመ፡ ዘየሐውር፡ ዲበ፡
ምድር። ወወሀቦ፡ እግዚአብሔር፡ ሥልጣነ፡ ላዕለ፡
አጋንንት፡ እኩያን፡ ከመ፡ ያውፅአሙ፡ እምላዕለ፡
ሰብእ። ወኮነ፡ በ፩ዕለት፡ አኀዘ፡ ለወልድ፡ ጋኔን፡
ሥጋዊ፡ ዘይነብር፡ በባሕር። ወእምህየኒ፡ አውፅአ፡
ገዘሮ፡ ወአጥመቆ፡ ወረሰዮ፡ ክርስቲያናዊ፡ ወሰመ
ዮ፡ ኃረዮ፡ ክ (Fol. 181 b. 1) ርስቶስ፡ ወአልበሶ፡ አል
ባሰ፡ ምንኵስና። ወኮነ፡ ኀሩየ፡ ወመስተጋድለ፡ ወነ
በረ፡ ኀቤሁ፡ እንዘ፡ ይትለኮ፡ እስከ፡ ዕለተ፡ ሞቱ።
ወመጽአ፡ ኀቤሁ፡ ሰይጣን፡ በአምሳለ፡ ተመን፡ ዐ
ቢይ፡ ኪያሁኒ፡ በቡራኬሁ፡ ቀተለ፡ ወኀረመ፡ እክ
ለ፡ ወማየ፡ አኮ፡ ከመ፡ በኀብስት፡ ዘረሰየ፡ ሕይወ
ቶ፤ አላ፡ በኵሉ፡ ቃል፡ ዘይወፅእ፡ እምአፉሁ፡ ለእ
ግዚአብሔር። ወተክለ፡ ኀበ፡ ይቀውም፡ ጸማዕቱ፡

፭ቅንዋተ ፡ ሐፂን ፡ በሊሐነ ፡ ከ (Fol. 181 b. 2.) መ ፡ ኰ
ናት ፡ ወገብረ ፡ ፩እንተ ፡ ቅድሜሁ ። ወ፩እንተ ፡ ድ
ኅሬሁ ፡ ፩እንተ ፡ የማኑ ፡ ወ፩እንተ ፡ ፀጋሙ ። ወለእ
መ ፡ መጽአ ፡ ድከመ ፡ ሥጋ ፡ ወለእመኒ ፡ ኅድመት ።
ወሶበ ፡ አጽነነ ፡ ይወግዕዎ ፡ እሉ ፡ ወያነቅሕዎ ። ወቆ
መ ፡ ማዕከሎሙ ፡ ርቱዐ ፡ እንዘ ፡ ኢይትመየጥ ፡ ለ
ፌ ፡ ወለፌ ፤ ብዙኃ ፡ መዋዕለ ፡ እስከ ፡ ተሰብረት ፡ አ
ሐቲ ፡ እግሩ ። ወእምድኅረዝ ፡ ቆመ ፡ በአሐቲ ፡ እ
ግሩ ። ፲ዓመተ ፡ ወበዕለተ ፡ ዕረፍቱ ፡ ወረደ ፡ ኀ
(Fol. 181 b. 3.) ቤሁ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወወሀቦ ፡ ኪዳነ ፡ ምሕረት ፡ ዘገብረ ፡ ተዝካሮ ፡ ወዘጸ
ውዓ ፡ ስሞ ፡ ከመ ፡ ይምሐሮ ፡ ሎቱ ፡ ወሜሞ ፡ ላዕለ ፡
፲ወ፰አህጉር ፡ በእንተ ፡ ብዝኃ ፡ ውሉዱ ። ወከመዝ ፡
ውእቱ ፡ ዝክረ ፡ ውዳሴሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ወዘተርፈ ፡ ነገሩ ፡ ሀሎ ፡ ውስተ ፡ መጽሐፈ ፡ ገድ
ሉ ። እምይዜሰ ፡ ንግባእ ፡ ኀበ ፡ ጽሒፈ ፡ ተአምራቲ
ሁ ፡ ዘኢይትከሀል ፡ ይኈልቅዎ ፡ አይ ፡ ሰረገላ ፤ ወአ
ይ ፡ አክናፍ ፡ ወአ (Fol. 182 a. 1.) ይ ፡ ደመና ፡ ወአይ ፡
መንፈስ ፡ ይነሥአኒ ፡ ወያበጽሐኒ ፡ ኀበ ፡ ጽንፈ ፡ ተ
አምራቲከ ፡ ርኁቅ ፡ ወርኊብ ፤ በከመ ፡ ይርኅቅ ፡ ሠር
ቅ ፡ እምዓረብ ፡ አእግዚእየ ፡ ወአቡየ ፡ ብፁዕ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ዓይ ፡ ሐመር ፡ ወዓይ ፡ ተንከተም ፡
ወአይ ፡ ጌልያ ፡ ያዐውደኒ ፡ ኀበ ፡ ሐይቀ ፡ መንክራቲ
ከ ፡ ዕሙቅ ፡ ወአዚዝ ፡ ከመ ፡ ውኂዝ ፡ ተከዚ ። አእ
ግዚእየ ፡ ወአቡየ ፡ አይ ፡ ልሳን ፡ ወአይ ፡ ነቢብ ፡ አ
ይ ፡ ልቡና ፡ ወአይ ፡ ሕሊና ፡ ይክል ፡ ኈልቆ ፡ ተ
(Fol. 182 a. 2.) አምራቲከ ፡ ብዙኃ ፡ ከመ ፡ ኆፃ ፡ ባሕ
ር ፤ ወከመ ፡ ከዋክብት ፡ ዘኢዮር ፡ አእግዚእየ ፡ ወአ
ቡየ ፡ አይ ፡ ሀገር ። ወአይ ፡ ብሔር ፡ አይ ፡ ምድር ፡
ወአይ ፡ ባሕር ፡ ዘኢሖርከ ፡ ኀቤሃ ፡ ይትረከብኑ ፤ አ
እግዚእየ ፡ ወአቡየ ፡ አይ ፡ ብእሲት ፡ በዕለተ ፡ ማሕ
ምም ፡ ዘወሊድ ፡ ዘኢረዳእካ ። ወአይ ፡ መካን ፡ ዘኢ
ወሀብከ ፡ ውሉደ ፡ ይትረከብ ፡ ሶበ ፡ ታስተበቍዓከ ፡
በጽንዕ ፡ አእግዚእየ ፡ ወአቡየ ። አይ ፡ እምአራዊተ ፡
ገዳም ፡ ወአእዋ (Fol. 182 a. 3.) ፈ ፡ ሰማይ ። ይትረከብ
ኑ ፡ ዘኢደንገፀ ፡ ወዘኢተዓሥረ ፡ ወዘኢያግብአ ፡ ዘ
ነሥአ ፡ ሶበ ፡ አምሐልዎ ፡ በስምከ ፡ አአቡየ ፡ ተክለ ፡
ሃይማኖት ፡ እፎ ፡ ይጥዕም ፡ ወእፎ ፡ ይትፌቀር ፡ ዝክ

ረ ፡ ስምከ ፡ ሶበ ፡ ይትበሀል ፡ አቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ፍቅረ ፡ ስምከ ፡ ይነድድ ፡ ከርሠ ፡ ከመ ፡ እሳት ፡
ወየሀውከ ፡ አማዑተ ፡ አእግዚእየ ። እፎ ፡ ይጥዕም ፡
ዝክረ ፡ ስምከ ፡ እምጸቃውዐ ፡ መዐር ፡ ለአፍ ፡ ወከ
መ ፡ ዕረፍት ፡ ለአንፍ ፡ አእግዚእየ ፡ (Fol. 182 b. 1.) እ
ፎ ፡ ይምዕዝ ፡ ዝክረ ፡ ስምከ ፡ ከመ ፡ መዐዛ ፡ ስሒን ፡
ዘቤተ ፡ መቅደስ ። ወከመ ፡ መዐዛ ፡ ዕጣን ፡ ዘጊዜ ፡ ቍ
ርባን ፤ አእግዚእየ ፡ እፎ ፡ እዌድስከ ፡ ወእፎ ፡ አስተ
ማስለከ ፤ አእግዚእየ ፡ እክል ፡ እወድስ ፡ ዘጻድቅ ፡ ዝ
ክረ ። ወእፎ ፡ እክል ፡ አስተብፅኦተከ ፤ አእግዚእየ ፡
በከመ ፡ ጽሑፍ ፡ ዘይብል ፡ ዝክረ ፡ ጻድቅ ፡ በውዳሴ ።
በእንተዝ ፡ አነሂ ፡ መጠነ ፡ እክል ፡ እዌድሰከ ፡ ወአስ
ተበፅዓከ ፡ ለብፁዕ ፡ አቡየ ፡ እንዘ ፡ እብል ። ብፁዕ ፡
አን (Fol. 182 b. 2.) ተ ፡ ወሠናይ ፡ ለከ ፡ አእግዚእየ ፡
ብፅዕት ፡ ከርሥ ፡ እንተ ፡ ጾረተከ ፤ ወብፁዓት ፡ አጥ
ባት ፡ እለ ፡ ሐጸናከ ፡ አእግዚእየ ። ብፁዕ ፡ ውእቱ ፡
አቡነ ፡ ጸጋ ፡ ዘአብ ፤ ወብፅዕት ፡ ይእቲ ፡ እምነ ፡ እግ
ዚእ ፡ ኃረያ ፡ ዘወለዱ ፡ ኪያከ ፡ አበ ፡ ፍጹመ ፡ ዘትበ
ቍዕ ፡ ለምድር ፡ ወለሰማያት ። ብፁዓን ፡ እሙንቱ ፡
ሕፃናት ፡ እለ ፡ ተሐፀኑ ፡ ምስሌከ ። ወብፁዓን ፡ ኵሎ
ሙ ፡ እለ ፡ ነጸሩከ ፡ ወተናገሩ ፡ ምስሌከ ፡ እግዚእየ ።
ብፁዓን ፡ እማንቱ ፡ አ (Fol. 182 b. 3.) ህጉር ፡ እለ ፡ ሰ
በከ ፡ ውስቴቶን ፡ እምዳሞት ፡ እስከ ፡ ዳሞ ። ወእም
ኔሁ ፡ ብፅዕት ፡ ይእቲ ፡ ሀገር ፡ እንተ ፡ ባቲ ፡ ተወለድ
ከ ፤ አእግዚእየ ። ብፅዕት ፡ ይእቲ ፡ ደብረ ፡ ሊባኖስ ፡
እንተ ፡ ኮነት ፡ መካነ ፡ ምዕራፍከ ፡ አእግዚእየ ። ብፁ
ዓን ፡ እሙንቱ ፡ አበዊነ ፡ ቅዱሳን ፡ እለ ፡ ነበሩ ፡ ምስ
ሌከ ። ወብፁዓን ፡ እሙንቱ ፡ ካህናት ፡ ወዲያቆናት ፡
እለ ፡ ተከህኑ ፡ በመዋዕሊከ ፡ ወአቅረቡከ ፡ አእግዚእ
የ ። ብፁዕ ፡ አንተ ፡ ርብዓ ፡ አ (Fol. 183 a. 1.) ክራመ ፡
ዘኢሐለይከ ፡ በእንተ ፡ መብልዕ ፡ ከመ ፡ ትርከብ ፡ ጽ
ድቀ ። ብፁዕ ፡ አንተ ፡ ዘኢቦአ ፡ ውስተ ፡ አፉከ ፡ ር
ብዓ ፡ አክራመ ፡ እስከ ፡ ማይ ፡ ቈሪር ፡ አእግዚእየ ።
ብፁዕ ፡ አንተ ፡ ዘኢወፅአ ፡ እምአፉከ ፡ ቃለ ፡ ሐሰ
ት ። አእግዚእየ ፡ ቅድስት ፡ ይእቲ ፡ ምድር ፡ እንተ ፡
ባቲ ፡ ቆምከ ፡ በተጋንዮ ፤ እንዘ ፡ ኢትሁበን ፡ ንዋመ ፡
ለአዕይንቲከ ፡ ወኢድቃሰ ፡ ለቀራንብቲከ ፤ እስከ ፡ ተ
ሰብረት ፡ አሐቲ ፡ እግርከ ፡ እም (Fol. 183 a. 2.) ብዝኃ ፡

ቀዊም ፡ ኦእግዚእየ ። ብፁዕ ፡ አንተ ፡ ዘኰነንከ ፡ ሥጋከ ፡ እንዘ ፡ አልቦ ፡ ዘይኰንነከ ። ወብፁዕ ፡ አንተ ፡ ዘኃሠሥከ ፡ ወረከብከ ፡ መንግሥተ ፡ ሰማያት ። ኦእግዚእየ ፤ ብፁዓን ፡ ኵሎሙ ፡ እለ ፡ ተጋብኡ ፡ በዕለተ ፡ ሞትከ ፡ ከመ ፡ ይትባረኩ ፡ እምቡሩከ ፡ ሥጋከ ። ወብፁዓንሰ ፡ እምኔሆሙ ፡ እለ ፡ ገነዙከ ፡ ኦእግዚእየ ። እፎ ፡ ይነድድ ፡ ከርሥን ፡ ከመ ፡ እሳት ፡ ሶበ ፡ ቀረብነ ፡ ኀቤከ ፡ ጊዜ ፡ ብካይ ፡ ወይከውን ፡ ብ (Fol. 183a. 3.) ካይነ ፡ ከመ ፡ ብካየ ፡ ኢያዜር ፡ ወከመ ፡ ብካየ ፡ ሕፃን ፡ ዘአኅደግዎ ፡ ጥበ ፡ እሙ ፡ ሶበ ፡ ንዜከር ፡ ለአበ ፡ ብዙኃን ፡ ዕለተ ፡ ሞትከ ፤ ኦእግዚእየ ፡ እፎ ፡ ያውኅዝ ፡ አንብዓ ፡ አዕይንቲነ ፡ ከመ ፡ ማየ ፡ ክረምት ፡ ሶበ ፡ ንዜከር ፤ ከመ ፡ ትወርድ ፡ አስከሬንከ ፡ ውስተ ፡ መቃብር ፤ ወይደፍንዋ ፡ በመሬት ፡ ኦእግዚእየ ። ብፁዓን ፡ እሙንቱ ፡ አበዊነ ፡ ውሉድከ ፡ እለ ፡ ተሰይሙ ፡ ውስተ ፡ ኵሉ ፡ በሐውርት ። ወብፁዓንሰ ፡ እለ ፡ ነበሩ ፡ ዲ (Fol. 183b. 1.) በ ፡ መንበርከ ፡ ኦእግዚእየ ። ብፁዓን ፡ ኵሎሙ ፡ እለ ፡ ተወልዱ ፡ እምነ ፡ ውሉድከ ፡ ኦእግዚእየ ። ብፁዓን ፡ ኵሎሙ ፡ ውሉድከ ፡ እለ ፡ ይነብሩ ፡ ውስተ ፡ ኵሉን ፡ መካናቲከ ፤ ወእምኔሆሙ ፡ ብፁዓን ፡ ፈድፋደ ፡ እለ ፡ ይነብሩ ፡ ኀበ ፡ ትነብር ፡ አስከሬንከ ፤ ኦእግዚእየ ፡ መኑ ፡ ይክል ፡ ፈጽሞ ፡ አስተብፅዖትከ ፡ ወመኑ ፡ ዘይክል ፡ ይኈልቍ ፡ ተአምራቲከ ፡ ኦእግዚእየ ። እስመ ፡ ብዙኃን ፡ ተርጓምያን ፡ ተናገሩ ፡ በእንተ ፡ ተአምራቲ (Fol. 183b. 2.) ከ ፡ ወኢክህሉ ፡ ፈጽሞ ፡ መንክራቲከ ፤ ኦእግዚእየ ፡ ወኢተክህሎሙ ፡ ለእሉ ። እፎ ፡ እክል ፡ አነ ፡ ነዳየ ፡ አእምሮ ፡ ወዘኢየአምር ፡ ምንተኒ ፡ ኖኅያተ ፡ ለእመ ፡ ኢክህልኩ ፡ ከማሆሙ ፡ ድርሳናተ ፤ ሶበ ፡ አበእኩ ፡ ለስምከ ፡ እምተአምራቲከ ፡ ብዙኃ ፡ ኀዳጠ ። አው ፡ ፩ ተወከፍ ፡ ሊተ ፡ አብፁዕ ፡ በከመ ፡ ተወከፈ ፡ እግዚእነ ፡ ፪ ጸራይቀ ፡ መበለት ። ስምዑ ፡ ፍቁራንየ ፡ ናሁ ፡ ቀረብነ ፡ ሀቡ ፡ ጊዜ ፡ ይትበሀል ፡ ትርጓሜሁ ፡ ስ (Fol. 183b. 3.) ማዕ ፡ ብሂል ። ንዑ ፡ ተጋብኡ ፡ ከመ ፡ ትስምዑ ፡ ሠናየ ፡ ዜና ፡ ንዑ ፡ ተጋብኡ ፡ በጕጕአ ፡ በከመ ፡ ይጔጕዕ ፡ ጽሙዕ ፡ ኀበ ፡ ሙኅዘ ፡ ማይ ፤ ከመ ፡ ይስተይ ፡ እዝንክሙ ፡ እምጥበብ ፤ ወከመ ፡ ትስምዑ ፡ ተአምረ ፡ አቡክሙ ፡ ዘአጽሐፎ ፡ አቡነ ፡ ጴጥሮስ ፡ ፈቂዶ ፤ ከመ ፡ ኢይትረሣዕ ፡ ተአምረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘተገብረ ፡ በመዋዕሊነ ፡ ቅድመሰ ፡ ዘተገብረ ፡ አጽሐፉ ፡ እለ ፡ ቀደሙነ ። ወይእዜኒ ፡ ስምዑ ፡ ፍቁራንየ ፡ (Fol. 184a. 1.) ንዑ ፡ ንበሎ ፡ ለእግዚአብሔር ፡ አምላክነ ፡ መሐሪ ። በከመ ፡ ይቤ ፡ ነቢይ ፡ ወአኮ ፡ በጽድቅነ ፡ ዘንዊሩ ፡ ሣህለነ ፡ ቅድሜከ ። ዳእሙ ፡ በምሕረትከ ፡ ብዙኅ ፡ እግዚእነ ፡ ስምዐነ ፡ እግዚኦ ፡ ተሣሃለነ ፡ እግዚኦ ፡ አጽምእ ፡ እግዚኦ ፤ ግበር ፡ ወኢታጕንዲ ፡ እግዚኦ ፡ አምላክነ ። እስመ ፡ ተሰምየ ፡ ስምከ ፡ በላዕሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ንጽሕፍ ፡ እንከ ፡ ቅድመ ፡ ዘተገብረ ፡ በደብረ ፡ ሊባኖስ ፡ ተአምረ ፤ ወከዕበ ፡ ዓዲ ፡ በው (Fol. 184a. 2.) ስተ ፡ አህጉር ፡ ብዙኃት ፡ ስምዑ ፡ ፍቁራንየ ። እስመ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ተመሰለ ፡ ከመ ፡ ኄር ፡ ነጋዲ ፡ ዘያስተጋብእ ፡ ባሕርያተ ፡ እምኵሉ ፡ በሐውርት ። ወይመልአሙ ፡ ውስተ ፡ ቤቱ ፡ (Fol. 148a. 3.) ከማሁ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አስተጋብአነ ፡ ውስተ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ እምኵሉ ፡ በሐውርት ፤ አኮ ፡ እምውሉደ ፡ ክርስቲያን ፡ ባሕቲቱ ፡ አላ ፡ እምአረሚኒ ።

CHAPTER I.

(Fol. 184b. 1.) ፩ ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ አረማዊት ፡ እንተ ፡ ምሥራቀ ፡ ፀሐይ ። ወቦአ ፡ ኀቤሃ ፡ አቡነ ፡ በሌሊት ፡ ወሀለወ ፡ ምስሌሁ ፡ ፩ እምውሉዱ ፡ ወአብርሃ ፡ ቤታ ፡ ለይእቲ ፡ ብእሲት ፡ ከመ ፡ መዐልት ። ወርእያ ፡ ብርሃነ ፡ ገጹ ፡ ደንገፀት ፡ ወወድቀት ፡ በገጻ ። ወይቤላ ፡ አቡነ ፡ ተንሥኢ ፡ ወለትየ ፡ ኢትፍርሂ ። ወትቤሎ ፡ መኑ ፡ አንተ ፡ እግዚእየ ፡ ወዝንቱ ፡ ብርሃን ፡ ገጽከ ፡ አደንገጸኒ ፡ እስከ ፡ ወፅአት ፡ ነፍስየ ፡ እምላዕሌየ ፡ ወአል (Fol. 184b. 2.) ብየ ፡ ኃይል ፡ ከመ ፡ እትናገርከ ። ወይቤላ ፡ አነ ፡ ውእቱ ፡ ተክለ ፡ ሃይማኖት ፡ ወዝንቱ ፡ ዘሀለወ ፡ ምስሌየ ፡ ሳሙኤል ፡ ውእቱ ፡ ዘገዳመ ፡ ዋሊ ። ወይእዜኒ ፡ ተንሥኢ ፡ ፍጡነ ፡

ፃኤ ፡ እምዝንቱ ፡ ሀገርኪ ፡ ውስተ ፡ ብሔረ ፡ ብርሃ
ን ። ወትቤሎ ፡ አእግዚእየ ፡ ንግረኒ ፡ አይቴኑ ፡ ብሔ
ረ ፡ ብርሃን ፡ እሑር ፡ ኀቤሁ ። ወይቤላ ፡ እንተ ፡ ምዕ
ራቢሃ ፡ ለሀገርኪ ፡ ይእዜ ፡ ተንሥኢ ፡ አይቴ ፡ ደብ
ረ ፡ ሊባኖስ ፡ እንዘ ፡ ትብሊ ፡ ሐ (Fol. 184 b. 3.) ሬ ። ወ
ካዕበ ፡ ትቤሎ ፡ እግዚእየ ፡ ብእሲት ፡ አነ ፡ ዘኢየአም
ር ፡ ፍኖተ ፡ ወመኑ ፡ ይመርሐኒ ። ወወሀበ ፡ መስቀ
ሎ ፡ ወይቤላ ፡ ዝንቱ ፡ ይምራህኪ ። ወእምድኅረዝ ፡
ወፅኡ ፡ እምቤታ ። ወወፅአት ፡ ይእቲኒ ፡ እንዘ ፡ ት
ተልዎ ፡ ነሢአ ፡ ሕፃነ ፡ ዘያጠብዎ ፡ ወአሐተ ፡ ወለተ ፡
ወኢነሥአቶ ፡ ለምታ ፡ ወለ፪አዋልዲሃ ፡ እስመ ፡ ን
ውማን ፡ ወፅአት ፡ በጕጕአ ፤ ወኮነ ፡ ውእቱ ፡ መስቀ
ል ፡ በቅድሜሃ ፡ ከመ ፡ አምደ ፡ ብርሃ (Fol. 185 a. 1.) ን ፡
ወይመርሐ ፡ ፍኖተ ፡ ደብረ ፡ ሊባኖስ ። ወሖረት ፡ ይ
እቲኒ ፡ እንዘ ፡ ትተልዎ ፡ ወኢሰሰለ ፡ ዓምደ ፡ ብርሃ
ን ፡ እምኔሃ ፡ እስከ ፡ አብጽሐ ፡ ኀበ ፡ ምድረ ፡ ክርስቲ
ያን ። ወበዕለተ ፡ በጽሐት ፡ ኀበ ፡ ደብረ ፡ ሊባኖስ ፤
ነገርዎ ፡ ለአቡነ ፡ እንድርያስ ፡ እንዘ ፡ ይብሉ ፡ ሀለወ
ት ፡ ብእሲት ፡ አረማዊት ፡ ፫ከዊና ፡ እስመ ፡ ትቤ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ፈነወኒ ፡ ከመ ፡ እባእ ፡ ሀ
ገረክሙ ። ወሰሚዖ ፡ ዘንተ ፡ አቡነ ፡ (Fol. 185 a. 2.) እ
ንድርያስ ፡ ፈነወ ፡ ኀቤሃ ፡ ካህነ ፡ ጠቢበ ፡ ከመ ፡ ትን
ግሮ ፡ ኵሎ ፤ ዘከመ ፡ ወጽአት ፡ እምሀገራ ፡ እስከ ፡ ይ
ትረከባ ፡ ውእቱ ። ወነገርዎ ፡ እስከ ፡ ተፍጻሜቱ ። ወ
ሰሚዖ ፡ እንድርያስ ፡ ካዕበ ፡ ፈነዎ ፡ ለውእቱ ፡ ቀሲስ ፡
ወወሀቦ ፡ ፫መሳቅለ ፡ ፪መሳቅለ ፡ ካልአነ ፡ ወ፩መስቀ
ሎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ሑር ፡
እስከ ፡ አርአያ ፡ ለእመ ፡ ወሀባ ፡ መስቀሎ ፡ ዘይነ
ብር ፡ ኀቤነ ። ሊተሰ ፡ ይመስለኒ ፡ ከመ ፡ ወሀባ ፡ መ
(Fol. 185 a. 3.) ስቀሎ ። ወወፅአ ፡ ኀቤሃ ፡ ውእቱ ፡ ካህ
ን ፡ ሠዊሮ ፡ መሳቅለ ፡ በህባኔ ፡ መልበሱ ። ወአርአያ ፡
መስቀለ ፡ ፩እመሳቅል ፡ ፪ካልአን ። ወትቤሎ ፡ ዝሰ ፡
ኢኮነ ፡ ወካዕበ ፡ አርአያ ፡ ካልአ ። ወትቤሎ ፡ ዝኒ ፡
ኢኮነ ፡ ወሣልስ ፡ አውፅአ ፡ ላቲ ፡ መስቀለ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ወሰበ ፡ ነጸረቶ ፡ ጕድአት ፡ እንግ
ድዓሃ ፡ እንዘ ፡ ትበኪ ። ወትቤሎ ፡ በአማን ፡ እንበለ ፡
ሐስዎ ፡ ዝውእቱ ፡ መስቀል ፡ ዘመርሐኒ ፡ ዘአቡየ ፡
ብፁዕ ፡ ተ (Fol. 185 b. 1.) ክለ ፡ ሃይማኖት ፡ እንዘ ፡ ሀ
ሎኩ ፡ በውሣጤ ፡ ቤትየ ፡ ዝውእቱ ፡ መስቀል ፡ ዘመ
ርሐኒ ፡ ከዊኖ ፡ ከመ ፡ ዓምደ ፡ ብርሃን ፡ በውስተ ፡ ፍ
ኖትየ ፤ ዝውእቱ ፡ መስቀል ፡ ዘአውፅአኒ ፡ እምሀገር
የ ። ወእምዝ ፡ በይእቲ ፡ ዕለት ፡ አብእዋ ፡ ክርስትና ፡
ለይእቲ ፡ አረማዊት ። ወሰመያ ፡ አቡነ ፡ እንድርያስ ፡
ክርስቶስ ፡ ኃረያ ፡ ወለወለታ ፡ ሰመያ ፡ ክርስቶስ ፡ ቀ
ጸባ ። ወለወልዳ ፡ ሰመዮ ፡ ጼዋ ፡ ወንጌል ፤ ወእምዝ ፡
ለብሰት ፡ (Fol. 185 b. 2.) ይእቲ ፡ ብእሲት ፡ ልብሰ ፡ ም
ንኵስና ፡ በእደ ፡ አቡነ ፡ እንድርያስ ። ወሰበ ፡ ኮነት ፡
ክርስቲያናዊተ ፡ ፍጽምተ ፡ ሰአለት ፡ ኀበ ፡ አቡነ ፡ እ
ንድርያስ ፡ ወኀበ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡
ትብል ፡ አአቡየ ፡ ቅዱስ ፡ ፈጽም ፡ ሊተ ፡ ሠናይተከ ፤
አኮ ፡ አነ ፡ ዘኃሠሥኩከ ፡ አላ ፡ አንተ ፡ ኃሠሥከኒ ።
ወይእዜኒ ፡ ሰአል ፡ ሊተ ፡ ኀበ ፡ አምላክከ ፡ ከመ ፡ እ
ባእ ፡ ውስተ ፡ ቤትከ ፡ ርሱይ ። ወ፪አዕዳውየ ፡ ኢብ
አ ፡ ወሀለዋ ፡ በብሔረ ፡ ጽል (Fol. 185 b. 3.) መት ። ወ
ዘንተ ፡ ዘትቤሎ ፡ ከመ ፡ ያምጽአን ፡ ለ፪አዋልዲሃ ፡
ዘኀደገቶን ፡ በብሔራ ። ወእምዝ ፡ አምጽአ ፡ ላቲ ፡
እግዚአብሔር ፡ በእደ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
ወኪያሆንሂ ፡ አውፅአን ፡ በትእምርት ፡ ከመ ፡ ቀዳ
ሚ ፤ ወሰበ ፡ ልህቃ ፡ አዋልዲሃ ፡ ለብሳ ፡ ልብሰ ፡ ምን
ኵስና ፡ በእደ ፡ አቡነ ፡ መርሐ ፡ ክርስቶስ ። ወቦ ፡ እለ
ሂ ፡ ሀለዋ ፡ እስከ ፡ ይእዜ ፡ ወቦ ፡ እለሂ ፡ ኖማ ፡ ጸሎቱ ፡
ይዕቀበነ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ ፤ ዓ ፡ አ ።

CHAPTER II.

(Fol. 186 a. 1.) ፪ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (Fol. 186 a. 2.)
ወመጽአ ፡ ፩ብእሲ ፡ ዘኢይክል ፡ ሐዊረ ፡ በእግሩ ፡
ዘእንበለ ፡ በእደዊሁ ። ወነበረ ፡ ከመዝ ፡ በዴዴ ፡ ቤ
ተ ፡ ክርስቲያን ፡ ፩ሰሙነ ፡ አው ፡ ፪ተ ፡ (Fol. 186 a. 3.)
ይትመሐለል ፡ ኀበ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከ
መ ፡ ይፈውሶ ፡ ወከመ ፡ ያርትዕ ፡ እገሪሁ ። ወእምዝ ፡

ዐርገ ፡ ውስተ ፡ ጸማዕቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡
ወበዊአ ፡ ጸለየ ፡ ወይቤ ፡ ኦአባ ፡ አቡነ ፡ በዝንቱ ፡ ጸ
ማዕት ፡ ዘአሥመርከ ፡ ለእግዚአብሔር ፤ ወዛቲ ፡ ዕ
ብን ፡ ዘለከፈት ፡ ሥጋከ ። ወዝንቱ ፡ ምድር ፡ ዘኬዳ ፡
አእጋሪከ ፡ ወዝንቱ ፡ ማይ ፡ ዘነቅዓ ፡ በቡራኬ ፡ እዴከ ፤
አንሰ ፡ እትአመን ፡ በዝንቱ ፡ ከመ ፡ እት (Fol. 186 b. 1.)
ፌወስ ። ወዘንተ ፡ ብሂሎ ፡ ምዕረ ፡ ያፀነግዕ ፡ ሥጋ
ሁ ፡ ላዕለ ፡ ጸሎተ ፡ እብን ። ወምዕረ ፡ ያንገረግር ፡ ላ
ዕለ ፡ ምድር ። ወምዕረ ፡ ይጠመቅ ፡ በውእቱ ፡ ማይ ፡
ወከመዝ ፡ ብሂሎ ፡ ኖመ ፡ በህየ ። ወበይእቲ ፡ ሌሊ
ት ፡ ወረደ ፡ ኀቤሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በስ
ብሐት ፡ ዐቢይ ፡ ወፈትሖ ፡ እማእሰረ ፡ ሥጋሁ ። ወይ
ቤሎ ፡ ሑር ፡ በእግርከ ፡ ርቱዓ ፡ ከመ ፡ ነበርከ ፤ ወአ
እኰቶ ፡ ለእግዚአብሔር ፡ ወሐይወ ፡ ሶቤሃ ። ወሖረ ፡
(Fol. 186 b. 2.) በእገሪሁ ። ወሶበ ፡ ጸብሐ ፡ ነገሮሙ ፡ ለቅ
ዱሳን ፡ ኵሎ ፡ ዘከመ ፡ ገብረ ፡ ሎቱ ፡ እግዚአብሔር ።
ወይቤሎሙ ፡ ርእዩኒ ፡ እንዘ ፡ አሐውር ፡ ርቱዓ ፡ ዘነ
በርኩ ፡ በዴዴ ፡ ቤተ ፡ (Fol. 186 b. 3.) ክርስቲያን ፡ እ
ንዘ ፡ እስእል ፡ ምጽዋተ ። ወከመዝ ፡ ብሂሎ ፡ ሖረ ፡
ሀገሮ ፡ እንዘ ፡ ይትፌሣሕ ፡ ወየአኵቶ ፡ ለእግዚአብ
ሔር ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER III.

(Fol. 187 b. 1.) ፫ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወሐመ ፡
፩ወልድ ፡ ንዑስ ፡ ወተዓሥረ ፡ እደዊሁ ፡ ወእገሪሁ ፡
ወተእኅዘ ፡ ብረኪሁ ፡ ምስለ ፡ ክሳዱ ። ወእምዝ ፡ አ
ምጽእዎ ፡ አዝማዲሁ ፡ ፀዊሮሙ ፡ እንዘ ፡ ይብሉ ፡ ለ
ዝንቱሰ ፡ አልቦ ፡ ዘይክል ፡ ፈቲሖቶ ፡ ዘእንበለ ፡ አ
ቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወበአሐቲ ፡ ሌሊት ፡ (Fol.
187 a. 2.) አብእዎ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፤ ወአ
ንበርዎ ፡ ኀበ ፡ ይቀውሙ ፡ ሕዝብ ፡ እንዘ ፡ ይብሉ ፡
መኑ ፡ የአምር ፡ ዮጊ ፤ እመ ፡ ይፌውሶ ፡ አቡነ ። ወር
እየ ፡ እግዚአብሔር ፡ ተአምኖቶሙ ። ወሶቤሃ ፡ ፈነ
ዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በስብሐት ፡ ዐቢይ ፡
ወአንሥኦ ፡ ለውእቱ ፡ ወልድ ፤ ወአስተራትዓ ፡ እደ
ዊሁ ፡ ወእገሪሁ ፡ ወአርዮ ፡ ከመ ፡ ዘይብል ። እስኩ ፡
ሩጽ ፡ ወልድየ ፡ እመ ፡ ትክል ፡ ረዊፀ ፡ ወረዊጸ ፡ ዐር
ገ ፡ (Fol. 187 a. 3.) ዲበ ፡ መዐርጋት ። ወቆመ ፡ ታሕተ ፡
እግረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእዩ ፡ ዘን
ተ ፡ ሕዝብ ፡ ቅዱሳን ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአ
ስተብዕዕዎ ፡ ለአቡሆሙ ። ወውእቱ ፡ ወልድ ፡ ኢሖረ ፡
ውስተ ፡ ሀገሮ ፤ ወተሐፅነ ፡ ታሕተ ፡ እግረ ፡ ቅዱሳን ፤
ወእምዝ ፡ አልበሶ ፡ ልብሰ ፡ ምንኵስና ፡ አቡነ ፡ መር
ሐ ፡ ክርስቶስ ፤ ወሀለወ ፡ እስከ ፡ ይእዜ ። ጸሎቱ ፡ ይዕ
ቀበነ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓ ፡ አ ።

CHAPTER IV.

(Fol. 187 b. 1.) ፬ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡
እንዘ ፡ የሐውር ፡ ውስተ ፡ ፀብዕ ፡ እስክንድር ፡ (Fol.
187 b. 2.) ንጉሥ ፡ አማኅፀኖ ፡ ለአቡነ ፡ መርሐ ፡ ክርስ
ቶስ ፡ እንዘ ፡ ይብል ፡ አንሰ ፡ ኢይትአመን ፡ በብዝኃ ፡
ሠራዊትየ ፡ ዘእንበለ ፡ ኃይለ ፡ ተአምራቲሁ ፡ ለአቡ
ነ ፡ ተክለ ፡ ሃይማኖት ፡ ወ (Fol. 187 b. 3.) ይእዜኒ ፡ ኦአ
ቡየ ፡ ግበር ፡ ሊተ ፡ ምሕላ ፡ ቀዊመከ ፡ ውስተ ፡ ጸማ
ዕቱ ፡ ኀበ ፡ ነበረ ፡ ቀዳሚ ፡ እንዘ ፡ ሕያው ፡ ውእቱ ።
ወከዕበ ፡ ይቤሎ ፡ አቡየ ። ወሶበ ፡ ሰምዐ ፡ ዘንተ ፡ ይ
ቤሎ ፡ አቡነ ፡ መርሐ ፡ ክርስቶስ ፡ ኦእግዚእየ ፡ ንግረ
ኒ ፡ ፍከሬሁ ፡ በእንተ ፡ ምንት ፡ ዘንተ ፡ ትቤ ። ወይቤ
ሎ ፡ ንጉሥ ፡ ስማዕ ፡ ፍከሬሁ ፡ ወይ ፡ አቡየ ፡ ብሂል ፡
ፍሥሐ ፡ ዘይከውን ፡ ለከ ፡ ለእመ ፡ ገባእኩ ፡ ለከ ፡ አ
ነ ፡ በስምከ ፡ ያክብረከ ፡ ኵሉ ፡ ዓለም ፡ እንዘ ፡ (Fol.
188 a. 1.) ይብሉ ፡ በጸሎተ ፡ አቡነ ፡ መርሐ ፡ ክርስቶ
ስ ፤ ገብአ ፡ ንጉሥ ፡ ወወይ ፡ ለአቡየ ፡ ብሂል ፡ ለእ

መ ፡ ሞትኩ ፡ አነ ፡ በብሔረ ፡ አረሚ ፡ ይከውን ፡ ብ
ክይ ፤ ወይትበሀል ፡ በኅቤከ ፡ ወበኵሉ ፡ ኢትዮጵያ ፡
ወይ ፡ ሞተ ፡ ንጉሥ ። ወሶበ ፡ ሰምዐ ፡ ዘንተ ፡ ይቤሎ ፡
አቡነ ፡ ሑር ፡ ዝኩ ፡ ተአምረ ፡ አቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ዘተአመንከ ፡ ውእቱ ፡ ያገብአከ ፡ በሰላም ።
ወሶቤሃ ፡ ሰዓመ ፡ ንጉሥ ፡ ፪አብሳሪከ ፡ እገሪሁ ፡ ለአ
(Fol. 188a. 2.) ቡነ ፡ መርሐ ፡ ክርስቶስ ፡ በከመ ፡ ሰዓ
መ ፡ ካሌብ ፡ ንጉሥ ፡ ፪ራግዛተ ፡ ጻማዕቱ ፡ ለአባ ፡ ጰ
ንጠሌዎን ፤ ወይቤሎ ፡ ሑር ፡ ትገብእ ፡ በሰላም ፡ እ
ምብሔረ ፡ ሳባ ። ወበእንተ ፡ ዝንቱ ፡ ነገር ፡ ገብረ ፡
ምሕላ ፡ አቡነ ፡ ምስለ ፡ ደቂቁ ፡ አመ ፡ ፳ወ፩ ፡ ለወር
ኃ ፡ ታኅሣሥ ፡ እንዘ ፡ ያነብቡ ፡ መጽሐፈ ፡ ገድሉ ፡
ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እስመ ፡ ይእቲ ፡ ዕለት ፡
ዕለተ ፡ ልደቱ ። ወሰምዐ ፡ እግዚአብሔር ፡ ስእለቶ ፡
ወፈነዎ ፡ ለአቡነ ፡ ተ (Fol. 188a. 3.) ክለ ፡ ሃይማኖት ፡
ውስተ ፡ መካኑ ፡ ከመ ፡ ያእምሩ ፡ ውሉዱ ፡ ከመ ፡ ዐ
ርገ ፡ ስእለቶሙ ። ወሀሎ ፡ ፩ብእሲ ፡ ምስሌሆሙ ፡
ዘቦ ፡ ጋኔን ። ወሶበ ፡ ርእዮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ተሠርጊዎ ፡ በብርሃን ፡ ዐቢይ ። ወውስተ ፡ እዴ
ሁ ፡ ሀሎ ፡ በትረ ፡ ወርቅ ፡ ዘርእሱ ፡ ማዕተበ ፡ መስቀ
ል ፡ ፈርሀ ፡ ወደንገጸ ፡ ውእቱ ፡ ጋኔን ፡ አውደቆ ፡ ወ
አስተራገጸ ። ወከልሀ ፡ በዐቢይ ፡ ቃል ፡ እንዘ ፡ ይብ
ል ፡ አተክለ ፡ ሃይማኖት ፡ ኢትዝብ (Fol. 188b. 1.) ጠ
ኒ ፡ በበትርከ ፡ ዘወርቅ ፡ ወዝንቱ ፡ ብርሃነ ፡ ልብስከ ፡
አደንገፀኒ ፡ ለልየ ፡ እወፅእ ፡ በርእስየ ። ወአቡነሂ ፡
ይጌሥጾ ፡ ወይዘብጦ ፡ በበትሩ ፡ ከመ ፡ ይፃእ ፡ ፍጡ
ነ ፡ ወጋኔን ፡ ይኬልሀ ፡ እንዘ ፡ ይብል ፡ አተክለ ፡ ሃይ
ማኖት ፡ ለእመ ፡ ኢተአምነኒሁ ፡ እምሐል ፡ ለከ ፡ ተ
ፍጻሜተ ፡ መሐላየ ። ወዝ ፡ ውእቱ ፡ ወጸውዐ ፡ ስመ ፡
አርዌ ፡ ዘኢይበልዖ ፡ መሐለ ፡ እንዘ ፡ ይብል ፤ ወለ
እመ ፡ ተመየጥኩ ፡ ኪያሁ ፡ ያብልዓኒ ። ወዘንተ ፡
(Fol. 188b. 2.) ብሂሎ ፡ ወፅአ ፡ ጋኔን ። ወሶበ ፡ ርእየ ፡
ዘንተ ፡ መንክረ ፡ ይቤሎሙ ፡ አቡነ ፡ መርሐ ፡ ክርስቶ
ስ ፡ ለውሉዱ ፤ ስምዑ ፡ ውሉድየ ፡ ናሁ ፡ ሰማዕክሙ ፡
ወርኢክሙ ፡ በአዕይንቲክሙ ፡ ዛቲ ፡ ዕለት ፡ ዕለተ ፡
ልደቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በዛቲ ፡ ዕለት ፡
ሠረቀ ፡ ለነ ፡ ኮከብ ፡ ብሩህ ፡ ዘመርሐነ ፡ ኀበ ፡ ጸሐየ ፡
ጽድቅ ፡ ዘበአማን ፡ ኢየሱስ ፡ ክርስቶስ ። ወበዛቲ ፡
ዕለት ፡ ዐርገት ፡ ጸሎትነ ፡ ኀበ ፡ እግዚአብሔር ፡ በዕ
ለተ ፡ (Fol. 188b. 3.) ልደቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ወይእዜኒ ፡ ይትነብል ፡ ሎቱ ፡ ለአቡነ ፡ ጴጥሮስ ፡
ከመ ፡ ይኩን ፡ ፍሥሐ ፤ ወሰላም ፡ በመዋዕለ ፡ ሢመ
ቱ ፡ ወኢይመሥጥ ፡ ተኵላ ፡ መሣጢ ፡ ርጉም ፡ ፩እ
መርዔቱ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ ኵሉ ፡
ዘሰማዕነ ፡ ወዘርኢነ ፡ ዘገብሮ ፡ ለዝንቱ ፡ አቡነ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ተአምራት ፡ በደብረ ፡ ሊባኖስ ፡ ዘኢ
ይትከሀል ፡ ይኆልቍዎ ፡ ወይንግርዎ ፡ በበገጹ ፡ አን
ትሙኒ ፡ ዘኅ (Fol. 189a. 1.) ዳር ፡ ላዕሌክሙ ፡ መንፈ
ስ ፡ ቅዱስ ፡ ትትናገርዎ ፡ በበይናቲክሙ ። እስፍንተ ፡
ንጽሕፍ ፡ ዘገብረ ፡ ተአምራተ ፡ ላዕለ ፡ ሕያዋን ፡ ወ
ምውታን ። ወቦ ፡ እለ ፡ ይቤሉ ፡ መጽአ ፡ ኀቤነ ፡ አ
ቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በራእየ ፡ ሌሊት ፡ ወአብአ
ነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፤ ወይቤለነ ፡ ርእዩ ፡ ው
ሉድየ ፡ ለነ ፡ ሕንጼሃ ፡ ወስነ ፡ ጽጕጕሃ ፡ ለዛቲ ፡ ሀገ
ርየ ፡ ምድራዊት ፤ ንዑ ፡ ዝየ ፡ ከመ ፡ ትንበሩ ። ወከ
ዕበ ፡ አርእየክሙ ፡ (Fol. 189a. 2.) እንተ ፡ ትኄይስ ፡ ሀ
ገርየ ፡ ወረከብነ ፡ ኵሎ ፡ ዘአርአየነ ፡ በራእይ ። ቦእ
ለ ፡ ይቤሉ ፡ ሶበ ፡ ፈቀድነ ፡ ለሐዊር ፡ ውስተ ፡ ካል
እ ፡ ሀገር ፡ ከመ ፡ ንንበር ፡ መጽአ ፡ ኀቤነ ፡ አቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ በራእየ ፡ ሌሊት ፡ ነሥአነ ፡ ወአብ
አነ ፡ ውስተ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ። ወአርአየነ ፡
አዕማደ ፡ ዘመቅደስ ፡ ከዊኖ ፡ ዘወርቅ ፡ ወዘአዕናቍ ፡
ወዓምድ ፡ ዘቅኔ ፡ መልዐልት ፡ ከዊኖ ፡ ዘወርቅ ፡ ወአም
ደ ፡ ዘምቅዋም ። ከዊኖ ፡ (Fol. 189a. 3.) ዘብሩር ፡ ወአ
ምድ ፡ ዘአፍአ ፡ ከዊኖ ፡ ዘብርት ፤ ወይቤለነ ፡ ርእዩ ፡
ውሉድየ ፡ በአይቴ ፡ ትረክቡ ፡ ዘከመዝ ፡ ንበሩ ፡ በዝ
የ ። ወቦ ፡ እለ ፡ ይቤሉ ፡ ሶበ ፡ ኢክህልነ ፡ ረኀበ ፡ ወ
ጽምዓ ፡ ወዕርቃነ ፡ ተራከብነ ፡ በፍኖት ፡ አቡነ ፡ ተክ
ለ ፡ ሃይማኖት ፡ እንዘ ፡ ነሐውር ፡ ውስተ ፡ ካልእ ፡ ሀ
ገር ፤ ወይቤለነ ፡ አይቴኑ ፡ ተሐውሩ ፡ ውሉድየ ፡ በ
እንተ ፡ መኑ ፡ ቆምኩ ፡ በዛቲ ፡ መካን ፡ ብዙኃ ፡ አዝ
ማነ ፤ እስከ ፡ ተሰብረት ፡ አሐቲ ፡ እግርየ ፡ አኮኑ ፡ በ
እን (Fol. 189b. 1.) ቲአክሙ ፡ ኀደጉ ፡ መብልዓ ፡ ወመ
ስቴ ፡ ወአራዘ ። አኮኑ ፡ በእንቲአክሙ ፡ ከመ ፡ ትት
ዓገሡ ፤ ሶበ ፡ ይመጽእ ፡ ላዕሌክሙ ፡ ረኀብ ፡ ወጽም
ዕ ፡ ተዘከሩ ፡ ኪያየ ። ወቦ ፡ እለ ፡ ይቤሉ ፡ መጽአ ፡ አ

ቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ኅብስተ ፡ ወይቤለነ ፡
ንሥኡ ፡ ብልዑ ፡ ወማየኒ ፡ ዘእማየ ፡ ገነት ፡ አስተየ
ነ ። ወእምይእቲ ፡ ዕለት ፡ ኀደገነ ፡ ረኀብ ፡ ወጽምዕ ፡
ወቦ ፡ እለ ፡ ይቤሉ ፡ ሶበ ፡ ተእኀዝነ ፡ በሕማመ ፡ ብድ
ብድ ፡ መጽአ ፡ ኀቤነ ፡ አቡነ ፡ ተክለ ፡ ሃይማ (Fol. 189 b. 2.) ኖት ። ከመ ፡ ብእሲ ፡ ሐኪም ፡ እንዘ ፡ መጥ
ባሕተ ፡ በጥሑነ ፡ ወአውፅአነ ፡ ኵሎ ፡ ደዌ ፡ ቍስላቲ
ነ ። ወቦ ፡ እለ ፡ ይቤሉ ፡ እምድኅረ ፡ ቀረብነ ፡ ለመዊ
ት ፡ በካልእ ፡ ደዌ ፡ መጽአ ፡ ኀቤነ ፡ አቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ አጥመቀነ ፡ ወረሰየነ ፡ ሕያዋነ ። ወቦ ፡ እ
ለ ፡ ይቤሉ ፡ ሶበ ፡ ትወፅእ ፡ ነፍስነ ፡ መጽአ ፡ ኀቤነ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤለነ ፡ ኢትፍርሁ ፡
ውሉድየ ፡ ወናሁ ፡ መጻእኩ ፡ ለቀበላክሙ ፡ ትንብሩ ፡
ውስተ ፡ እን (Fol. 189 b. 3.) ተ ፡ ትኄይስ ፡ ሀገር ፡ ኀበ ፡
እነብር ፡ አቡክሙ ፤ ወለእመኒ ፡ ትብሉኒ ፡ ወትኤገ
ዙኒ ፡ አአበውየ ፡ ወአኃውየ ፡ ወፍቁራንየ ፤ በከመ ፡
አእመርነ ፡ ንሕነ ፡ ከመ ፡ ያእምርዎ ፡ ኵሉ ፡ ዓለም ፡
ይጸሐፍ ፤ ካዕበ ፡ ንጽሐፍ ፡ በካልእ ፡ መጽሐፍ ፤ ወ
ባሕቱ ፡ እምይእዜሰ ፡ ንፈቅድ ፡ ንጽሐፍ ፡ ለክሙ ፡
ተአምራተ ፡ ዘኢሰማዕክሙ ፡ ከመ ፡ ትሰምዑ ፡ ዘገ
ብሮ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በካልእ
ት ፡ አህጉር ።

CHAPTER V.

(Fol. 190 a. 1.) ፭ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከ
ነ ፡ በምድረ ፡ ግራ (Fol. 190 a. 2.) ርያ ። ወሀለዉ ፡ ሰብ
እ ፡ እንተ ፡ ምዕራቢሃ ፡ ለደብረ ፡ ሊባኖስ ፡ በሀገር ፡
እንተ ፡ ትሰመይ ፡ ለክሳ ፡ እለ ፡ ይገብሩ ፡ ተዝካሮ ፡ ለ
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ለለወር (Fol. 190 a. 3.) ኅ ፡
ወኮነ ፡ ቤቶሙ ፡ ታሕተ ፡ ቀልቀል ። ወወረደ ፡ እብ
ነ ፡ ጸላዕ ፡ ዐቢይ ፡ ውስተ ፡ ቤተ ፡ አሐቲ ፡ ብእሲት ፡
ዘአስተዳለወት ፡ ለበዐለ ፡ ልደቱ ፡ ለአቡነ ። ወሶበ ፡
ሰምዐት ፡ ነኰርኳረ ፡ እብን ፡ ወፅአት ፡ አፍአ ፤ ወጸ
ርሐት ፡ በዐቢይ ፡ ቃል ፡ እንዘ ፡ ትብል ፡ አአቡየ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ፈኑ ፡ እዴከ ፡ ወአድኅን ፡ ጽሕርተ ፡
ከመ ፡ ኢይትከዐው ፡ ድፍድፍ ፡ ዘአስተዳለውክዎ ፡
ለበዐለ ፡ ልደትከ ። ወዘእንበለ ፡ ትፈጽም ፡ ጸሎታ ፡
ወረደ ፡ (Fol. 190 b. 1.) እብን ፡ ጸላዕ ፡ ውስተ ፡ ቤታ ፡ ወ
ነሰተ ፡ ኵሎ ፡ ወኢያትረፈ ፡ ምንተኒ ፡ ወለውእቱሰ ፡
ጽሕርት ፡ ኢሰፀሮ ፡ ዘእንበለ ፡ ፩እግዚኡ ፡ ወኢተክዕ
ወ ፡ ዘነበረ ፡ ውስቴቱ ፡ ድፍድፍ ፡ ከመ ፡ ያርኢ ፡ ት
እምርተ ፡ አቡነ ። ወካዕበ ፡ ዓዲ ፡ ስምዑ ፡ ንንግርክ
ሙ ፡ ከመ ፡ ኢትበሉ ፡ ለምንት ፡ ዘኢያድኃነ ፡ ቤታ ፡
እንዘ ፡ ያድኅን ፡ ጽሕርተ ፤ ወይእቲኒ ፡ ኢሰአለቶ ፡ በ
እንተ ፡ ቤታ ፡ አላ ፡ በእንተ ፡ ጽሕርት ። ወውእቱኒ ፡
ዕብነ ፡ ጸላዕ ፡ ለእመ ፡ (Fol. 190 b. 2.) ይፈልስ ፡ በትእዛ
ዘ ፡ እግዚአብሔር ፤ ወፈለሰ ፡ በከመ ፡ ኵሎሙ ፡ አድ
ባር ፡ እለ ፡ ይፈልሱ ፡ ኀበ ፡ አንጻረ ፡ ፍኖቱ ፡ ወረደ ።
ወወሪዶ ፡ ኢከዐወ ፡ ንዋየ ፡ አቡነ ፡ ዐቢየ ፡ ተአምራ
ተ ፡ ገብረ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እብነ ፡
ጸላዕ ፡ ዐቢይ ፡ ገድገደ ፡ ጽኑዓ ፡ ዘተተክለ ፡ ዲበ ፡ ም
ድር ፡ መጠነ ፡ እመት ፤ ወጠፈረ ፡ ቤት ፡ ጽኑዓ ፡ ዘአ
ጽንዕዎ ፡ በአሕባል ። ወዓዲ ፡ በሰርዌ ፡ ወበሰዋቅ ፡ ኪ
ያሁ ፡ ደምሲሶ ፡ ፩ልሕኵ (Fol. 190 b. 3.) ተ ፡ ዘተገብ
ረ ፡ እምጸበለ ፡ ምድር ፡ ዘፍጡነ ፡ ይከውን ፡ ስብረቱ ፡
ዘነበረ ፡ በውሣጤሁ ፡ ንዋይ ፡ ትማልም ፡ ድኂኖ ፤ በ
ዛቲ ፡ ዕለት ፡ ሰትይዎ ፡ ሰብአ ፡ ማኅበር ፡ እንዘ ፡ ያነክ
ሩ ፡ ለእግዚአብሔር ፡ ሥልጣኖ ። ዘይገብር ፡ በእንተ ፡
ቅዱሳኒሁ ፡ ኃይለ ፡ አድኃኖ ። ጸሎቱ ፡ ወበረከቱ ፡
የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ።

CHAPTER VI.

(Fol. 191 a. 1.) ፮ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከ
ነ ፡ በምድረ ፡ ግራርያ ፡ በሀገር ፡ እንተ ፡ (Fol. 129 a. 2.)

ትሰማይ ፡ የደፍና ፡ እንተ ፡ ትነጥፍ ፡ አሐቲ ፡ ብእሲ
ት ፡ ለበዐለ ፡ ልደተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወነ
ገርዋ ፡ ከመ ፡ መጽኡ ፡ ወዐልያነ ፡ ንጉሥ ፡ በርብሩ ፡
ቤታ ፤ ወሶበ ፡ ሰምዐት ፡ ይ (Fol. 191 a. 3.) እቲ ፡ ብእሲ
ት ፡ ቃሎሙ ፡ እንዘ ፡ ይጸርሑ ፤ ከመ ፡ ይባኡ ፡ ውስ
ተ ፡ ቤታ ፡ ጸርሐት ፡ እንዘ ፡ ትብል ፤ አአቡየ ፡ ገባሬ ፡
ተአምር ፡ ሠውረኒ ፤ ዮም ፡ ወሰውሮ ፡ ለዝንቱ ፡ ኵ
ሉ ፡ ሸዋ ፡ ዘአስተዳለውክዎ ፡ ለበዐለ ፡ ልደትከ ፤ ሰብ
አ ፡ ማኅበርኒ ፡ ከመ ፡ ኢይበሉ ፡ ዘንትአመኖ ፡ ንሕ
ነ ፡ ከመ ፡ ያድኅነነ ፡ እምኃያድያን ፤ ይእዜሰ ፡ ኢክሀ
ለ ፡ አድኅኖ ፡ ዘተገብረ ፡ ለበዐለ ፡ ልደቱ ። ወእምድ
ኅረዝ ፡ ቦኡ ፡ እሉ ፡ በርባርያን ፡ ወመ (Fol. 191 b. 1.)

ልዑ ፡ ውስተ ፡ ቤታ ፡ ወተሠወረት ፡ በቅድሜሆሙ ፡
ወኢነጸርዋ ፡ ወኢላሰዋ ፡ ዘሀሎ ፡ ምሉአ ፡ ውስተ ፡
ቤታ ። ወባሕቱ ፡ ይኄንዎሙ ፡ ምዝር ፡ ወኢይሬእይ
ዎ ፡ በአእይንቲሆሙ ፤ ወይትመየጡ ፡ ለፌ ፡ ወለፌ ፡
ወምዕረኒ ፡ ይገፍዕዋ ፡ ለይእቲ ፡ ብእሲት ፡ እንዘ ፡ ይ
በውኡ ፤ ወይወፅኡ ፡ ወይእቲሰ ፡ ትሬእዮሙ ፡ ወይ
መስላ ፡ ከመ ፡ ዘይእኅዝዋ ፡ ፍጡነ ። ወእሙንቱሰ ፡
ኢይሬእይዋ ፤ ወከመዝ ፡ ከዊኖ ፡ በተአምረ ፡ አቡነ ፡
(Fol. 191 b. 2.) ተክለ ፡ ሃይማኖት ፡ ሶበ ፡ ኢረከቡ ፡ በር
ባርያን ፡ ምንተኒ ፡ ሖሩ ፡ ፍኖቶሙ ። ጸሎቱ ፡ ወበ
(Fol. 191 b. 3.) ረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER VII.

፯ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከነ ፡ በምድረ ፡
ግራርያ ፡ አሐቲ ፡ ብእሲት ፡ እንዘ ፡ ት (Fol. 192 a. 1.) ገ
ብር ፡ ሰዋ ፡ ለበዐለ ፡ ልደተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ሐመት ፡ ግብተ ፡ ወአኀዛ ፡ ትክቶ ፡ አንስት ፡ ወ
ኢተክህላ ፤ ከመ ፡ ታብእ ፡ ማየ ፡ በሕታዊት ፡ ይእቲ ፡
ዘአልባቲ ፡ ወለት ፡ ወኢወልድ ፡ ወጸለየት ፡ እንዘ ፡
ትብል ፤ አገባሬ ፡ ተአምር ፡ አቡየ ፡ አምጽእ ፡ ሊተ ፡
ሰብአ ፡ ከመ ፡ ያምጽእ ፡ ማየ ፤ ወከመ ፡ ያስተዳሉ ፡
ለበዐለ ፡ ልደትከ ፤ ወእምድኅረዝ ፡ ገብአ ፡ ምታ ፡ እ
ምኅበ ፡ ወፈረ ፤ ወትቤሎ ፡ ሑር ፡ አምጽእ ፡ (Fol.
192 a. 2.) ቀሱተ ፡ እምነ ፡ ማእለልት ፤ ወለእመረከብ
ከ ፡ ሰብአ ፡ ሰአሎ ፡ ከመ ፡ ያምጽእ ፡ ሊተ ፡ ማየ ፤ ወ

በዊአ ፡ ውስተ ፡ ማዕለልት ፡ ረከብነ ፡ ዓይነ ፡ ማይ ፡
እንዘ ፡ የዐርግ ፡ ወይፈለፍል ፤ ወዘንተ ፡ ርእዮሙ ፡ አ
ንከሩ ፡ ወተደሙ ። ወእምዝ ፡ አስተዳለወ ፡ ውእቱ ፡
ብእሲ ፡ እንዘ ፡ ታርእዮ ፡ ብእሲቱ ። ወሶበ ፡ ፈጸሙ ፡
አስተዳልዎ ፡ ኢተረክበ ፡ ዓይነ ፡ ማይ ፡ በዕለተ ፡ ይነ
ጥፉ ፡ ዘተከሥተ ። ወሰዋሁኒ ፡ ኮነ ፡ ፈድፋደ ፡ ወተ
ኃጥ ፡ (Fol. 192 a. 3.) ኀበ ፡ ያነብርዎ ፤ ወከነ ፡ ጥቀ ፡ ጥ
ዑመ ፡ ሜሰ ፡ ወይነ ፡ ዐቢየ ፡ ተአምረ ፡ ገብረ ፡ አቡ
ነ ፡ ተክለ ፡ ሃይማኖት ፡ በዕለተ ፡ ያስተዳልውዎ ፡ ት
ማልም ፤ ወይነጥፍዎ ፡ ሶበ ፡ ተኃጥአ ፡ ማየ ፡ ዘያመ
ጽእ ፡ ማየ ፡ እምነ ፡ ማዕለልት ፡ ዓይነ ፡ ማይ ፤ አው
ጊአ ፡ ዘይትነጠፍ ፡ ቦቱ ፡ ሰብአ ፡ ማኅበር ፡ ሰትይዎ ፡
እንዘ ፡ ያነክርዎ ፤ ወያስተበፅዕዎ ፡ ጸሎቱ ፡ ይዕቀበነ ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER VIII.

(Fol. 192 b. 1.) ፰ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወከነ ፡
በምድረ ፡ ከ (Fol. 192 b. 2.) ተታ ፡ በሀገር ፡ እንተ ፡ ት
ሰመይ ፡ የከውሳ ፡ በዕለተ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ተክለ ፡
ሃይማኖት ፡ አብኡ ፡ ኵሎሙ ፡ ሰብአ ፡ ሀገር ፡ ማየ ፡

ጸሎት ፡ ከመ ፡ ይትነበብ ፡ ላ (Fol. 192 b. 3.) ዕሌሁ ፡ መ
ጽሐፈ ፡ ገድሉ ። ወሶበ ፡ ተፈጸመ ፡ ወሰዱ ፡ ኵሎ
ሙ ፡ ኀበ ፡ ቤቶሙ ፡ ወአሐቲኒ ፡ ወለት ፡ እምኔሆሙ ፡
ነሥአት ፡ ቀሱታ ፡ እምኀበ ፡ አንበረቶ ። ወጸረት ፡ በ
መታክፍቲሃ ፡ ወአኀዘት ፡ ከመ ፡ ትሑር ፡ ወእንዘ ፡
ተሐውር ፡ አንጠብጠበ ፡ እምአፈ ፡ ቀሱታ ፡ ላዕለ ፡

አልባሲሃ ፤ ወላዕለ ፡ አእጋሪሃ ፡ ወተመይጠት ፡ ለፌ ፡
ወለፌ ፤ ወኢያእመረት ፡ እምኀበ ፡ ተክዕወ ፡ ላዕሌሃ ።
ወይቤልዋ ፡ ለምንት ፡ ማሰ (Fol. 193a. 1.) ንኪ ፡ በቅብ
ዓ ፡ ንሒጉ ። ወከዕበ ፡ ይቤልዋ ፡ እስኩ ፡ ጠይቂ ፡ ለ
እመ ፡ ቆምኪ ፡ ታሕተ ፡ ምታ ፡ ዘቤተ ፡ ክርስቲያን ።
ወትቤሎሙ ፡ አልቦ ፡ ዘቆምኩ ። ወእምዝ ፡ ነጸረ ፡ ፩
ብእሲ ፡ ውስተ ፡ አፈ ፡ ቀሱታ ። ወርእየ ፡ ከዊኖ ፡ ቅ
ብዓ ፡ ዘይት ፡ ፍጹመ ፡ ወሶበ ፡ ርእዩ ፡ ዘንተ ፤ ይቤል
ዋ ፡ ለዛቲ ፡ ወለት ፡ ሠረቀት ፡ ንሒጎ ፡ ዘቤተ ፡ ክርስ
ቲያን ፡ እንዘ ፡ ትፀውር ፡ ቀሱታ ። ወይቤልዎ ፡ ለዓ
ቃቢ ፡ ቤተ ፡ ክርስቲያን ፡ ነጽር ፡ (Fol. 193a. 2.) እስኩ ፡
ለእመ ፡ ተሠርቀ ፤ ወነጺሮ ፡ ኵሎሙ ፡ አልቦ ፡ ዘተሠ
ርቀ ፡ ማኅቶት ፡ ዘቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ተጋ
ብኡ ፡ ካህናት ፡ ኵሎሙ ፡ ወርእይዋ ፡ ለማየ ፡ ቀሱት ፡
ከዊኖ ፡ ቅብዓ ፡ ዘይት ፡ ፍጹመ ፤ አንከሩ ፡ ወተደሙ ፡
ወይቤ ፡ ፩እምኔሆሙ ፡ አንሰ ፡ ነበርኩ ፡ ቀዊምየ ፡ አ
ንጻረ ፡ ዛቲ ፡ ወለት ፡ ወቀሱት ፡ እንዘ ፡ እሰምዕ ፡ መ
ጽሐፈ ፡ ገድሉ ፤ ለአቡነ ፡ ርኢኩ ፡ እመልዕልተ ፡ ጽ
ርሑ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ያንጠበጥ (Fol. 193a. 3.)
ብ ፡ ውስተ ፡ አፈ ፡ ቀሱት ፡ ከመ ፡ ነጠብጣብ ፤ አንሰ ፡
ተሐዘብኩ ፡ ከመ ፡ ተሰቍረ ፡ ዝንቱ ፡ ቤት ፡ ወመስለ
ኒ ፡ ነጠብጣበ ፡ ክረምት ። ወእምዝ ፡ ተጋብኡ ፡ ኵሎ
ሙ ፡ ድውያን ፡ ዘለሰዚአሁ ፡ ደዌሆሙ ፤ ወተቀብዑ ፡
እምይእቲ ፡ ቅብዓ ፡ ዘይት ፡ ወሐይዉ ፡ ሶቤሃ ፡ እምደ
ዌሆሙ ፡ ወአንበርዋ ፡ ለይእቲ ፡ ቅብዓ ፡ ዘይት ፡ ከ
መ ፡ ትኩን ፡ ፈውሰ ፡ ለእለ ፡ ይትቀብኡ ፡ እምኔሃ ።
ወሀለወት ፡ እስከ ፡ ዮም ፡ እንዘ ፡ ትፌውስ ። ሶበ
(Fol. 193b. 1.) ሰ ፡ ጸሐፍነ ፡ ኵሎ ፡ በከመ ፡ አይድዑነ ፡
ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ዘከመ ፡ ሀይዉ ፡ ድውያን ፡ እ
ምኖኃ ፡ ነገሩ ። ይእዜኒ ፡ ይቅብዓነ ፡ ቅብዓ ፡ መንከ
ራቲሁ ፡ ለእለ ፡ ተጋባዕነ ፡ ከመ ፡ ንንግር ፡ በዐለ ፡ ል
ደቱ ። (Fol. 193b. 2.) ወፈድፋደሰ ፡ ለእለ ፡ ንሰምዕ ፡
መጽሐፈ ፡ ተአምሪሁ ፡ እንበለ ፡ ተዋክፎ ። ጸሎቱ ፡
ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

CHAPTER IX.

(Fol. 193b. 3.) ፱ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ። ወኮነ ፡ በምድ
ረ ፡ ሙገር ፡ ተበሀሉ ፡ በበይናቲሆሙ ፡ ሰብአ ፡ ይእ
ቲ ፡ ሀገር ፤ ንዑ ፡ ንግበር ፡ ተዝካሮ ፡ ለአቡነ ፡ ተክለ ፡
ሃይማኖት ፡ ለለወርኁ ፡ እስመ ፡ ዝንቱ ፡ ሐዋርያነ ፡
ወመምሀርነ ፡ ወኀብሩ ፡ በዝንቱ ፡ ምክር ፡ ኵሎሙ ፡
ወ፩እምኔሆሙ ፡ ይቤ ፡ አንሰ ፡ ኢይትከሀለኒ ፡ ዘእን
በለ ፡ እግበር ፡ ም (Fol. 194a. 1.) ስለ ፡ ብእሲትየ ፡ እስ
መ ፡ ይእቲ ፡ ሖረት ፡ ውስተ ፡ ቤተ ፡ እማ ፤ ወይቤል
ዎ ፡ ሚላዕሌከ ፡ አኮኑ ፡ ርእሳ ፡ ለብእሲት ፡ አንተ ፡ በ
ከመ ፡ ይቤ ፡ ሐዋርያ ። ወእንዘ ፡ ትገብር ፡ ሠናየ ፡ በ
እንቲአከ ። ወበእንቲአሃ ፡ ኢትጸልዕ ፡ ይእቲሰ ። ወ
ኢዘዝዎ ፡ በዘይገብር ፡ ዕለቶ ፤ ወአስተዳለወ ፡ ውእቱ ፡
ብእሲ ፡ ብዙኃ ፡ ሐሪጸ ፡ ወአብሕአ ፡ ብሁአ ። ወእም
ዝ ፡ ገብአት ፡ ይእቲ ፡ ብእሲት ፤ ወነገራ ፡ ምታ ፡ ኵ
ሎ ፡ ዘከመ ፡ ኮነ ፡ ወሰሚዐ ፡ ተም (Fol. 194a. 2.) ዐቶ ።
ወትቤሎ ፡ አንሰ ፡ ኢየአምሮ ፡ ለዘትቤ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወለዝንቱኒ ፡ ለዝ ፡ ወለዝ ፡ ንገብሮ ። ወካዕ
በ ፡ ትቤሎ ፡ ሖር ፡ በሎሙ ፡ አንሰ ፡ ኢይትከሀለኒ ፤
እስመ ፡ አልብየ ፡ እክል ፡ ወብሀሎሙ ፡ ከማሁ ፡ ወእ
ምዝ ፡ ረሰዮ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ለውእቱ ፡
ብሁእ ፡ ኵስሐ ፡ እንስሳ ። ወሶበ ፡ ርእየት ፡ ይእቲ ፡
ብእሲት ፡ ዘንተ ፡ ተአምረ ፡ እምብዝኃ ፡ ኃፍረታ ፡
ደፈነቶ ፤ በውሣጤ ፡ ቤታ ፡ ወሀለወት ፡ አሐቲ ፡ ብእ
(Fol. 194a. 3.) ሲት ፡ ጎረ ፡ ቤታ ፡ ለይእቲ ፡ ብእሲት ፡
ወብዙኃ ፡ ታፈቅሮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
ትገብር ፡ ተዝካሮ ፡ አስተርአያ ፡ ገሀደ ፡ ከዊኖ ፡ ምስ
ለ ፡ ብዙኃን ፡ ቅዱሳን ። ወይቤላ ፡ ሑሪ ፡ በሊያ ፡ ለዛ
ቲ ፡ ጎረ ፡ ቤትኪ ፡ አውፅኢአ ፡ ዘኃባእኪ ፡ በውሣጤ ፡
ቤትኪ ፡ ይርአይዎ ፡ ኵሉ ፡ ሰብእ ፡ ከመ ፡ ይትአኰ
ት ፡ ስመ ፡ አምላኪየ ። ወሰሚዓ ፡ ዘንተ ፡ ይእቲ ፡ ብ
እሲት ፡ ትቤሎ ፡ ለ፩እምቅዱሳን ፡ እንዘ ፡ ትርእድ ፡
አእግዚእየ ፡ ንግረኒ ፡ ሶበ ፡ (Fol. 194b. 1.) ትቤለኒ ፡ ይ

እቲ ፡ ብእሲት ፡ መኑ ፡ ለአከኪ ፡ እፎ ፡ እቤላ ፡ ወይቤ
ላ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በሊ ፡ ወእምድኅረ ፡
ይቤላ ፡ ዘንተ ፡ ተሰወረ ፡ እምቅድሜሃ ። ወእምዝ ፡
ሖረት ፡ ይእቲ ፡ ብእሲት ፡ እንዘ ፡ ትረውፅ ፤ ወትቤ
ላ ፡ ስምዒ ፡ እኅትየ ፡ በዛቲ ፡ ሰዓት ፡ ተጋብኡ ፡ ኀቤ
የ ፡ ሠራዊተ ፡ መነኮሳት ፡ ተሠርጊዎሙ ፤ በዘዘዚአ
ሁ ፡ አልባስ ፡ ወራእየ ፡ ገጸሙ ፡ ሥዕለ ፡ ዘቤተ ፡ ክር
ስቲያን ፡ ይመስል ፡ ወማዕከሌሆሙ ፡ ሀሎ ፡ አቡነ ፡
ተክለ ፡ ሃ (Fol. 194 b. 2.) ይማኖት ። ወይእዜኒ ፡ ስም
ዒ ፡ እኅትየ ፡ ይቤለኪ ፡ ዝኩ ፡ አቡነ ፡ አውፅኢአ ፡
ዘሀሎ ፡ ውስተ ፡ ውሣጤ ፡ ቤትኪ ፤ ከመ ፡ ይትአኰ
ት ፡ ስመ ፡ አምላኪየ ። ወሰሚዐ ፡ ዘንተ ፡ ነገረ ፡ ደን
ገፀት ፡ ወትቤላ ፡ በኃፍረት ፡ ሑሪ ፡ ውስተ ፡ ቤትኪ ፡
አንሰ ፡ ምንትኒ ፡ ኢሀሎ ፡ በውሣጤ ፡ ቤትየ ። ወእ
ምዝ ፡ ተንሥአት ፡ ይእቲ ፡ ብእሲት ፡ ወሮጸት ፡ ውስ
ተ ፡ ቤተ ፡ ክርስቲያን ፡ ጸዊራ ፡ ዕጣነ ፡ ወመኃትወ ።
ወትቤሎሙ ፡ አአበውየ ፡ ካህናት ፡ (Fol. 194 b. 3.) በዝ
ንቱ ፡ አስተስርአዩ ፡ ሊተ ፤ እስመ ፡ ገበርኩ ፡ ዐቢየ ፡
ኃጢአተ ፤ ወዘእንበለ ፡ ትፈጽም ፡ ነገራ ፡ አስተርአ
ያ ፡ ክዕበ ፡ ለይእቲ ፡ ብእሲት ፡ አቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ በከመ ፡ ቀዳሚ ፡ ከዊኖ ፡ ምስለ ፡ ብዙኃን ፡ እ
ምቅዱሳን ፤ ወአኀዘ ፡ ክሳዳ ፡ ወተክላ ፡ በሥዕርተ ፡ ር
እሳ ፤ ወእምህየ ፡ አውፅአ ፡ ውስተ ፡ አፍአ ፤ ወይቤ
ላ ፡ አኮኑ ፡ እቤለኪ ፡ አውፅኢአ ፡ ዘሀሎ ፡ ምስሌ
ኪ ፡ ይትአኰት ፡ ስመ ፡ አምላኪየ ። ወይእዜኒ ፡ ሑ
(Fol. 195 a. 1.) ሪ ፡ ወአምጽኢ ፡ ዝየ ፡ በጕጕዓ ። ወካ
ህናትሰ ፡ ኢይሬእይዎ ፡ ዘእንበለ ፡ ይእቲ ፡ ብእሲት ፤
ወእምዝ ፡ ሮፀት ፡ ፍጡነ ፡ ወአውፅአት ፡ ዘኅብአት ፡
በውሣጤ ፡ ቤታ ፤ ወአርአየት ፡ ለካህናት ። ወነገረቶ
ሙ ፡ ኵሎ ፡ እምጥንቱ ፡ እስከ ፡ ተፍጻሜቱ ፡ ዘከመ ፡
ኮነ ፤ ወርእዮሙ ፡ ብሁአ ፡ ዘከመ ፡ ኮነ ፡ ኵስሐ ፡ እን
ስሳ ፡ በተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አእ
ኰትዎ ፡ ለዘይገብር ፡ መንክረ ፡ በላዕለ ፡ ቅዱሳኒሁ ።
ጸሎ (Fol. 195 a. 2.) ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡
ገብሩ ፡ ተክ (Fol. 195 a. 3.) ለ ፡ ሃይማኖት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ።

CHAPTER X.

፲ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀለወት ፡ ብእ
ሲት ፡ ኅሪት ፡ በአሐቲ ፡ ሀገር ፡ ዘትገብር ፡ ተዝካሮ ፡
ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወኮነ ፡ በ፩ዕለት ፡ ከመ ፡
ታብስል ፡ ኅብስተ ፡ ለተዝካ (Fol. 195 b. 1.) ረ ፡ ዝኩ ፡
አቡነ ፡ ብፁዕ ፡ ወአንደደት ፡ ብዙኃ ፡ ዕፀወ ፡ በውሣ
ጤ ፡ እቶን ፤ ወእስከ ፡ ይወርድ ፡ ፍሕመ ፡ እሳ ፡ ትሖረ
ቶ ፡ ከመ ፡ ታስተዳሉ ፡ ብሑአ ፡ ወሐሪፀ ፤ ወኀደገት ፡
በህየ ፡ ሕፃና ፡ ንኡሰ ፤ ወሶበ ፡ ተመይጠት ፡ ኢረከበ
ቶ ፡ ወሮፀት ፡ ለፌ ፡ ወለፌ ፡ እንዘ ፡ ተኃሥሥ ፡ ሕፃ
ና ። ወትቤ ፡ አይቴኑ ፡ ሖረ ፡ ሕፃንየ ፡ ሶበ ፡ ኢኮነ ፡
ሊተ ፡ አራዊት ፡ በልዕዎ ፡ ወሚመ ፡ ከለባት ፡ በልዕ
ዎ ፡ ለሕፃንየ ። ወእምዝ ፡ ሶበ ፡ ኃጥአት ፡ አሠሮ ፡ አ
ድኅነት ፡ (Fol. 195 b. 2.) ርእሳ ፡ ውስተ ፡ አፈ ፡ እቶን ፡
ቀዊማ ፡ እምርኁቅ ። ወርእየቶ ፡ ለሕፃና ፡ ወትቤ ፡
ምስሌየ ፡ ነጺሮ ፡ በማእከለ ፡ ፍሕመ ፡ እሳት ። ወከል
ሀት ፡ በዐቢይ ፡ ቃል ፡ እንዘ ፡ ትብል ፡ አአቡነ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ፈቀድከኑ ፡ ከመ ፡ ይብልዮ ፡ እሳት ፡
ለሕፃንየ ፡ ሚላዕሌየ ፡ ዘፈቀድከ ፡ ግበር ። ወፈቀዱ ፡
ካልአን ፡ ከመ ፡ ያውፅእዎ ፡ ክኢዎሙ ፡ ማየ ። ወት
ቤሎሙ ፡ እሙ ፡ ኅደጉ ፡ ወኢታውፅእዎ ፡ እፈትኖ ፡
ለዝኩ ፡ ብፁዕ ፡ አቡየ ፡ አንሰ ፡ ኢይ (Fol. 195 b. 3.) ት
አመኖ ፡ ከመ ፡ ያድኅነኒ ፡ እምእሳተ ፡ ምድር ፡ ባሕቲ
ቱ ፡ እትአመኖሰ ፡ ከመ ፡ ያድኅነኒ ፡ እምእሳተ ፡ ሰማ
ይ ። ወእምዝ ፡ ቆሙ ፡ እምርኁቅ ፤ ወርእይዎ ፡ ለሕ
ፃን ፡ እንዘ ፡ ያንፈርእፅ ፡ በማእከለ ፡ እሳት ፡ በእደዊ
ሁ ፡ እኂዞ ፡ እሳተ ፡ እንዘ ፡ ይዘፍን ፡ በከመ ፡ ልማዱ ።
ወእምዝ ፡ ቀጸብዎ ፡ ለሕፃን ፡ ከመ ፡ ይፃእ ፡ ወከመ ፡
ይግድፍ ፡ እሳተ ፡ ዘሀሎ ፡ ውስተ ፡ እዴሁ ፤ ወወፅአ ፡
ኀቤሆሙ ፡ እንዘ ፡ ይድኅክ ፡ በእደዊሁ ፡ ወበእገሪሁ ፡
ወ (Fol. 196 a. 1.) ረከብዎ ፡ ካህነ ፡ እንዘ ፡ ኢትውዒ ፡
አሐቲ ፡ እምሥዕርተ ፡ ርእሱ ፡ ወኢሀሎ ፡ ላዕሌሁ ፡
ጌና ፡ ዘእሳት ፡ አፍቁራንየ ፡ ንዑ ፡ ንሰብሐ ፡ ንዑ ፡ ን

ወድሶ ። ንዑ ፡ ንባርኮ ፡ ለእግዚአብሔር ፡ አምላክነ ፡
ከመ ፡ ይትናገረነ ፡ ተአምረ ፡ አቡነ ፡ ለነበልባለ ፡ እሳ
ት ፡ ዘረስዮ ፤ ከመ ፡ እንተ ፡ ማይ ፡ አአቡነ ፡ ፈድፋ
ደ ፡ ተሰባሕከ ፤ ወእፎ ፡ ተነግረ ፡ መንክራቲከ ፡ ሶበ
ሰ ፡ ኢፈቀድከ ፡ ከመ ፡ ይትነገር ፡ እምኢዓቀብኮ ፡ ለ
ውእቱ ፡ ሕፃን ፤ ከመ ፡ (Fol. 196a. 2.) ኢይብልአ ፡ እሳ
ት ፡ በማዕከለ ፡ እቶን ፡ ነጽሩ ፡ ፍቁራንየ ፡ ከመ ፡ ይጽ
ሕቅ ፡ ዝንቱ ፡ አቡነ ፡ ይግበሩ ፡ ሎቱ ፡ ተዝካሮ ፡ ለዘ
ገብረት ፡ ተዝካሮ ፤ እማዕከለ ፡ ነበልባል ፡ አውፅአ ፡
ለእጓላ ፡ ወይእዜኒ ፡ ፍቁራንየ ፡ (Fol. 196a. 3.) ንዑ ፡ ን
ግበር ፡ ተዝካሮ ፡ ለአቡነ ፡ በፍሥሐ ፡ ከመ ፡ ያብአነ ፡
ኀበ ፡ ይነብር ፡ ውእቱ ፡ ውስተ ፡ ገነተ ፡ ተድላ ። ጸ
ሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XI.

(Fol. 196b. 1.) ፲፩ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ነ ፡ በምድረ ፡ ጎገርም ፡ ውስተ ፡ ምድረ ፡ ሙገር ፡ እን
ዘ ፡ ያመጽኡ ፡ አስዋረ ፡ ከመ ፡ ይሕርሱ ፡ ቦሙ ፡ ለተ
ዝካረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ቀርቡ ፡ ኀበ ፡ ፈለ
ግ ፡ እንተ ፡ ትሰመይ ፡ ግዮን ፡ እንተ ፡ ይእቲ ፡ አባዊ ፤
ወሶበ ፡ ቦኡ ፡ ማእከለ ፡ ባሕር ፡ መጽአ ፡ ሐርገጽ ፡ ዘ
ውእቱ ፡ አኀዘ ፤ ወመሠጠ ፡ ለ (Fol. 196b. 2.) ፩ሥር ፡
እምነ ፡ አስዋር ። ወሶበ ፡ ነሥአ ፡ ይቤ ፡ በዐለ ፡ አስዋ
ር ፡ አገባሪ ፡ ተአምር ፡ አቡየ ፤ አኮኑ ፡ አንተ ፡ አሰር
ከሙ ፡ ለአራዊት ፡ በቀዳሚ ፡ መዋዕል ። ወይእዜኒ ፡
አአቡየ ፡ እስሮ ፡ ለዝንቱ ፡ አርዌ ፡ ዘባሕር ፡ አንሰ ፡
ፈቀድኩ ፡ እሕርስ ፡ ለተዝካረ ፡ ዚአከ ። ወለእመኒ ፡
ፈድፋደ ፡ አፍቀርከሙ ፡ ለአራዊት ፡ እምከርሠ ፡ ነዳ
ያን ፤ ሚላዕሌየ ፡ ረሲ ፡ ሊተ ፡ ከመ ፡ ዘገበርኩ ፡ ተዝ
ካረከ ። ወዘንተ ፡ ብሂሎ ፡ ሐረ ፡ ፍኖቶ ። ወእምዝ ፡
(Fol. 196b. 3.) ገሠጸ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ለው
እቱ ፡ አርዌ ፡ ከመ ፡ ኢይብላዕ ፡ ሥረ ። ወኮነ ፡ ስነነ ፡
አርዌ ፡ ከመ ፡ ዘኢአኀዘ ፡ ለሊሁ ፡ ወአንሰበ ። ወሶ
በ ፡ ኢተክህሎ ፡ ለበሊዕ ፡ ነድአ ፡ እመከን ፡ ለመከን ።
ወእምዝ ፡ ነሥአ ፡ ወአውፅአ ፡ አፍአ ፡ መንገለ ፡ ሙ
ገር ፤ ኀበ ፡ ሖሩ ፡ ፍኖቶሙ ፡ ለእለ ፡ ይነድእዎ ፤ ወደ
ገኖሙ ፡ ውእቱ ፡ ሥር ፡ እንዘ ፡ ይኬልሀ ፡ ከመ ፡ ዘይ
ብል ፡ ኢትኅድጉኒ ፡ መጻእኩ ። ወሶበ ፡ ርእዩ ፡ እን
ዘ ፡ ይደግኖሙ ፡ ሶ (Fol. 197a. 1.) ር ፡ አእኰትዎ ፡ ለ
እግዚአብሔር ፡ ወአንከርዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ (Fol. 197a. 2.) ገባሬ ፡ ተአምር ፡ ወመንክ
ር ። በረከቱ ፡ ይዕቀበነ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖ
ት ፡ አ ።

CHAPTER XII.

፲፪ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድ
ረ ፡ ሙገር ፡ እንዘ ፡ ይትለሐዩ ፡ ሕፃናት ፡ በውስተ ፡
(Fol. 197a. 3.) ሐቅል ፡ ኀበ ፡ ይነብሩ ፡ አራዊት ፡ ገዳ
ም ፡ ተበሀሉ ፡ በበይናቲሆሙ ፡ እምከነ ፡ እመ ፡ መጽ
አ ፡ ነምር ፡ ኀቤነ ። ወይቤ ፡ ፩እምኔሆሙ ፡ ለእመ ፡
መጽአ ፡ ኀቤየ ፡ ነምር ፡ ወለእመ ፡ አኀዘኒ ፡ በአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ኢትብልዓኒ ፡ እብሎ ። ወእንዘ ፡
ይብል ፡ ዘንተ ፡ መጽአ ፡ ነምር ፡ ወተፅዕነ ፡ ላዕለ ፡ ሕ
ፃን ። ወይቤሎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትብ
ልዐኒ ፡ ወሶበ ፡ ስምዐ ፡ ስሞ ፡ ደንገፀ ፡ ውእቱ ፡ አር
ዌ ፡ ወኢተክህሎ ፡ (Fol. 197b. 1.) ከመ ፡ ይብልዖ ። ወ
ሶበ ፡ ኢተክህሎ ፡ ለበሊዕ ፡ ወሰዶ ፡ ፀዊሮ ፡ ኀበ ፡ ማ
ኀደሪሁ ፤ ወእምዝ ፡ ተጋብኡ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡
ከመ ፡ ይኅሥሥዎ ፡ ለሕፃን ፡ ወእመ ፡ ይረክብዎ ፡ ላ
አጽሙ ፡ ይቅብርዎ ። ኃሠሥዎ ፡ ወኢረከብዎ ። ወእ
ምዝ ፡ ረከብዎ ፡ በሣልስት ፡ ዕለት ፡ ለውእቱ ፡ አር
ዌ ፡ ጸዊሮ ፡ በመታክፍቲሁ ፡ ሕፃነ ፡ ዘወሰዶ ። ወሶ
በ ፡ ርእዮሙ ፡ ለሰብአ ፡ ዚአሁ ፡ አንበረ ፡ ሎሙ ፡

በፍኖቶሙ ፡ ከመ ፡ ዘይብል ፡ ንሥኡ ፡ ሕፃነ ፡ ዘወ
(Fol. 197 b. 2) ሰድኩ ፡ ወኢተክለኒ ፡ ከመ ፡ እብልዖ ።
ወተስእልዎ ፡ ለውእቱ ፡ ሕፃን ፡ ዘከመ ፡ ነበረ ። ወይ
ቤሎሙ ፡ እምዕለተ ፡ ወሰደኒ ፡ ውእቱ ፡ አርዌ ፡ እስ
ከ ፡ ትመጽኡ ፡ አንትሙ ፡ ነበረ ፡ አቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ምስሌየ ፡ ወይቤለኒ ፡ ኢትፍራህ ፡ ሕፃን ፤ ወ
ትገብእ ፡ ኀበ ፡ አቡከ ፡ ወእምከ ፤ ወሰሚዖሙ ፡ ዘን
ተ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወወደስዎ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ወእምይእቲ ፡ ዕለት ፡ ገብሩ ፡ ተ
ዝካሮ ፡ ለለወ (Fol. 197 b. 3.) ርኁ ። ጸሎቱ ፡ ወበረከ
ቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ
ለም ፡ ዓለም ፡ አሜን ።

CHAPTER XIII.

(Fol. 198 a. 1.) ፲፫ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። እስ
መ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አኮ ፡ ለአራ
ዊተ ፡ ባሕር ፡ ወለአራዊተ ፡ ገዳም ፡ ዳእሙ ፡ ዘአሠሮ
ሙ ፤ አላ ፡ ለአእዋፈ ፡ ሰማይኒ ፡ ወኮነ ፡ በምድረ ፡ አም
ሐራ ፡ ፩ብእሲ ፡ እንዘ ፡ የሐውር ፡ ፀዊሮ ፡ አምትንተ ፡
ዘበ ፡ ላዕሌሁ ፡ ሥጋ ፡ ነሥአ ፡ እምእዴሁ ፡ ዖፈ ፡ አው
ስት ፤ ወሶበ ፡ ነሥአ ፡ እም (Fol. 198 a. 2.) ሐሎ ፡ እን
ዘ ፡ ይብል ፡ አ ፡ ዖፈ ፡ አውስት ፡ አምሐልኩከ ፡ በጸ
ሎተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ኢትብላዕ ፡
አምትንትየ ፡ ዘሀሎ ፡ ላዕሌሁ ፡ ሥጋ ። ወእምዝ ፡ ዐ
ርገ ፡ ውስተ ፡ ሰማይ ፡ ጸዊሮ ፡ አምትንተ ፤ ወተዓሥ
ረ ፡ አፉሁ ፡ ወኢተክህሎ ፡ ከመ ፡ ይብላዕ ፡ ዘሀሎ ፡
ውስተ ፡ አምትንት ። ወሶበ ፡ ተስእኖ ፡ ለበሊዕ ፡ ዖ
ደ ፡ እምአድባር ፡ ውስተ ፡ አድባር ፡ ጸዊሮ ፡ አምት
ንተ ። ወእምዝ ፡ አግብአ ፡ ሎቱ ፡ ለውእቱ ፡ ብእሲ ፡
ከ (Fol. 198 a. 3.) መ ፡ ዘይብል ፡ ንሣእ ፡ አምትንተ ፡ ዘ
ነሣእኩከ ፡ ወኢተክለኒ ፡ ከመ ፡ እብልዖ ። ወሶበ ፡ ር
እየ ፡ ውእቱ ፡ ብእሲ ፡ አንከረ ፡ ወተደመ ፤ ወነገሮ
ሙ ፡ ለፍቁራኒሁ ፡ እንዘ ፡ ይብል ፡ ስምዑ ፡ ፍቁራን
የ ፡ እስመ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እን
ዘ ፡ ሀለወ ፡ በሥጋሁ ፡ አሠሮሙ ፡ ለአራዊተ ፡ ገዳም ፡
ወለአእዋፈ ፡ ሰማይ ። ወይእዜኒ ፡ ሶበ ፡ አምሐልክ
ዎ ፡ በስመ ፡ ዚአሁ ፡ ተሥዕረ ፡ ዝንቱ ፡ አውስት ። ና
ሁ ፡ ርእዩ ፡ አግብአ ፡ ሊተ ፡ አም (Fol. 198 b. 1.) ት
ንትየ ፡ ዘነሥአኒ ፤ ወሶበ ፡ ርእዩ ፡ ዘንተ ፡ መንክረ ፡
ሰብሕዎ ፡ ለእግዚአብሔ (Fol. 198 b. 2.) ር ፤ ዘይገብ
ር ፡ መንክረ ፡ በላዕለ ፡ ቅዱሳኒሁ ። ጸሎቱ ፡ ይዕቀብ
ነ ፡ አሜን ።

CHAPTER XIV.

(Fol. 198 b. 3.) ፲፬ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁ
ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወኮነ ፡ በምድረ ፡ አምሐራ ፡ ሀለወት ፡ አሐቲ ፡ ቤ
ተ ፡ ክርስቲያን ፡ ዐባይ ፡ እስመ ፡ ክብርት ፡ ይእቲ ፡
በዕለተ ፡ ተዝካሩ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አ
ሠርገውዋ ፡ በዘዘዚአሁ ፡ ሠርጕ ፡ በዲባጋት ፡ እ
ለ ፡ ቦን ፡ ወርቅ ፡ ወብሩር ፤ ወነጸፉ ፡ ዘርቤታተ ፡ በ
እንተ ፡ ክብረ ፡ በዐሉ ፡ (Fol. 199 a. 1.) ለአቡነ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእየ ፡ ዘንተ ፡ ፩ብእሲ ፡ ይ
ቤ ፡ ምንትኑ ፡ ተክለ ፡ ሃይማኖት ፡ አኮኑ ፡ ፩እምቅ
ዱሳን ፡ ለምንት ፡ ዘንተ ፡ ኵሎ ፡ ሠርጓተ ፡ ዘታሠረ
ግው ፡ በእንቲአሁ ። ወአዘዘ ፡ ያንሥእዎሙ ፡ ለዲ
ባጋት ። ወዘንተ ፡ ገቢሮ ፡ ገብአ ፡ ውስተ ፡ ቤቱ ።
ወይእተ ፡ ጊዜ ፡ አኀዘ ፡ ቍረተ ፡ ሥጋ ፡ ወአዘዘ ፡
ያንድዱ ፡ እሳተ ፡ ዐቢየ ፡ ወአንዲዶሙ ፡ ወፅኡ ፡ አ
ግብርቲሁ ፡ አፍአ ። ወሶቤሃ ፡ አኀዘ ፡ ነገርጋር ፡ ወ
አንገ (Fol. 199 a. 2.) ርገሮ ፡ በማእከለ ፡ እሳት ። ወረ
ከብዎ ፡ አግብርቲሁ ፡ እንዘ ፡ ይበልዖ ፡ እሳት ። ወእ
ምድኅረ ፡ ሕቅ ፡ ሞተ ፡ በውእቱ ፡ ቍስለ ፡ እሳት ፡
ርእዩ ፡ ዘንተ ፡ መንክረ ፡ ዝንቱ ፡ ብእሲ ፡ በቃሉ ፡
ሞተ ፡ ተፈጸመ ፡ በላ (Fol. 199 a. 3.) ዕሌሁ ፡ ዘተብ

ሀለ፡ በቃል፡ ጸውዕዎ፡ ለሞት። ወዘተብህለ፡ እምቃልከ፡ ትጸድቅ፡ ወእምቃልከ፡ ትትኴነን። ጸሎቱ፡ ይዕቀበነ፡ ለኵልነ፡ ሰማዕያን፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XV.

(Fol. 199b. 1.) ፲፭ ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወሀሎ፡ ፩መነኮስ፡ ጻድቅ፡ ወፈራኄ፡ እግዚአብሔር፡ በምድረ፡ አምሐራ፡ ዘስሙ፡ መርቆሬዎስ፡ ዘያፈቅሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወዘይገብር፡ ተዝካሮ፡ መጠነ፡ ረከበ፡ ወኮነ፡ ፩ዕለተ፡ ለአከ፡ ኀበ፡ አዝማዲሁ፡ እንዘ፡ ይብል፡ አመ፡ ፳ወ፬ለወርኃ፡ ታኅሣሥ፡ (Fol. 199b. 2.) ይከውን፡ ልደተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አስተዳልው፡ ኅብስተ፡ ወሰዋ፡ ከመ፡ ነሀብ፡ ለካህናት፡ ወለነዳያን። ወእንዘ፡ ይወስዱ፡ ለካህናት፡ ነሥኡ፡ ላእካን፡ አግብርተ፡ ንጉሥ። ወሰበ፡ ሰምዐ፡ ዘንተ፡ አባ፡ መርቆሬዎስ፡ ይቤ፡ አገባሪ፡ ተአምር፡ አቡየ፡ ተክለ፡ ሃይማኖት፡ ያስተርኢ፡ ዮም፡ ተአምሪከ፡ አኮ፡ በእንተ፡ ኅብስት፡ ኀዚንየ፤ አላ፡ ከመ፡ ኢይበሉ፡ ሰብአ፡ አምሐራ፡ እንዘ፡ ገባሪ፡ ተአምር፡ (Fol. 199b. 3.) ውእቱ፡ ለምንት፡ ዘኢገብረ፡ ተአምረ፡ እንዘ፡ ይነሥእዎ፡ ዘተገብረ፡ ለበዐለ፡ ልደቱ። ወእለ፡ ነሥኡ፡ ኅብስተ፡ ወሰዋ፡ ተዓሥረ፡ ኵለንታሆሙ፡ ወኃጥኡ፡ ልቦሙ። ወተስእኖሙ፡ ለበሊዕ። ወካዕበ፡ ዓዲ፡ ፈቀዱ፡ አግብርት፡ ላእካን፡ ከመ፡ ይሑሩ፡ ፀዊሮሙ፡ ኅብስተ፡ ወሰዋ፡ አኀዘት፡ ምድር፤ ወከልአቶሙ፡ ወረድአቶ፡ ምድር፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ በከመ፡ ጽሑፍ፡ ዘይብል፡ ወረድአታ፡ (Fol. 200a. 1.) ምድር፡ ለይእቲ፡ ብእሲት። ወሶበ፡ ነሥአቶሙ፡ ምድር፡ ኀዲጎሙ፡ ሖሩ፡ ፍኖቶሙ። ወበሳኒታ፡ ተረክበ፡ ኀበ፡ አንበርዎ። ወሶበ፡ ርእየ፡ አባ፡ መርቆሬዎስ፡ ዘንተ፡ መንክረ፡ በዕለተ፡ ል (Fol. 200a. 2.) ደቱ፡ ለአቡነ፡ ወዐለ፡ በሥላሴ። ወእንዘ፡ ይሰምዮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ገባሬ፡ ተአምራት፡ ትማልም፡ ሶበ፡ ነሥእዎ፡ ፈያት፡ እምእደዊሆሙ፡ አንጊፎ፤ ወሀበ፡ ለነዳያን፡ ወለካህናት፡ ጸሎቱ፡ ይዕቀበነ፡ አሜን።

CHAPTER XVI.

(Fol. 200a. 3.) ፲፮ ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወኮነ፡ በምድረ፡ አምሐራ፡ ፩ብእሲ፡ በፅዓ፡ ርእሶ፡ ብፅዓተ፡ ለእግዚአብሔር፡ ከመ፡ ያሥምሮ፡ ወኢያውስብ፡ ብእሲተ፡ ተዘኪሮ፡ ዘይቤ፡ ሐዋርያ፤ ዘሰ፡ አውሰበ፡ ይኄሊ፡ በዘያሠምራ፡ ለብእሲቱ፡ ወዘሰ፡ ኢያውሰበ፡ በዘያሠምሮ፡ ለእግዚአብሔር። ወፈቀደ፡ ይመን (Fol. 200b. 1.) ኵስ፡ ውስተ፡ ቤቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወእምዝ፡ እንዘ፡ ይሰነዐው፡ በውስተ፡ ነፍስቱ፡ ከመ፡ ይግበር፡ ፈቃዶ፡ ለእግዚአብሔር፤ ወካዕበ፡ ዘርአ፡ ውስተ፡ ልቡ፡ ጸላኢ፡ ሠናያት፡ ዘርአ፡ እኩየ። ወእምድኅረ፡ ብፅዓት፡ ፈቀደ፡ ከመ፡ ያውስብ፡ ብእሲተ፡ ወኮነ፡ ፩ዕለተ፡ እንዘ፡ የሐውር፡ ባሕቲቱ፡ በፍኖተ፡ ሐቅል፡ ተፅዕነ፡ ላዕሌሁ፡ አርዌ፡ ገዳም፤ ዘውእቱ፡ ነምር፡ ወአስከቦ፡ ዲበ፡ ምድር፡ ከመ፡ ይብልዖ፡ ወአ (Fol. 200b. 2.) ምሐሎ፡ እንዘ፡ ይብል፡ በአቡነ፡ ተክለ፡ ሃይማኖት፡ ኢትብልዓኒ፡ ወነበረ፡ ላዕሌሁ፡ ተፅዒኖ፡ ደንጊፆ፡ ሶበ፡ ሰምዐ፡ መሐላ፡ ሠሉሰ፡ መዋዕለ፤ ወሠሉሰ፡ ለያልየ። ወውእቱ፡ ከዊኖ፡ ከመ፡ በድን፡ ወበሣልስት፡ ሌሊት፡ አስተርአዮ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በራእየ፡ ሌሊት። ወይቤሎ፡ ለምንት፡ ኀደገ፡ ዘበፃዕከ፡ በአፉከ፡ በእንተ፡ ምንኵስና። ወዝንቱ፡ አርዌ፡ ዘተፅዕነ፡ ላዕሌከ፡ በትእዛዘ፡ እግዚአብ (Fol. 200b. 3.) ሔር። ወይእዜሰ፡ ይትነሣእ፡ እምላዕሌከ።

ወበሕቱ ፡ ኢትኩን ፡ ዘ፪ልቡ ፡ ከመ ፡ ኢትትወላወ
ል ፤ በድረከ ፡ ፈጽም ፡ ወልድየ ፡ ዘበፃዕከ ፡ በአፉከ ፤
ወሶበ ፡ ጸብሐ ፡ ተንሥአ ፡ እምላዕሌሁ ፤ ውእቱ ፡ አ
ርዌ ፡ ፈጺሞ ፡ ዕድሜ ፡ ዕለታት ፡ ዣልስ ፡ ዘተአዘዘ ፡፡
ወእምዝ ፡ መንኰሰ ፡ ውእቱ ፡ ብእሲ ፡ ውስተ ፡ ቤቱ ፡
ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወኮነ ፡ ኅሩየ ፡ ወመስተ
ጋድለ ፡ በኵሉ ፡ ምግባረ ፡ ሠናይ ፡ ርእዩ ፡ ፍቁ (Fol. 201a. 1.) ራንየ ፡ ከመ ፡ ፄወዎ ፡ አቡነ ፡ ለዝንቱ ፡ ብእ
ሲ ፡ እምዓለም ፡ በግርማ ፡ አርዌ ፡ መደንግጽ ፤ በከመ ፡
ፄወዎ ፡ እግዚእነ ፡ ለጳውሎስ ፡ በድንጋ (Fol. 201a. 2.)
ፄ ፡ መብረቅ ፡፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍ
ቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡፡

CHAPTER XVII.

(Fol. 202a. 3.) ፲፯ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁ
ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤
ወኮኑ ፡ በምድረ ፡ አምሐራ ፡ ነበረት ፡ አሐቲ ፡ ብእሲ
ት ፤ እንዘ ፡ ትፄዓር ፡ በሕማመ ፡ ወሊድ ፤ ሰሙነ ፡ መ
ዋዕለ ፡ ቀሪቦ ፡ ዕጓላ ፡ ውስተ ፡ ማኅፀና ፡ እንዘ ፡ ኢይ
ወፅእ ፡ ወእምብዝኃ ፡ ሕማማ ፡ ትእኅዝ ፡ በአፃብዒሃ ፡
ሰማየ ፡ ወምድረ ፤ ወትከውን ፡ ከመ ፡ ምውት ፡፡ ወሶ
ቤሃ ፡ ር (Fol. 201b. 1.) እየ ፡ ፩መነኮስ ፡ እንዘ ፡ የሐው
ር ፡ በፍኖት ፡ ሀገረ ፡ ሮሀ ፡ አኀዝዎ ፤ ወይቤልዎ ፡ አ
ቡነ ፡ ቅዱስ ፡ ስምዐነ ፡ ለዛቲ ፡ ሰዓት ፡ ዕፅብት ፡ ትመ
ውት ፡ አሐቲ ፡ ብእሲት ፡ በሕማመ ፡ ወሊድነአ ፡ አ
ንብብ ፡ ላቲ ፡ መጽሐፈ ፤ ወይቤሎሙ ፡ ኢኮንኩ ፡ ካ
ህነ ፡ ወኢየአምር ፡ መጽሐፈ ፡፡ ወበሕቱ ፡ እምዝ ፡ ብ
የ ፡ እሁበክሙ ፡ መድኃኒተ ፤ ወአነ ፡ እንዘ ፡ አአው
ድ ፡ አድባረ ፡ መነኮሳት ፡ ቦእኩ ፡ ውስተ ፡ ደብረ ፡ ሊ
ባኖስ ፡ ኀበ ፡ መቃብረ ፡ አ (Fol. 201b. 2.) ቡነ ፡ ተክለ ፡
ሃይማኖት ፡ ከመ ፡ እትአማኅ ፡ ወእምህየ ፡ አምጻእ
ኩ ፡ መሬተ ፡ እምኀበ ፡ ተሰብረት ፡ አሐቲ ፡ እግሩ ፤
ወሀብዋ ፡ በተአምኖ ፡ ወድየክሙ ፡ በማየ ፡ ጸሎቱ ፡፡
ወአስተይዋ ፡ በከመ ፡ አዘዘሙ ፤ ወበጊዜ ፡ ትወልድ ፡
ኮና ፡ ጠለ ፡ ምሕረት ፡፡ ወወለደት ፡ ወልደ ፡ ዘእንበ
ለ ፡ ሕማም ፡፡ ወሰሚዐ ፡ ዘንተ ፡ አሐቲ ፡ ብእሲት ፡
መካን ፡ ትቤአ ፡ ነሂ ፡ በዝንቱ ፡ መሬት ፡ እረክብ ፡ ወል
ደ ፡ ወሰአለት ፡ የሀብዋ ፡፡ ወወሀብዋ ፡ (Fol. 201b. 3.)
ወሰትየት ፡ ከመ ፡ ይግበር ፡ እግዚአብሔር ፤ ተአም
ረ ፡ በላዕለ ፡ ቅዱሳኒሁ ፡ ሶቤሃ ፡ ተፈትሐ ፡ ማኅፀና ፤
ዘነበረ ፡ እሱረ ፡ ወፀንሰት ፡ ወወለደት ፡ ወልደ ፤ ወሰ
መየቶ ፡ ስሞ ፡ ፀበለ ፡ ተክለ ፡ ሃይማኖት ፤ ወካልእታ
ኒ ፡ ብእሲት ፡ መካን ፡ ትቤ ፡ ሶበ ፡ ኢረከብኩ ፡ መሬ
ተ ፡ መቃብሪሁ ፡ ዘዕለተ ፡ ተዝካሩ ፡ ኅብስተ ፡ ሶበ ፡
በላዕኩ ፡ ይፈትሕ ፡ ማኅፀንየ ፤ ወይሁበኒ ፡ ወልደ ፡ ወ
በሊዐ ፡ ረከበት ፡ ወልደ ፡፡ ወዝንቱ ፡ (Fol. 202a. 1.) ዘ
ኮነ ፡ በምድረ ፡ አምሐራ ፤ ወበኵሎን ፡ አህጉር ፡ በመ
ሬተ ፡ መቃብሪሁ ፤ ወጸማዕቱ ፡ ዘከመ ፡ ወሀቦን ፡ ለመ
ካናት ፡ ውሉደ ፡፡ ወዘከመ ፡ ፈወሶን ፡ ለእለ ፡ የሐም
ማ ፡ በጊዜ ፡ ወሊድ ፡ ወዘከመ ፡ ወሀቦሙ ፡ ለሕፅዋን ፡
ዘርአ ፡፡ ወዘከመ ፡ ፈወሶሙ ፡ ለድውያን ፤ ወዘከመ ፡
አጥፍአሙ ፡ ለአራዊተ ፡ ገዳም ፡ ወለአራዊተ ፡ ከር
ሥ ፡ ዘኢይትከሀል ፡ ይቅትልዎሙ ፡ ዘእንበለ ፡ ይስ
ተዩ ፡ መሪረ ፤ ወለኵሉ ፡ ዘገብረ ፡ ተአ (Fol. 202a. 2.)
ምረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በመሬተ ፡ መቃ
ብሪሁ ፡ ወጸማዕቱ ፡ ኢይትከሀል ፡ ይኈልቍ (Fol. 202a. 3.) ዎ ፡ ወኢይትከሀል ፡ ይንግርዎ ፡ በበገጹ ፡
ጸሎቱ ፡ ይዕቀበነ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡
አሜ ፡፡

CHAPTER XVIII.

(Fol. 202b. 1.) ፲፰ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡፡ ወኮ
ነ ፡ በሀገረ ፡ ሮሀ ፡ ነበረት ፡ አሐቲ ፡ ብእሲት ፡ ፀኒሳ ፡
እንዘ ፡ ትወልድ ፡ ፫ዓመተ ፡ ወ፲አውራኃ ፡፡ ወሶበ ፡
አበየ ፡ አጽመ ፡ እጓል ፡ ከመ ፡ ይፃእ ፡ ዘሀሎ ፡ ውስ

ተ ፡ ክርማ ። ትቤ ፡ ይእቲ ፡ አንሰ ፡ ሰማዕኩ ፡ ከመ ፡
ያወፅእ ፡ መሬተ ፡ መቃብሪሁ ፡ ለአቡየ ። ወለመክና
ትኒ ፡ ይሁብን ፡ ው (Fol. 202 b. 2.) ሉደ ፡ ወለእመ ፡ ኢ
ረከብኩ ፡ መሬተ ፡ መቃብሪሁ ፤ አንሰ ፡ እትአመን ፡
በጸሎቱ ፡ በዕለተ ፡ ዕረፍቱ ፡ ዘዘንመ ፡ ዝናም ፡ ይከ
ውነኒ ፡ ዝናመ ፡ ምሕረት ፤ ሶበ ፡ ሰተይክዎ ፡ ያወፅእ ፡
አጽመ ፡ እጓል ፡ ዘሀሎ ፡ ውስተ ፡ ከርሥየ ። ወበይእ
ቲ ፡ ዕለት ፡ ኢዘንመ ፡ ዝናም ፡ ዘእንበለ ፡ ንስቲት ፡ ነ
ፍኒፍ ። ወአንበረት ፡ ፃሕለ ፡ ኀበ ፡ አፍአ ፡ ወረከበ
ት ፡ ንስቲተ ፡ ዘይከውን ፡ ፩ስርበተ ፡ ወሰረበ ፡ ኪያሁ ፡
በተአምኖ ፡ ዘእንበለ ፡ ታንብር ፡ (Fol. 202 b. 3.) ጻሕ
ለ ፡ ዲበ ፡ ምድር ፡ አኀዛ ፡ ሕማመ ፡ ወሊድ ፤ ወወለ
ደት ፡ ወልደ ፡ ዘሠናይ ፡ አርአያሁ ። ወባሕቱ ፡ በእን
ተ ፡ ዘነበረ ፡ ውስተ ፡ ማኅፀን ፡ ፫ዓመተ ፡ ወ፲አውራ
ኃ ፡ ረከብዎ ፡ አውኢአ ፡ አስናነ ፡ መንክር ፡ ግብሩ ፡
ለእግዚአብሔር ፡ ዘይገብር ፤ መንክረ ፡ በላዕለ ፡ ቅዱ
ሳኒሁ ። ወዛቲ ፡ ብእሲት ፡ ላዕለ ፡ ዕለተ ፡ ወሊዶታ ፡
ወሰከት ፡ ፪ዓመተ ፡ ወ፲አውራኀ ፡ ዘኢይትከሀሎን ፡
ለካልአት ፡ አንስት ፡ ይወስካ ፡ ፩ዕለተ ፡ እምድኅረ ፡
(Fol. 203 a. 1.) ተፈጸማ ፡ ፱አውራኃ ፡ በከመ ፡ ይቤሎ ፡ ኡ
ርኤል ፡ መልአክ ፡ ለዕዝራ ፡ ነ (Fol. 203 a. 2.) ቢይ ።
ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓ ፡ ዓ ፡ አ ።

CHAPTER XIX.

(Fol. 203 a. 3.) ፲፱ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀ
ሎ ፡ ፩ብእሲ ፡ በሀገረ ፡ ወረብ ፡ ዘይገብር ፡ ተዝካሮ ፡
ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወኮነ ፡ ባዕለ ፡ ፈድፋደ ፡
ወሴለየ ፡ እምነ ፡ እንስሳሁ ፡ ዘይከውን ፡ ለተዝካረ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወሠርዐ ፡ አግብርተ ፡ ወ
አእማተ ። ወኮነ ፡ ፩ዕለተ ፡ በዕለተ ፡ ተዝካሩ ፡ ለአቡ
ነ ፡ ሀለወ ፡ (Fol. 203 b. 1.) በቤተ ፡ ክርስቲያን ፡ ያነብ
ብ ፡ መጽሐፈ ፡ ገድሉ ፤ ወነገርዎ ፡ እንዘ ፡ ይብሉ ፡ አ
ግብርቲከ ፡ ወአእማቲከ ፡ ኵሎሙ ፡ ተኃጥኡ ፡ ጸዊሮ
ሙ ፡ ንዋያተ ፡ ቤትከ ፤ ወኢያትረፉ ፡ ምንተኒ ፡ እስ
ከ ፡ መቀነት ፡ ዘተዓጥቅ ፡ ቦቱ ፡ ብእሲትከ ። ወሰሚ
ዖ ፡ ይቤ ፡ ሚላዕሌየ ፡ ዝንቱ ፡ ዘአነብብ ፡ መንክራቶ ፡
ያእምር ፡ ዘይገብር ፡ በእንተ ፡ አግብርቲሁ ፡ ወአእማ
ቲሁ ፡ ወንዋየ ፡ ቤቱ ። ወፈጺሞ ፡ ገቢረ ፡ ተዝካሩ ፡
አተወ ፡ ቤቶ ፡ ወእን (Fol. 203 b. 2.) ዘ ፡ ይነውም ፡ ይ
ቤ ፡ አገባሪ ፡ ተአምር ፡ አቡየ ፡ አግብርቲከሰ ፡ ወአእ
ማቲከ ፡ ምስለ ፡ ንዋይከ ፡ ለዘፈቀድከ ፡ ሀበ ፡ አንተ ፤
ሚላዕሌከ ፡ መኑ ፡ ይገብር ፡ ተዝካረከ ፡ አእምር ፡ ለ
ሊከ ፤ ወዘንተ ፡ ብሂሎ ፡ ኖመ ። ወበይእቲ ፡ ሌሊት ፡
አስተርአዮ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡
ተንሢአከ ፡ በጽባሕ ፡ ሑር ፡ ወትረክቦሙ ፡ ለኵሎ
ሙ ፡ በታሕተ ፡ እገሊት ፡ ዕፅ ፤ ወሶበ ፡ ጸብሐ ፡ ረኀ
ነ ፡ አድኀ ፡ ወሖረ ፡ ከመ ፡ ይኅሥሥ ፡ አግብር (Fol.
203 b. 3.) ቲሁ ፡ ኀበ ፡ ዘነገሮ ፡ አቡነ ፤ ወረከቦሙ ፡ ተ
አሊዶሙ ፡ ኵሎሙ ፡ በታሕተ ፡ ይእቲ ፡ ዕፅ ፡ ወንዋ
ዮ ፡ ፀዊሮሙ ፡ ወያረመስሱ ፡ ምድረ ። እስመ ፡ ጸል
መ ፡ አዕይንቲሆሙ ። ወእምዝ ፡ እንዘ ፡ ይመይጠሙ ፡
መንገለ ፡ ቤቱ ፡ ተከሥተ ፡ አዕይንቲሆሙ ፤ ወኀለ
ቆሙ ፡ ለአግብርቲሁ ፡ ወኢረከበ ፡ ፩እምኔሆሙ ።
ወይቤሎሙ ፡ እገሌ ፡ አይቴኑ ፡ ሖረ ፤ ወይቤልዎ ፡ ነ
ሢኦ ፡ መቀነተ ፡ ሖረ ፡ ይሣየጥ ፡ ለነ ፡ ሰዋ ። ወይቤ
ለነ ፡ እስ (Fol. 204 a. 1.) ከ ፡ እትመየጥ ፡ አነ ፡ ጽንሑ
ኒ ፡ ኵልክሙ ፡ በታሕተ ፡ ይእቲ ፡ ዕፅ ። ወእምዝ ፡
ሶበ ፡ አግብአሙ ፡ ለአግብርቲሁ ፡ ውስተ ፡ ቤቱ ።
ወ፩እምኔሆሙ ፡ ከልሀ ፡ በዴዴሁ ፡ እንዘ ፡ ይብል ፡
አሰብአ ፡ ዛቲ ፡ ቤት ፡ እመ ፡ ብክሙ ፡ ሰዋ ፡ ተሣየ
ጡኒ ፡ መቀነተ ። ወወፂአሙ ፡ አኀዝዎ ፡ ወአግብ
እዎ ፡ ኀበ ፡ እግዚአሙ ፤ ወሶበ ፡ ቆመ ፡ ቅድመ ፡
እግዚኡ ፡ ደንገፀ ፡ ወጸልመ ፡ ገጹ ፡ ወተፈትሐ ፡
መሌሊተ ፡ ሐቌሁ ፡ ወተኰድአ ፡ ብረኪሁ ። ወ (Fol.
204 a. 2.) ይቤሎሙ ፡ አንሰ ፡ መሰለኒ ፡ ዘእሠይጥ ፡
ዘንተ ፡ መቀነተ ፡ ውስተ ፡ ካልእ ፡ ሀገር ፤ ወዘከመ ፡
ተመየጥኩ ፡ ውስተ ፡ ቤትነ ፡ ኢያእመርኩ ፡ ወሰሚ
ዖሙ ፡ ዘንተ ፡ ተአምረ ፡ ዐቢ (Fol. 204 a. 3.) የ ፡ ሰ

ብሕዎ ፡ ለእግዚአብሔር ፡ ወአስተብዕእዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ብፁዕ ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ።

CHAPTER XX.

(Fol. 204b. 1.) ፳ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከነ ፡ በምድረ ፡ ጎዢም ፡ በዕለተ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወአስተርአየ ፡ ተአምር ፡ ዐቢይ ፡ ኀበ ፡ ተጋብኡ ፡ ሰብአ ፡ ሀገር ፡ ለገቢረ ፡ ተዝካሩ ፡ ተክለ ፡ ቀስተ ፡ ደመና ፡ እምቅጽረ ፡ ቤተ ፡ ክርስቲያን ። ወማዕከሉ ፡ ተእኅዘ ፡ በሶርዌ ፡ ቤተ ፡ ክርስቲያን ፡ ወበመልዕልተ ፡ ሰ (Fol. 204b. 2.) ርዌ ፡ አስተርአየ ፡ ነቢሮ ፡ አምሳለ ፡ ጊሜ ፡ ፀዐዳ ። ወእምዝ ፡ አንከሩ ፡ በእንተ ፡ ቀስተ ፡ ደመና ፡ ወበእንተ ፡ መዐዛ ፡ ዕጣን ። ወነጺሮ ፡ ገሀደ ፡ እምኔሆሙ ፡ ፩እምቅዱሳን ፡ ይቤ ፡ አነ ፡ እሬእዮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ነቢሮ ፡ ላዕለ ፡ ጊሜ ፡ ፀዐዳ ፡ በመልዕልተ ፡ ሰርዌ ፡ ቤተ ፡ ክርስቲያን ፤ እንዘ ፡ ይባርክ ፡ በእደዊሁ ፡ ሀገረነ ። ወካዕበ ፡ ይቤሎሙ ፡ ወናሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወሪዶ ፡ እምነ ፡ መንበሩ ፡ የዐውድ ፡ ማ (Fol. 204b. 3.) እከሌነ ፡ ዘምስለ ፡ ማዕጠንት ፡ ወይባርክ ፡ ለለ፩እምኔነ ፡ ወካዕበ ፡ ይቤሎሙ ፡ ናሁ ፡ አቡነ ፡ ዐርገ ፡ ውስተ ፡ ሰማያት ፤ እምድኅረ ፡ ፈጸመ ፡ ባርኮቶሙ ፡ ለእለ ፡ ተጋብኡ ፡ ዮም ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወሶበ ፡ ይቤ ፡ ዘንተ ፡ ሰሰለ ፡ ቀስተ ፡ ደመና ፡ ዘተሰይመ ፡ እምጊዜ ፡ ጽባሕ ፡ እስከ ፡ ፫ ሰዓት ። ወዘንተ ፡ ርእዮሙ ፡ አንከሩ ፡ ወተደሙ ። ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአስተብፅዕዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ (Fol. 205a. 1.) በእንተ ፡ ዘባረከሙ ፡ ገሀደ ፡ እንዘ ፡ የዐውድ ፡ ማዕከሌሆሙ ፡ ዘምስለ ፡ ማዕጠን (Fol. 205a. 2.) ት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ ፡ ዓ ፡ አ ።

CHAPTER XXI.

(Fol. 205a. 3.) ፳፩ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤ ወሀሎ ፡ ፩ብእሲ ፡ በሀገረ ፡ አንሳት ፡ ወልዱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘስሙ ፡ አባ ፡ ዘካርያስ ፡ ጻድቅ ፡ ወፈራሄ ፡ እግዚአብሔር ፡ በኵሉ ፡ ምግባረ ፡ ሠናይ ፤ ወምንኵስናሁኒ ፡ አኮ ፡ በአሐቲ ፡ ዕለት ፡ ምስለ ፡ አቡነ ፡ መርሐ ፡ ክርስቶስ ። ወዝንቱሰ ፡ አባ ፡ ዘካርያስ ፡ ወጠነ ፡ (Fol. 205b. 1.) ይግበር ፡ ተዝካሮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በሀገረ ፡ አንሳት ፡ ወገብረ ፡ ፫መስፈርተ ፡ ለኅብስት ። ወ፫መስፈርተ ፡ ለምዝር ፡ በመስፈርተ ፡ ኔባል ፡ ዘስሙ ፡ ምሸሽ ። ወአዘዘ ፡ ፫እደወ ፡ ይሕብዙ ፡ ኅብስተ ፡ ወ፫እደወ ፡ ይንጥፉ ፡ ወይቤ ፡ ኢታቅርቡ ፡ መነሂ ፡ ዘእንበለ ፡ ይትለአኩክሙ ፡ ከመ ፡ ይረድ ፡ ላዕሌክሙ ፡ በረከተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወገብሩ ፡ ከማሁ ፡ እምጊዜ ፡ ፫ ሰዓት ፡ ዘሌሊት ፡ እስከ ፡ ጊዜ ፡ ፱ (Fol. 205b. 2.) ሰዓት ፡ ዘመዐልት ፡ ወኢተፈጸመ ፡ ወወረደ ፡ ላዕሌሁ ፡ በረከተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በከመ ፡ ይቤ ፡ አባ ፡ ዘካርያስ ፡ ዘእንበለ ፡ ኍልቍ ፡ ኮነ ፡ ኅብስት ፡ ወሰዋ ፡ ወኃጥኡ ፡ ኀበ ፡ ያነብሩ ። ወዝውእቱ ፡ ቀዳሚ ፡ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘተገብረ ፡ ሀገረ ፡ አንሳት ። ወሶበ ፡ ርእዩ ፡ ዘንተ ፡ መንክረ ፡ ወተአምረ ፡ ሰብአ ፡ ሀገር ፡ ገብሩ ፡ ተዝካሮ ። ወበዕለተ ፡ ተዝካሩ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ይጠብሑ (Fol. 205b. 3.) ከ ፡ አልህምተ ፡ ወአባግዐ ፡ ወአጣሊ ፡ ለተዝካረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ፪፻ጠሊ ፡ ጥብሐ ፡ ወሚመ ፡ ፫፻ ፡ ወኮነ ፡ ፩ዕለተ ፡ በዕለተ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ሀለው ፡ ውሉዱ ፡ ለአባ ፡ ዘካርያስ ፤ እለ ፡ ወለዶሙ ፡ በመንፈስ ፤ ወኮነ ፡ ቤቶሙ ፡ በማዕዶተ ፡ ፈለግ ፤ ወኢ

ተክህሎሙ፡ ያዕድዉ፡ ኀብስተ፡ ወሰዋ ። ወመልዐ፡ ፈለግ፡ ወሶበ፡ ሰምዐ፡ አባ፡ ዘካርያስ፡ ተንሥአ ፤ ወሖረ፡ ኀበ፡ ፈለግ፡ ከመ፡ ይርአይ፡ ዘከመ፡ ነሥአሙ፡ (Fol. 206a. 1.) ባሕር፡ ወቀዊሞ፡ በድንጋገ፡ ፈለግ ፤ ጸለየ፡ ጸሎተ፡ እንዘ፡ ይብል፡ አአባ፡ አቡየ፡ ሰአሎ፡ ለእግዚአብሔር፡ አምላክከ ፤ ከመ፡ ይክፍላ፡ ለዛቲ፡ ፈለግ፡ በከመ፡ ከፈሎን፡ ለባሕረ፡ ኤርትራ ፤ ወለተከዚ፡ ዮርዳኖስ ፤ ወበጊዜሃ፡ ተከፍለት፡ ባሕር ። ወዓደዉ፡ ኵሎሙ፡ ደቂቁ፡ ጸዊሮቶሙ፡ ለተዝካረ፡ አቡነ ። ወሶበ፡ አደው፡ ኵሎሙ፡ ደቂቁ፡ ለአባ፡ ዘካርያስ ። ወወዕኡ፡ እማእከለ፡ ፈለግ ፡ ወሶቤሃ፡ ተጋብ (Fol. 206a. 2.) አት፡ ባሕር፡ ወመልዓት፡ እስከ፡ ድንጋግ ። ወሶበ፡ ርእዩ፡ ተአምረ፡ ዐቢየ፡ እንዘ፡ ትሁብ፡ ባሕር፡ ፍኖተ፡ ከመ፡ ያዕድው፡ ቦቱ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ሰዋ፡ ወኀብስ (Fol. 206a. 3.) ተ፡ ሰብሕዎ፡ ለእግዚአብሔር ፤ እንዘ፡ ይብሉ፡ ንሴብሖ፡ ለእግዚአብሔር፡ ስቡሕ ፤ ዘተሰብሐ፡ በከመ፡ ሰብሑ፡ ደቂቀ፡ እስራኤል፡ ወፂአሙ፡ እምባሕረ፡ ኤርትራ፡ ጸሎቱ፡ ይዕቀበነ፡ አ ።

CHAPTER XXII.

(Fol. 206b. 2.) ፳፪ ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ስምዑ፡ ፍቁራንየ፡ ዘከመ፡ ገብረ፡ ተአምረ፡ ዐቢየ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ሐዋርያት፡ ወሰማዕታት ። ወሀለወት፡ አሐቲ፡ ብእሲት፡ መበለት፡ በሀገረ፡ አንጎት፡ መሃይምንቱ፡ ለአባ፡ ዘካርያስ፡ ነዳይት፡ ይእቲ ፤ ዘአልባ፡ ምንትኒ ። ወኮነ፡ ፩ዕለተ፡ ሖረት፡ ውስ (Fol. 206b. 2.) ተ፡ ምሥያጥ፡ ከመ፡ ትሣየጥ፡ ዖርሀ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወበዕለተ፡ ተሣየጠት፡ ነሥአ፡ ዖፌ፡ አውስት ፤ ወአምሐለቶ፡ እንዘ፡ ትብልአ፡ ዖፌ፡ አውስት፡ አምሐልኩከ፡ በአቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢትብልዐ፡ ለዖርሀየ፡ ለተዝካረ፡ አቡየ፡ አረብሐ ፤ ወአግብአ፡ ላቲ፡ አመ፡ ሳምንት፡ ዕለት ፤ በእንተ፡ ዘአምሐለቶ፡ ወኢተክህሎ፡ ከመ፡ ይብልዐ ። ወወለደት፡ ይእቲ፡ ዖርሀ፡ ደዋ (Fol. 206b. 3.) ርሃ፡ ብዙኃነ፡ ወትገብሮሙ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ፩ዕለተ፡ ኃደሩ፡ ውስተ፡ ይእቲ፡ ሀገር፡ ላእካነ፡ ንጉሥ ፤ ወነሥእዎሙ፡ አግብርት፡ ለ፪ደዋርሂሀ ። ወትቤሎሙ፡ ኢትግበሩ፡ ዘንተ፡ ግብረ፡ እብለክሙ፡ አጋዕዝትየ፡ ኢይትከሀለክሙ፡ ትብልዕዎሙ ። እስመ፡ እሉ፡ ደዋርህ፡ ዘአቡየ፡ ተክለ፡ ሃይማኖት፡ እሙንቱ፡ ወነሥእዎሙ፡ ወወሰድዎሙ፡ በኃይሎሙ ። ወከዕበ፡ ት (Fol. 207a. 1.) ቤሎሙ፡ አንሰ፡ ዘአልብየ፡ ኃይል፡ ወውእቱ፡ አቡየ፡ ኃያል፡ ይፍታሕ፡ ማዕከሌየ፡ ወማእከሌክሙ ። ወእምዝ፡ ገደፍዎሙ፡ ለእልክቱ፡ ደዋርህ ፤ ወአብሰልዎሙ፡ በመቅጹት፡ ወወደዩ፡ ውስቴቶሙ፡ ጼው፡ ወቅብዓ ፤ ወዓጽአጥዎሙ ። ወሶበ፡ ኮነ፡ ጊዜሁ፡ ለድራር፡ ፈቀዱ፡ ያርኅው፡ አፈ፡ መቅጹት ፤ ወዐበየ፡ ተርኅዎተ፡ ወእምዕፁብ፡ አብአ፡ ፩እዴሁ፡ ከመ፡ ያውፅእ፡ ሥጋ፡ ደዋርህ፡ ሶቤሃ፡ (Fol. 207a. 2.) ተዓሥረ፡ አፃብዒሁ ፤ ወኮነ፡ ጽቡስ፡ ወተዘብጠ፡ ኵሉ፡ ሥጋሁ ፤ ወከልሀ፡ በዐቢይ፡ ቃል፡ እንዘ፡ ይብል፡ ዛቲ፡ ብእሲት፡ በዐልተ፡ ደዋርህ፡ ገብረት፡ በላዕሌየ፡ ሥራየ ፤ ወተናገረተኒ፡ ብዙኃ፡ ነገረ፡ አመ፡ ነሣእኩ፡ ደዋርሂሃ ፤ ወሐዊሮሙ፡ አምጽእዋ፡ ለይእቲ፡ ብእሲት ። ወይቤልዋ፡ በሊ፡ ፍትሒ፡ ዘአሰርኪ፡ በሥራይኪ ። ወትቤሎሙ፡ ኢኮንኩ፡ አነ፡ መሰሪተ፡ ዳእሙ፡ አነ፡ አመቱ፡ ለገባሬ፡ ተአምር፡ ተክለ፡ (Fol. 207a. 3.) ሃይማኖት፡ ወሶበ፡ ሰምዐ፡ ላእከ፡ ንጉሥ፡ እንዘ፡ ትሰምዮ፡ ለገባሬ፡ ተአምር፡ አቡሀ፡ ይቤላ፡ እመሰ፡ ገባሬ፡ ተአምር፡ አቡኪ ፤ ያንሥእ፡ ለኪ፡ ደዋርህኪ፡ ዘሀለዉ፡ ውስተ፡ ዝንቱ፡ መቅጹት ፤ ወውእተ፡ ጊዜ፡ አዘዘ፡ ከመ፡ ይዝብጥዋ ፤ ከመ፡ ትፍታሕ፡ በሥራያ፡ ዘአሰረት ። ወሶቤሃ፡ በከየት፡ እንዘ፡ ትብል፡ አቡየ፡ ተክለ፡ ሃይማኖት፡ ገባሬ፡ ተአምር፡ ምንተ፡ ኮንከ፡ ዮምሰ፡ ወአንተ፡ ተአምር፡ ከመ፡ ኢኮ (Fol. 207b. 1.) ንኩ፡ መሠሪተ፡ አአቡየ፡ አንሥእ፡ ሊተ፡ እሎንተ፡

ደዋርሀ፡ ከመ፡ ኢትሙት፡ አመትከ። ወሶበ፡ ትቤ፡ ዘንተ፡ ተንሥኡ፡ ደዋርህ፡ ሕያዋኒሆሙ። ወወፅኡ፡ እምነ፡ መቅጸት፡ ወአስተጣፍሐ፡ አክናፊሆሙ፡ ወሰረሩ፡ ላዕለ፤ ወሖሩ፡ መንገለ፡ ቤቶሙ፡ እንዘ፡ ይኬልሑ፡ ከመ፡ ዘይብሉ፡ ስብሐት፡ ለእግዚአብሔር፡ ለዘአንሥአነ፡ እምድኅረ፡ ሞትነ። ወሶበ፡ ርእዩ፡ ላእካነ፡ ንጉሥ፡ ፈርሁ፡ ወደንገጹ። ወኮኑ፡ ከመ፡ (Fol. 207b. 2.) አብድንት፤ ወይእቲኒ፡ ብእሲት፡ አተወት፡ ቤታ፡ እንዘ፡ ታስተበፅእ፡ ለአቡሃ፡ ወረከበቶሙ፡ ኀበ፡ ማኅደሪሆሙ። ወእምድኅረዝ፡ ወለዱ፡ እልክቱ፡ ደዋርህ፡ ብዙኃነ። ወሀለዉ፡ እስከ፡ ይእዜ፡ ውሉዶሙ፡ ወይገብርዎሙ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አፍቁራንየ፡ ርኢክሙኑ፡ ዘከመዝ፡ ዕፁበ፡ ግብረ፡ ዘከመ፡ አንሥአ፡ ሙታነ፡ ወብሱላነ፡ ደዋርሀ። አማን፡ አማን፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ (Fol. 207b. 3.) ገበረ፡ ተአምር፡ አፍቁራንየ፡ ንዑ፡ ንትፈሣሕ፡ በእግዚአብሔር። ወንየብብ፡ ለአምላክነ፡ ወንብጻሕ፡ ቅድመ፡ ገጹ፡ በአሚን፡ ወበመዝሙር፡ ንየብብ፡ሎቱ፤ እስመ፡ ዐቢይ፡ ግብረ፡ እግዚአብሔር፡ አምላክነ፡ ዘመርሐነ፡ በብርሃነ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወዓቀበነ፡ በእደ፡ ኖላዊነ፡ ኄር፡ ወጠቢብ፡ እምአፈ፡ ተኵላ፡ ወዝዕብ። ወንበል፡ ኅቡረ፡ በ፩አፍ፤ ስብሐት፡ ለአብ፡ ወወልድ፡ ወመንፈ (Fol. 208a. 1.) ስ፡ ቅዱስ፡ ዘይሴባሕ፡ ወትረ፡ በሠርቅ፡ ወዓረብ፡ በመስዕ፡ ወበአዜብ፤ ወበኀበ፡ ኵሉ፡ ዘኢተሐለየ፡ በልብ፡ ለዓለመ፡ ዓለም፡ አሜን፤ መልአ፡ ፳ወ፪ዘአቡነ፡ ተክለ፡ ሃይማኖት፡ ተአምራት፡ ዘአቀምኖ፡ እንዘ፡ ንኌልቊ፡ በ፳ወ፪ፍጥረታት። ወእመ፡ አኮሰ፡ እምጸሐፍነ፡ ብዙኃ፡ እምተአምራቲሁ፡ ብዙኃት። ወይእዜኒ፡ ዝኩ፡ አቡነ፡ ዘአንሥአ፡ ምውተ፡ ወብሱለ፡ ዶርሆ፡ ያንሥአነ፡ ወይ (Fol. 208a. 2.) ባልሐነ፡ እሞተ፡ ኃጢአት፡ ዘይከል፡ ባልሀ፡ ዮም፡ በዕለተ፡ ልደቱ፤ እለ፡ ተጋባእነ፡ ለሰሚዐ፡ ተአምራቲሁ፡ ወለሰብሖ። ዮም፡ በዕለተ፡ ልደቱ፡ ለእለ፡ ንጸንሖ። ሰላመ፡ ዚአሁ፡ የሀበነ፡ በበአስማቲነ፡ ጸሎቱ፡ ይቀድሰነ፡ ወይባርከነ፡ የማኖ፡ ሰፊሐ። ወካዕበ፡ አመ፡ ትወፅእ፡ ነፍስነ፡ ኢንቁም፡ ዕራቃቲነ፡ ይጽሕብ፡ ርስሐተነ፡ በማየ፡ ሕይወት፤ አንጺሖ፡ ያስተዋርሰነ፡ ወያብአነ፡ ውስተ፡ ሀገሩ፡ መሪሖ፡ (Fol. 208a. 3.) በከመ፡ አስተዋረሶሙ፤ ወአብአሙ፡ ኢያሱ፡ ለደቂቀ፡ እስራኤል፡ ውስተ፡ ኢያሪሆ፡ ለዓለመ፡ ዓለም፡ አሜን። ተፈጸመ፡ በዝየ፡ መጽሐፈ፡ ተአምራቲሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ዘኢትዮጵያ፡ ሐዋርያ፡ ሐዲስ፡ ዘይትነበብ፡ በዕለተ፡ ልደቱ፡ አመ፡ ፳ወ፪ለወርኃ፡ ታኅሣሥ፡ ትንብልናሁ፡ ታብጽሕ፡ ሐመረ፡ ነፍስነ፡ ኀበ፡ ዘኀነ፡ ወመርስ። ወኢይሁከ፡ ወኢይነክንከ፡ ሰልቢ፡ ነፋስ። ወትዕቀበ፡ (Fol. 208b. 1.) እምኵሉ፡ እኩይ፡ ለገብሩ፡ ተክለ፡ ሃ (Fol. 208b. 2.) ይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

(Fol. 208b. 3.) በስመ፡ እግዚአብሔር፡ እግዚእ፡ ዘይመልክ፡ ኵሎ፡ ለሰማይ፡ እምድር፤ ከመ፡ ደብተራ፡ ወከመ፡ ቀመር፡ ዘሰቀሎ፡ ዘረሰየ፡ ለምድር፡ ድሉተ፡ እምላዕሌሃ፡ ጽልመተ፡ አሰሲሎ፡ ፯እዴሃ፡ ረሰየ፡ ፍሬያተ፡ ዕፀው፡ ዘዘዚአሁ፡ ለአብቊሎ። ወሳብዕተ፡ እዴሃ፡ ረሰየ፡ ለማይ፡ ምዕቃሎ። ወካዕበ፡ አትክልተ፡ ዘዘዚአሁ፡ ጣዕሙ፡ በውስተ፡ ገነት፡ ተከሎ፡ ለአዳም፡ ዘአብሖ፡ ይብላዕ፡ እንበለ፡ ፩ዕፅ፡ በማዕከለ፡ ገነት፡ (Fol. 209a. 1.) ዘሀሎ፡ ከያሁ፡ በሊዖ፡ በተሀብሎ፡ አምጽአ፡ ሞተ፡ ላዕሌሁ፡ ወላዕለ፡ ውሉዱ፡ ተቀትሎ። ወእምድኅረዝ፡ በ፶፻ወ፭፻ዓመት፡ ለቢሶ፡ አበሎ፡ መሐሮ፡ እግዚአብሔር፡ ብዙኃ፡ ምሕረት፡ ወተሣሀሎ። ወበእንተዝ፡ ንዑ፡ ናፍቅሮ፡ በጥቡዕ፡ ልብነ፤ ወንሰብሖ፡ እንበለ፡ ተአንትሎ። እመቦ፡ ዘያፈቅሮ፡ ወዘኢይሴብሖ፡ እሳተ፡ [ሰ]ማይ፤ ወእሳተ፡ ምድር፡ ለያኅልሎ፡ እስከ፡ ይከውን፡ ከመ፡ ጸለሎ። (Fol. 209a. 2.) ወእምድኅረ፡ ኮነ፡ ከመ፡ ጸሎ፡ ይደምስሶ፤ ወያንሥአ፡ ነፋስ፡ አውሎ፡ ለዓለመ፡ ዓለም፡ አሜን። ለይበል፡ ኵሉ፡ ሕዝብ፡ ለይኩን፡ ለይኩን። ባርክ፡ እግዚእ፡ ፭መክሊተ፡ ከመ፡ እርባሕ፡ ቦቱ፡ ፭መክሊተ፡ ወረቢሕየ፡ ከመ፡ ትበለኒ፡ ተሠየም፡ ላዕለ፡ ፭አህጉር። ባርክ፡ እግዚእ፡ ፍኖትየ፡ ኀበኒ፡ ፪መክሊተ፡ ከመ፡ እርባሕ፡ ቦቱ፡ ካልእተ፡ ፪መክሊተ፡ ከመ፡ ትበለኒ፡ ተሠየም፡ ላዕለ፡ ፪አህጉር። ረስየኒ፡ (Fol. 209a. 3.) እግዚእ፡ ኄረ፡ ነጋዴ፡ ዘያስተባዝኅ፡ መክሊተ፡ እግዚእ። ኢት

ረስየኒ ፡ እግዚኦ ፡ ከመ ፡ እኩይ ፡ ገብር ፡ ዘደፈነ ፡ መ
ክሊተ ፡ እግዚኡ ። ወኢታውዕአኒ ፡ እግዚኦ ፡ አፍ
አ ፡ ኀበ ፡ ጸናፌ ፡ ጽልመት ፡ ውስተ ፡ ብካይ ፡ ወሐቅ
የ ፡ ስነን ። አላ ፡ ደምረኒ ፡ በብዝኃ ፡ ምሕረትከ ፡ ም
ስለ ፡ አበግዕ ፡ ቡሩካን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ስምዑ ፡ ፍቁራንየ ፡ ዘንተ ፡ ምሳልያተ ፡ እግዚእነ ፡ ዘ
ሀሎ ፡ ጽሑፈ ፡ በወንጌል ፡ በእ (Fol. 209b. 1.) ንተ ፡ እ
ለ ፡ ይሜህሩ ፡ ሠናየ ፡ ትምህርተ ። ወይእዜኒ ፡ ስም
ዑ ፡ ዜና ፡ ዘሠናይ ፡ እስከ ፡ ትሰምዑ ፡ ተአምረ ፡ አቡ
ክሙ ፡ ዘከመ ፡ ገብረ ፡ ሎቱ ፡ እግዚአብሔር ፤ ዮም ፡
በዛቲ ፡ ዕለት ፡ ኮነ ፡ ጥንተ ፡ በዐሉ ፡ ለአበ ፡ ኵልነ ፡
ዘአስተጋብእነ ፡ እምኵሉ ፡ በሐውርት ። ዮም ፡ አመ ፡
፳ወ፬ለመጋቢት ፡ በዛቲ ፡ ዕለት ፡ ተፀንሰ ፡ አቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ዮም ፡ በዛቲ ፡ ዕለት ፡ ተፈጸመ ፡ ዘ
ይቤሎ ፡ ሚካኤል ፡ ለጸጋ ፡ ዘእ (Fol. 209b. 2.) ብ ፡ ና
ሁ ፡ ትፀንስ ፡ ብእሲትከ ፤ ወትወልድ ፡ ወልደ ፡ ዘመ
ዐዛ ፡ ዕፍረቱ ፡ ሠናይ ፡ ይመልዕ ፡ ውስተ ፡ ኵሉ ፡ ዓለ
ም ፤ ከመዝ ፡ ይቤሎ ፡ በዕለተ ፡ አውፅአ ፡ እምልጎተ ፡
ባሕር ፤ እምድኅረ ፡ ነበረ ፡ ሠሉሰ ፡ መዐልተ ። ወሠ
ሉሰ ፡ ሌሊተ ፡ ተኀቢአ ፡ እምኵናተ ፡ ቀትል ፡ ሶበ ፡
ዴገኖ ፡ ፰ሐራዊ ፡ መስተዕእን ፡ ፈረስ ፡ እምነ ፡ ሐራ
ሁ ፡ ለመተሎሚ ፡ ንጉሠ ፡ ዳሞት ። ዮም ፡ በዛቲ ፡ ዕ
ለት ፡ ተዘርአ ፡ ዘርእ ፡ ሠናይ ፡ ውስተ ፡ ምድር ። ወ
(Fol. 209b. 3.) በቀኑሎ ፡ ፈረየ ፡ ብዙኃ ፡ ፍሬ ፡ ፻ወአም
ዐተ ፡ እለ ፡ አልበሙ ፡ ኍልቍ ፡ ከመ ፡ ከዋክብተ ፡
ሰማይ ። ወከመ ፡ ኆፃ ፡ ባሕር ፡ ዮም ፡ በዛቲ ፡ ዕለት ፡
ኮነ ፡ ሱራሬሁ ፡ ለሕንፃ ፡ ማኅፈድ ፡ ሠናይ ፤ ወተፈጸ
መ ፡ በ፱አውራኅ ፡ አመ ፡ ፳ወ፬ለወርኃ ፡ ታኅሣሥ ፡
ወስነ ፡ ሕንጺሁ ፡ አዳም ፤ ወሠናይ ፡ አስተርአየ ፡ ጽ
ጉዩ ፤ ወአልቦ ፡ ዘከማሁ ፡ ዘተረክበ ፡ እምእለ ፡ ተሐ
ንጹ ፡ ማኅፈዳት ፡ በብሔረ ፡ ኢትዮጵያ ። ወሶበ ፡ በ
ጽሐ ፡ ጊዜሁ ፡ (Fol. 210a. 1.) ለቀድሶ ፡ ማኅፈድ ፡ አ
ቡነ ፡ ጌርሎስ ፡ ጳጳስ ። ወረሰዮ ፡ ማኅፈደ ፡ ንጹሐ ፡
ወማኅፈደ ፡ ለመንፈስ ፡ ቅዱስ ። ማኅፈድ ፡ ንጹሕ ፡
ዘንቤ ፡ አሜን ፡ አሜን ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
ውእቱ ፡ ዘኮነ ፡ ማኅፈደ ፡ ለመንፈስ ፡ ቅዱስ ። በከመ ፡
ይቤ ፡ ጳውሎስ ፡ ሐዋርያ ፤ ኢያእመርክሙኑ ፡ ከመ ፡
ማኅደሩ ፡ ለመንፈስ ፡ ቅዱስ ፡ አንትሙ ፡ ኅድጉሰ ፡

በእንተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘተቀደሰ ፡ እም
ከርሠ ፡ እሙ ፡ ከመ ፡ ኤ (Fol. 210a. 2.) ርምያስ ፡ ወዮ
ሐንስ ፡ መጥምቅ ፡ በእንቲአነሂ ፡ ይቤ ፤ ኢታርኵሱ ፡
ቤቶ ፡ ለመንፈስ ፡ ቅዱስ ፤ ዘቦቱ ፡ አተቡክሙ ፡ በዕለ
ተ ፡ መድኃኒት ፡ ንግባእኬ ፡ ኀበ ፡ ውዳሴ ፡ አቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ስምዑ ፡ ፍቁራንየ ፡ እፎ ፡ ያስተና
ሥእ ፡ ዝክረ ፡ ስሙ ፡ ሶበ ፡ ይትበሀል ፡ አቡነ ፡ ተክለ ፡
ሃይማኖት ፡ ያስተናሥእ ፡ ልበ ፡ ከመ ፡ ዝብጠተ ፡ አ
ርጋኖን ። ወከመ ፡ አውታረ ፡ መሰንቆ ፡ ዘምስለ ፡ ከ
በሮ ፡ ወጸናጽል ፡ በዕለተ ፡ (Fol. 210a. 3.) ይትኔበዩ ፡
ነቢያት ፡ እፎ ፡ ይጥዕም ፡ ዝክረ ፡ ስሙ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ከመ ፡ ሰትየ ፡ ወይን ፡ ለጕርኤ ፤ ወ
ከመ ፡ ሐሊብ ፡ ወበሊዐ ፡ ኅብስት ። እፎ ፡ ይምዕዝ ፡
ዝክረ ፡ ስሙ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ከ
ልበኔ ፡ ወከመ ፡ አንክሶ ፡ ወከመ ፡ አስጳዳቶስ ። ወእ
ፎ ፡ ያመውቅ ፡ ዝክረ ፡ ስሙ ፡ ለአቡክሙ ፤ ከመ ፡
ፀሐይ ፡ ዘያፈቅርዎ ፡ በመዋዕለ ፡ ክረምት ፡ በዕለተ ፡
ጊሜ ፡ ወቆባር ፤ ሶበ ፡ ሰሰሉ ፡ ደመናት ፡ እ (Fol. 210b. 1.)
ፎ ፡ ያስተፌሥሕ ፡ ዝክረ ፡ ስሙ ፡ ሶበ ፡ ይትበሀል ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ያስተፌሥሕ ፡ አልባበ ፡
ከመ ፡ ብርሃነ ፡ ወርኅ ፡ በሌሊት ። ወከመ ፡ ብርሃነ ፡
ማኅቶት ፡ በውስተ ፡ ጽልመት ። ወእፎ ፡ ያስተፌሥ
ሕ ፡ ዝክረ ፡ ስሙ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከ
መ ፡ ሠርጐ ፡ መርዓዊ ፡ ወትርሲተ ፡ መርዓት ፤ ወከ
መ ፡ አክሊል ፡ ዘያንጸበርቅ ፡ ዲበ ፡ ርእሰ ፡ ነገሥት ፤
ሶበ ፡ ይሠረገው ፡ ዝክረ ፡ ስሙ ፡ ለአቡክሙ ፡ (Fol.
210b. 2.) ሶበ ፡ ይትበሀል ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ያ
ሠረጉ ፡ ከመ ፡ ሠርጐ ፡ ሰማይ ፡ በከዋክብት ። ወከመ ፡
ሠርጐ ፡ ምድር ፡ በስነ ፡ ጽጌያት ፡ እፎ ፡ እክል ፡ አስ
ተማስሎተከ ፡ ወአስተብፅዖተከ ፤ ኦእግዚእየ ፡ ብፁ
ዕ ፡ አንተ ፡ ዘፈራህኮ ፡ ለእግዚአብሔር ፤ ወዘፈቀድ
ከ ፡ ትእዛዞ ፡ ፈድፋደ ። ወይከውኑ ፡ ጽኑዓነ ፡ ዘርእ
ከ ፡ ውስተ ፡ ምድር ፡ ትውልደ ፡ ጻድቃን ፡ ይትባረ
ኩ ፤ ክብር ፡ ወብዕል ፡ ውስተ ፡ ቤቱ ። ወጽድቁኒ ፡ ይነ
ብ (Fol. 210b. 3.) ር ፡ ለዓለም ፡ ኦእግዚእየ ። ብፁዕ ፡
አንተ ፡ ወንጹሕ ፡ ፍኖት ፡ በኵሉ ፡ ልብከ ፡ ዘፈራህ
ኮ ፡ ለእግዚአብሔር ። ኦእግዚእየ ፡ መኑ ፡ ይክል ፡ ወ
ድሶተከ ። ወመኑ ፡ ይክል ፡ ፈጽሞ ፡ አስተብፅዖትከ ፡

ኦእግዚእየ ። ወለእመ ፡ ኢክህልኩ ፡ ወድሶተከ ። ወእንበይነዝ ፡ ለእግዚአብሔር ፡ ነሀብ ፡ ስብሐተ ፡ እንዘ ፡ ንብል ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘአንጽሐከ ፤ ወቀደሰከ ፡ እምከርሠ ፡ እምከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወ (Fol. 211 a. 1.) ይእዜኒ ፡ እምድኅረ ፡ አስተብፅዕናሁ ፡ ለብፁዕ ፡ አቡነ ፤ በከመ ፡ ሥሩዕ ፡ በሕገ ፡ መጽሐፍ ፡ ንትመየጥ ፡ ኀበ ፡ ጽሒፈ ፡ ተአምራቲሁ ፡ መድምም ፡ ለ (Fol. 211 a. 2.) አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ትሩፈ ፡ ምግባር ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ትክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIII.

(Fol. 211 a. 3.) ፳፫ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወነበረ ፡ ፩ብእሲ ፡ በሀገረ ፡ ወረብ ፡ ዘቦ ፡ ላዕሌሁ ፡ ጋኔኔ፤ ወያወድቆ ፡ ዘልፈ ፡ በኀበ ፡ ረከበ ፡ ወያመነድቦ ፡ ጥቀ ። ወእምድኅረ ፡ ነበረ ፡ በዝንቱ ፡ ደዌ ፡ መሪር ፡ ብዙኃ ፡ ዓመታተ ፡ ሐለየ ፡ በልቡ ። ወይቤ ፡ እሑር ፡ እንከሰ ፡ ኀበ ፡ መቃብረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ገባሬ ፡ ተአምር ፡ (Fol. 211 b. 1.) በዕለተ ፡ ተዝካሩ ፡ ይግበር ፡ ላዕሌየ ፡ ተአምረ ፡ ወያውፅአ ፡ ለዘይነጽሐኒ ፡ (sic) ወያወድቀኒ ፡ በኀበ ፡ ረከበ ፤ ወበጺሖ ፡ ኀበ ፡ መቃብሩ ፡ በከየ ፤ ወሰአለ ፡ እንዘ ፡ ይብል ፡ አአቡየ ፡ ገባሬ ፡ ተአምር ፡ ሰአል ፡ ሊተ ፡ ኀበ ፡ አምላክከ ፤ ከመ ፡ ይፍትሐኒ ፡ እምዝንቱ ፡ ማዕሰረ ፡ ጸላኢ ። አአቡየ ፡ ቅዱስ ፡ ኢታስተኃፍረኒ ፡ ርድአኒ ፡ ወአድኅነኒ ፡ ወኢይግባእ ፡ ተኃፌርየ ፡ ከመ ፡ ኢይበሉኒ ፡ ሰብእ ፡ ወረብ ፤ ዘሖረ ፡ ኀቤሁ ፡ ከመ ፡ ኢፈውሶ ፡ (Fol. 211 b. 2.) ኢክህለ ፡ ፈውሶቶ ፤ ወከመዝ ፡ ብሂሎ ፡ ኖመ ፡ በዕለተ ፡ ተዝካሩ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ከመ ፡ ይፈውሶ ። ወወረደ ፡ ኀቤሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በይእቲ ፡ ሌሊት ፡ እኂዞ ፡ ሰይፈ ፡ እሳት ። ወሶበ ፡ ርእየ ፡ ውእቱ ፡ ጋኔን ፡ ደንገፀ ፡ ወአውደቆ ፡ ለድውይ ፤ ወአስተራገጸ ፡ እንዘ ፡ ይብል ፡ አ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትዝብጠኒ ፡ በሰይፍከ ፡ ዘእሳት ። ወእንዘ ፡ ሀሎከ ፡ በርኁቅ ፡ አውአየኒ ፡ ወአንደደኒ ፡ ነበልባሉ ። ወ (Fol. 211 b. 3.) አቡነሂ ፡ ያርእዮ ፡ ሰይፈ ፡ ከመ ፡ ይጻእ ፡ ፍጡነ ፡ ወጋኔንሂ ፡ ይኬልህ ፡ እንዘ ፡ ይብል ፡ አ ፡ ተክለ ፡ ሃይማኖት ፡ አ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትዝብጠኒ ፡ በሰይፍከ ፡ ዘእሳት ፤ ወኢታጕጕአኒ ፡ ናሁ ፡ ወፃእኩ ፡ ወኢይገብእ ፡ እንከ ፡ እምሕል ፡ ለከ ፡ እምድኅረ ፡ ወፃእኩ ፡ እምዝንቱ ፡ ቤትየ ፡ ዘነበርኩ ፤ ብዙኃ ፡ ዘነበርኩ ፡ ብዙኃ ፡ አዝማነ ፡ ወለእመ ፡ ተመየጥኩ ፡ ኀቤሁ ። ወለእመ ፡ ቆምኩ ፡ በመካንከ ፡ ያብልዓኒ ፡ ሥጋ ፡ አር (Fol. 212 a. 1.) ዌ ፡ ዘአኃርም ፡ አነ ፡ ወከመዝ ፡ ብሂሎ ፡ ወፅአ ፡ ጋኔኑ ። ወውእቱ ፡ ብእሲ ፡ ድውይ ፡ ዘሐይወ ፡ ይቤ ፡ እምድኅረ ፡ አውፅአ ፡ ለጋኔን ፡ እምኔየ ፡ ዘበጦ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በሰይፈ ፡ እሳት ፡ ወረስዮ ፡ ፪ክፍለ ። ወእምድኅረዝ ፡ ወገሮ ፡ ውስተ ፡ ፀድፍ ፡ ዐቢይ ፡ ዘሀሎ ፡ በመትሕተ ፡ ደብር ። ወከመዝ ፡ ነጊሮ ፡ ሖረ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ ወያስተበጽዖ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የ (Fol. 212 a. 2.) ሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖ (Fol. 212 a. 3.) ት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

CHAPTER XXIV.

፳፬ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወነበረት ፡ አሐቲ ፡ ብእሲት ፡ በሀገረ ፡ ድምቢ ፡ ዘ (Fol. 212 b. 1.) ተሐምም ፡ ዕፁበ ፡ ሕማመ ፡ በሕማመ ፡ ወሊድ ፡ በዕለተ ፡ ወለደት ፡ ይመውት ፡ ወልዳ ። ወበእንተዝ ፡ ዖደት ፡ ኀበ ፡ ማኅደረ ፡ ቅዱሳን ፡ በጊዜ ፡ ወሊዶታ ፡ ከመ ፡ ትለድ ፡ በመካኖሙ ፡ ወኢይመውት ፡ ወልዳ ። ወከመዝ ፡ ገብረት ፡ ኀበ ፡ አድባረ ፡ ፫ ፡ መነከሳት ፡ ወበሀየኒ ፡ ሞቱ ፡ ፫ውሉዳ ። ወሶበ ፡ ተለዎ ፡ ሕማመ ፡

መዊት ፡ በኀበ ፡ ሖረት ፡ ወሶበ ፡ ፀንሰት ፡ ከዕበ ፡ ት
ቤ ፡ እንከሰ ፡ አሐውር ፡ ኀበ ፡ መቃብረ ፡ አቡነ ፡ ተክ
(Fol. 212 b. 2.) ለ ፡ ሃይማኖት ፡ ከመ ፡ ያሕይዎ ፡ ለወል
ድየ ፡ ወኢይመውት ፡ በከመ ፡ ሞቱ ፡ ውሉድየ ። ወ
በጺሐ ፡ ኀበ ፡ መካነ ፡ አንስት ፡ ነገረቶን ፡ ኵሎ ፡ ዘበ
ጽሐ ፡ ላዕሌሃ ፡ ወዘከመ ፡ ሞቱ ፡ ውሉዳ ። ወእንዘ ፡
ትነግሮን ፡ አኀዛ ፡ ሕማመ ፡ ወሊድ ። ወሶበ ፡ ርእያሃ ፡
እንዘ ፡ ተዓፅብ ፡ ለወሊድ ፡ ይቤላሃ ፡ አንስት ፡ አእኅ
ትነ ፡ ምንተኑ ፡ ትገብሪ ፡ በዛቲ ፡ ደብርነ ፡ ኢይትዋለ
ዱ ፡ ባቲ ፡ እምአመ ፡ ቦአ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
ውስተ ፡ ዛቲ ፡ (Fol. 212 b. 3.) ገዳም ፡ ኅድጊሰ ፡ አእኅ
ትነ ፤ ከመ ፡ ይለዳ ፡ ባቲ ፡ አንስት ፡ እለ ፡ ቦን ፡ ልብ ፡
እንስሳሂ ፡ እለ ፡ አልቦን ፡ ልብ ፡ ኢይወልዳ ፡ ባቲ ፤ በ
ዛቲ ፡ ደብርነ ። ወከመዝ ፡ ብሂሎን ፡ አኀዛ ፡ ያውፅአ
ሃ ፡ ኀበ ፡ ሰብአ ፡ ዓለም ፤ ወእንዘ ፡ ያወፅአሃ ፡ በዐቀ
በ ፡ ደብር ፡ ወለደት ፡ ወለተ ፡ ሠናይተ ፤ ወበህየ ፡ አ
ስተርአያ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወአተበ ፡ ላዕ
ሌሃ ፡ በትእምርተ ፡ መስቀል ፤ ወእምዝ ፡ ፈጺማ ፡ መ
ዋዕለ ፡ ንጽሐ ፡ ሖረት ፡ ሀገራ ፡ ወኃደገ (Fol. 213 a. 1.)
ታ ፡ ለወለታ ፡ እንዘ ፡ ትብል ፡ ወሀብክዋ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ትኩን ፡ ዓመተ ፡ ተክለ ፡ ሃይማኖ
(Fol. 213 a. 2.) ት ፡ ወሀለወት ፡ ይእቲ ፡ ወለት ፡ እስከ ፡
ዮም ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXV.

(Fol. 213 a. 3.) ፳፭ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁ
ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወኮነ ፡ ከመ ፡ የሐንጽዋ ፡ ለቤተ ፡ ማርያም ፡ ሐመ ፡
፩ ሐናጺ ፡ በቅናተ ፡ ሰይጣን ፡ ወኮነ ፡ እዴሁ ፡ ዘየማ
ን ። ጽቡሰ ፡ ወኢተክህሎ ፡ ከመ ፡ ይሕንጽ ፤ ወርእ
ዮ ፡ አቡነ ፡ መርሐ ፡ ክርስቶስ ፤ ይቤሎሙ ፡ ለወልዱ ፡
ርእዩ ፡ ውሉድየ ፡ ናሁ ፡ ሰይጣን ፤ ይፈቅድ ፡ ላዕሌነ ፡
ይትኃደግ ፡ ሐነጸ ፡ ቤተ ፡ ክር (Fol. 213 b. 1.) ስቲያን ።
ወይእዜኒ ፡ ሑሩ ፡ አልክፍዋ ፡ ለእዴሁ ፡ እንተ ፡ ፀብ
ሰት ፡ ኀበ ፡ አስከሬነ ፡ ወርቅ ፡ ዘአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ከመ ፡ ይፈውሶ ፡ በጸሎቱ ። ወገብሩ ፡ ከማሁ ፡
በከመ ፡ አዘዞሙ ፡ አቡነ ፡ መርሐ ፡ ክርስቶስ ። ወበይ
እቲ ፡ ዕለት ፡ ርእየ ፡ ውእቱ ፡ ራዕየ ፡ ዕፁብ ። ወነሥ
አ ፡ ፩ ብእሲ ፡ ወሬዛ ፡ ወአብአ ፡ ውስተ ፡ ቤተ ፡ ክርስ
ቲያን ፡ ወአቀሞ ፡ ኀበ ፡ ሀለወ ፡ አቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ነቢሮ ፡ በመንበር ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
(Fol. 213 b. 2.) ኖት ፡ ለውእቱ ፡ ወሬዛ ፡ ይቤሎ ፡ በአይ ፡
ተእኀዘ ፡ ዝድውይ ፡ ወአርአዮ ፡ እንዘ ፡ ይብል ፡ በዝ ፡
ወበዝ ፡ ተእኀዘ ፤ ወተዓሥረ ፡ በሰናስል ፤ ወሀለወ ፡
ውስቴቱ ፡ ፫ ቅንዋተ ፡ ሐፂን ። ወእምዝ ፡ አውፅአ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እምላዕሌሁ ፡ ፫ ሰናስለ ፡
እሳት ፡ ወ፫ ቅንዋተ ፡ በጕጠት ፡ ወበላዕለ ፡ ውእቱ ፡
ጕጠት ፡ ሀሎ ፡ ትእምርተ ፡ መስቀል ። ወይቤሎ ፡ አ
ቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ሑር ፡ ግበር ፡ ግብረከ ፡ እግ
ዚእ (Fol. 213 b. 3.) ብሔር ፡ ፈትሐከ ፡ እማዕሰረ ፡ ጸላ
ኢ ፤ ወእምድኅረዝ ፡ ነቅሐ ፡ ውእቱ ፡ ድውይ ፡ እም
ንዋሙ ፤ ወረከበ ፡ ለእዴሁ ፡ ሕይወታ ። ወበይእቲ ፡
ዕለት ፡ ወፅአ ፡ ለሐኒጸ ፡ ቤተ ፡ ክርስቲያን ፡ በፍሥ
ሐ ። ወሶበ ፡ ርእዩ ፡ እንዘ ፡ የሐንጽ ፡ አንከሩ ፡ ወ
ተደሙ ፤ እለ ፡ ተበሀሉ ፡ ዮምኒ ፡ ይመውት ፡ አ
ው ፡ ጌሠመ ፤ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡
ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

CHAPTER XXVI.

(Fol. 214 a. 1.) ፳፮ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ (Fol. 214 a. 2.) ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ፩እ ፡ ብእሲ ፡ ሠረቀ ፡ እምተዝካረ ፡ አቡነ ፡ ተ
ክለ ፡ ሃይ (Fol. 214 a. 3.) ማኖት ፡ ፲ወ፪ ኅብስተ ፡ ዘይት
በሀል ፡ ጉባኤ ፡ ወአብአሙ ፡ ውስተ ፡ ቤቱ ። ወበሳኒ

ታሁ፡ ፈቀደ፡ ከመ፡ ይብላዕ፡ ፩እምጉባኤ፡ ወአስተዳሊዎ፡ ጸብሐ፡ ሖረ፡ ከመ፡ ያምጽእ፡ እምኅበ፡ አንበረ፤ ወረከበ፡ ጽፍዓ፡ ላህም። ወይቤ፡ ውእቱ፡ ብእሲ፡ አንሰ፡ አንበርክሙ፡ ውስተ፡ መሶብየ፡ ለ፲ወ፪፡ ጉባኤያት። ናሁ፡ እረክበሙ፡ ከዊኖሙ፡ ጽፍዓ፡ ላህም፡ በጸሎተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በእንተ፡ ዘሠረቁ፡ እ (Fol. 214 b. 1.) ምነ፡ ተዝካሩ። ወከማሁ፡ ከልኡኒ፡ ከዕበ፡ ሠረቀ፡ ሰዋ፡ ፩ቀሡተ፡ እምተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወውእቱ፡ ብእሲ፡ ሶበ፡ ፈቀደ፡ ከመ፡ ይስተይ፡ ረከበ፡ ለዝንቱ፡ ከዊኖ፡ (Fol. 214 b. 2.) ከመ፡ ስንተ፡ ሰብእ፡ ወስንተ፡ እንስሳ፤ ወአእመረ፡ ከመ፡ ለሊሁ፡ ዘረሰዮ፡ ሙሱነ፡ ኢይሰትዮ፡ ሠራቂ። ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ፡ ዓ፡ አ።

CHAPTER XXVII.

(Fol. 214 b. 3.) ፳፯ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወኮነ፡ በምድረ፡ አምሐራ፡ ሀለወት፡ አሐቲ፡ ብእሲት፡ ፈራሂተ፡ እግዚአብሔር፤ ወምህርት፡ ይእቲ፡ መጽሐፈ፡ ነቢያት፡ ወሐዋርያት። ወታፈቅሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወትገብር፡ ተዝካሮ፡ ለለወርኁ፡ ወሀለወ፡ ላቲ፡ ፩ቀሲስ፡ ኄር፡ ብእሲ፡ በምድረ፡ ጎዢም፡ (Fol. 215 a. 1.) ወይትለአካ፡ በኵሉ፡ ምግባረ፡ ሠናይ። ወኮነ፡ አሐተ፡ ዕለተ፡ ትቤሎ፡ አምጽእ፡ ሊተ፡ ዕጣነ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አመ፡ ፳ወ፬ለነሐሴ፡ ወኢተክህሎ፡ ከመ፡ ይሰድ፡ በይእቲ፡ ዕለት፤ እስመ፡ መዋዕለ፡ ክረምት፡ ውእቱ። ወከልአ፡ ዐዲወ፡ ተከዜ፡ ግዮን፡ ይእቲሰ፡ ብእሲት፡ ሶበ፡ ኢያምጽአ፡ ላቲ፡ ዕጣነ፡ ኅዘነት፤ ወበከየት፡ እንዘ፡ ትብል፤ ወይ፡ ሊተ፡ አሌ፡ ሊተ፤ መኑ፡ ይትለአከኒ፡ ኅበ፡ እ (Fol. 215 a. 2.) ገሌ፡ ምድረ፡ ጐዢም፡ ከመ፡ ያምጽእ፡ ሊተ፡ ዕጣነ። ወሶበ፡ ይትከሀል፡ እምፈተውኩ፡ ይትለአኩኒ፡ ነፋሳት፤ ወደመናት፡ ወአእዋፈ፡ ሰማይ፡ እለ፡ ያፈጥኑ፤ ወሶበ፡ ኃጥአት፡ ዘትገብር፡ ጸለየት፡ ኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ትብል፡ አገባሬ፡ ተአምር፡ አቡየ፡ ፈኑ፡ ሊተ፡ ላእከ፡ ዘያፈጥን፡ ከመ፡ ያምጽእ፡ ሊተ፡ ዕጣነ፤ እምድረ፡ ጐዢም፡ እምኅበ፡ እገሌ። ወአግብርትሰ፡ አእዋፈ፡ ሰማይ፡ ይትለአክ (Fol. 215 a. 3.) ዎሙ፡ ለጻድቃን፡ ወለከሂ፡ ይትለአኩከ። ወለአከ፡ ሊተ፡ አቡየ፡ ከመ፡ ተልእከ፡ ንስር፡ ኅበ፡ ኤርምያስ፡ ነቢይ፡ እምኢየሩሳሌም፡ ሀገረ፡ ባቢሎን፤ ወርግብሂ፡ ለፊልሞና፡ ኅበ፡ ልድያ፡ ቤተ፡ እንድርያስ። ወውእቱ፡ ብእሲ፡ ሶበ፡ ኢተክህሎ፡ ከመ፡ ይሰድ፡ ላቲ፡ ዕጣነ፡ ፈቀደ፡ ያብእ፡ ኅበ፡ ቤተ፡ ክርስቲያን። ወወደዮ፡ በልብሰ፡ መስቀሉ፡ እንዘ፡ ይብል፡ ለእመ፡ ኢያብጻሕኩ፤ ላቲ፡ አበውእ፡ ኅለወት፡ ቤተ፡ (Fol. 215 b. 1.) ክርስቲያን፡ ይትወከፍ፡ ላቲ፡ ዘንተ፡ ዕጣነ። ወበጺሖ፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ አንበሮ፡ ለመስቀሉ፡ ዲበ፡ ምድር፡ ከመ፡ ይትሐፀብ፡ እዴሁ። ወውእተ፡ ጊዜ፡ መጽአ፡ ዖፈ፡ አውስት፡ ወነሥአ፡ መስቀሎ፡ ምስለ፡ ዕጣኑ። ወወሰደ፡ ምድረ፡ አምሐራ፡ ወአብጽሖ፡ በይእቲ፡ ሰዓት። ወወገረ፡ ላቲ፡ ለይእቲ፡ ብእሲት፡ ኅበ፡ ሀለወት፡ ቀዊማ፡ እንዘ፡ ትጼሊ፡ ከመ፡ ዘይብል፡ ንሥኢ፡ ዕጣነ፡ ይቤለኪ፡ አቡነ፡ ተክለ፡ (Fol. 215 b. 2.) ሃይማኖት፡ ወርእያ፡ እንዘ፡ ይወድቅ፡ ቅድሜሃ፡ ደንገጸት፡ ወመሰላ፡ ከመ፡ ወገረ፡ ላዕሌሃ፡ ሰይጣን፡ ዕብነ፡ ዐቢየ፡ ከመ፡ ይቅትላ። ወሶበ፡ ነጸረት፡ በላዕሌሁ፡ መስቀለ፡ ገብአ፡ ልባ፡ ወተፈሥሐት፤ ወወሀበት፡ ውእተ፡ ዕጣነ፡ ለካህናት፡ ከመ፡ ይዕጥንዎ፡ ዘከመ፡ ተመነየት። ወእምድኅረዝ፡ ይእቲ፡ ብእሲት፡ ሶበ፡ ተራከበት፡ ምስለ፡ ውእቱ፡ ቀሲስ፤ ትቤሎ፡ በእንተ፡ ምንት፡ ዘኢያምጻእከ፡ ሊተ፡ ዕጣነ፡ ለተዝ (Fol. 215 b. 3.) ካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወነገራ፡ ኵሎ፡ ዘከመ፡ ኮነ። ወዘከመ፡ አንሥአ፡ አፈ፡ አውስት። ወይእቲኒ፡ ነገረቶ፡ ዘከመ፡ አምጽአ፡ ላቲ፡ አፈ፡ አውስት፤ ወሰሚዖ፡ አንከረ፡ ወተደመ፡ ወወሀበቶ፡ መስቀሎ። ወሶበ፡ ነጸረ፡ መስቀሎ፡ ይቤ፡ አማን፡ በአማን፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ገባሬ፡

ተአምር ፡ ዘይትለአክዎ ፡ አእዋፈ ፡ ሰማይ ፡ ወእለ ፡ ሰምዕዎ ፡ ለዝንቱ ፡ ተአምር ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአስተ (Fol. 216a 1.) ብዕዕዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ (Fol. 216a. 2.) የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓ ፡ አ ።

CHAPTER XXVIII.

(Fol. 216a. 3.) ፳፰ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ ፩ብእሲ ፡ ድውይ ፡ በሀገረ ፡ ወረብ ። ወነበረ ፡ በዓራቱ ፡ ብዙኃ ፡ ዓመታተ ፡ እንዘ ፡ ኢይትነሣእ ። ወእምድኅረዝ ፡ ተበሀሉ ፡ በበይናቲሆሙ ፡ አዝማዲሁ ፡ ንዑ ፡ ንስዶ ፡ ኀበ ፡ መቃብረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ገባሬ ፡ ተአምር ፡ ወውእቱ ፡ ይክል ፡ ፈውሶቶ ። ወከመዝ ፡ ብሂሎ (Fol. 216b. 1.) ሙ ፡ አምጽእዎ ፡ ፀዊሮሙ ፡ ወአስከብዎ ፡ ውስተ ፡ ጸማዕቱ ፡ ኀበ ፡ ነበረ ፡ ቀዳሚ ፡ በሕይወቱ ። ወበሀየኒ ፡ ነበረ ፡ እንዘ ፡ ይትመነደብ ፡ በደዌሁ ፡ እስከ ፡ ትከውን ፡ ዕለተ ፡ ፍልሰቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አመ ፡ ፲ወ፪ለወርኃ ፡ ግንቦት ። ወበይእቲ ፡ ዕለት ፡ መጽአ ፡ ኀቤሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይበርህ ፡ ገጹ ፡ ምስብዒተ ። ወዓተበ ፡ ላዕሌሁ ፡ በትእምርተ ፡ መስቀል ፤ ወይቤሎ ፡ ተንሥእ ፡ ወተንሥአ ፡ ዘእ (Fol. 216b. 2.) ንበለ ፡ ሙስና ፡ ዘነበረ ፡ ቀዳሚ ፡ እንዘ ፡ ያንጸፈጽፍ ፡ እምኔሁ ፡ ቍስሉ ፡ ወይወፅኡ ፡ ዕፄያት ፡ ወመግል ። ወሶበ ፡ ርእየ ፡ ተአምረ ፡ ዐቢየ ፡ ውእቱ ፡ ብእሲ ፡ መሰሎ ፡ ከመ ፡ ዘተንሥአ ፡ እሙታን ። ወ (Fol. 216b. 3.) ኢሖረ ፡ ውስተ ፡ ሀገሩ ፡ ወለብሰ ፡ ልብሰ ፡ ምንኵስና ፡ በእደ ፡ አባ ፡ መርሐ ፡ ክርስቶስ ፤ ወሀለወ ፡ እስከ ፡ ዮም ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIX.

(Fol. 217a. 1.) ፳፱ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወነበረ ፡ ፩ብእሲ ፡ በደብረ ፡ ሊባኖስ ፡ እንዘ ፡ የሐምም ፡ በሕማመ ፡ ቍስል ፡ ሥጋ ፡ ብዙኃ ፡ ዓመታተ ፤ ወእምዝ ፡ ዐርገ ፡ በጽባሕ ፡ ውስተ ፡ ጸማዕቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወበጺሖ ፡ ህየ ፡ ጸለየ ፡ ወይቤ ፤ አአቡነ ፡ ዘአውፃእከ ፡ ለዝንቱ ፡ ማይ ፡ በቡራኬ ፡ እዴከ ። ወይእዜኒ ፡ አአ (Fol. 217a. 2.) ቡየ ፡ በርከ ፡ ላዕሌየ ፡ ከመ ፡ እጠመቅ ፡ ወከመዝ ፡ ብሂሎ ፡ ተጠምቀ ፡ በውእቱ ፡ ማይ ። ወኮነ ፡ ሕ (Fol. 217a. 3.) ያወ ፡ ሶቤሃ ፡ ከመ ፡ ዘኢሐመ ፡ ምንተኒ ፡ ግሙራ ፡ ጸሎቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ አሜን ።

CHAPTER XXX.

(Fol. 217b. 1.) ፴ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከማሁ ፡ ካዕበ ፡ ካልኡኒ ፡ ብእሲ ፡ ነበረ ፡ በደብረ ፡ ሊባኖስ ፡ እንዘ ፡ የሐምም ፡ እዴሁ ፤ ወይቤልዎ ፡ እንስሳሁ ፡ ሑር ፡ ኀበ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወትድኅን ፡ አእምሩ ፡ እለ ፡ አልበሙ ፡ ልብ ፡ እለ ፡ በሕሳል ፡ ወበልጓም ፡ ይመይጥዎሙ ፡ መላትሒሆሙ ፡ ከመ ፡ ይትዓወቅ ፡ ተአምረ ፡ አቡነ ፡ ተክ (Fol. 217b. 2.) ለ ፡ ሃይማኖት ፡ እለ ፡ አልቦሙ ፡ ልብ ፡ አለበወ ፡ ሎቱ ፡ እግዚአብሔር ፡ ወዝንቱ ፡ ዘኮነ ፤ አኮ ፡ በርኁቅ ፡ አላ ፡ በቅሩ (Fol. 217b. 3.) ብ ፡ በሀገርነ ፡ በደመና ፡ ወበዕበይ ፡ ጸሎቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ።

CHAPTER XXXI.

፴፩ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡
ግ (Fol. 218 a. 1.) ራርያ ፡ እንዘ ፡ ተሐውር ፡ አሐቲ ፡ ብ
እሲት ፤ በማእከለ ፡ ምሥያጥ ፡ እኂዛ ፡ ፈትለ ፤ ከመ ፡
ትሚጥ ፡ ነሥአ ፡ አፈ ፡ አውስት ፡ እምእደዊሃ ፤ ወሰ
ረረ ፡ ውስተ ፡ ሰማይ ። ወይእቲኒ ፡ ብእሲት ፡ ርእየ
ት ፡ አንቃዕዲዋ ፡ ወአምሐለቶ ፡ እንዘ ፡ ትብል ፡ በአ
ቡየ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትሰድ ፡ ፈትልየ ። ወእ
ምድኅረዝ ፡ ሖረ ፡ ውእቱ ፡ ዖፈ ፡ አውስት ፡ ርኁቀ ፡
ሀገረ ፤ እንዘ ፡ ይሬእይዎ ፡ ኵሎሙ ፡ ሰብአ ፡ ምሥያ
ጥ ። ወውእቱ ፡ ፈትል ፡ ይትረአዮሙ ፡ ተ (Fol. 218 a. 2.)
እኂዞ ፡ በእግሩ ፡ ከመ ፡ ጊሜ ፡ ፀዐዳ ፡ ወተሰወረ ፡ እ
ምአዕይንቲሆሙ ። ወእምድኅረ ፡ ተቈልቈለ ፡ ፀሐ
ይ ፡ ተመይጠ ፡ ውእቱ ፡ ዖፈ ፡ አውስት ፤ ፀዊሮ ፡ ፈት
ለ ፡ እንዘ ፡ ኢይሬእይዎ ፡ ሰብአ ፡ ምሥያጥ ፡ በከመ ፡
ርእይዎ ፡ ቀዳሚ ፤ ወኃሠሣ ፡ ለይእቲ ፡ ብእሲት ። ወ
ሶበ ፡ ኢረከባ ፡ ኀበ ፡ ዘነበረት ፡ ቀዳሚ ፡ ዖደ ፡ መልዕ
ልተ ፡ ምሥያጥ ፤ እንዘ ፡ የኀሥሥ ፡ ኪያሃ ፡ ከመ ፡ ኢ
ይንሣእ ፡ ፈትለ ፡ ካልእ ፡ ብእሲ ፤ ወእምድኅረዝ ፡ ነ
ጸራ ፡ በካልእ ፡ መካ (Fol. 218 a. 3.) ን ፡ እንዘ ፡ ትሠይ
ጥ ፤ ወወገረ ፡ ላቲ ፡ ፈትለ ፡ መልዕልተ ፡ አልባሲ
ሃ ፤ ከመ ፡ ዘይቤ ፡ ንሥኢ ፡ ፈትለኪ ፡ በእንተ ፡ መ
ሐላ ፡ ዘአምሐልክኒ ። ወሶበ ፡ ርእዩ ፡ ዘንቱ ፡ ተአ
ምረ ፡ ዐቢየ ፡ ሰብአ ፡ ምሥያጥ ፤ ሰብሕዎ ፡ ለእግዚ
አብሔር ፡ ወአስተብዕዕዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ። ጸሎቱ ፡ ወበረከቱ ፡ የሃሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወ
ምስለ ፡ ኵልነ ፡ ውሉደ ፡ ጥምቀት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

CHAPTER XXXII.

(Fol. 218 b. 1.) ፴፪ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
(Fol. 218 b. 2.) ነ ፡ በምድረ ፡ ግራርያ ፡ በአሐቲ ፡ ሀገር ፡
ሥርዓቶሙ ፡ ያስተጋብኡ ፡ እስከ ፡ ማእረር ፡ ውስ
ተ ፡ ፩ቤት ፡ ከመ ፡ ይኩን ፡ ለተዝካረ ፡ አቡነ ፡ ተክለ ፡
ሃ (Fol. 218 b. 3.) ይማኖት ፡ ወኮነ ፡ ፩ዕለተ ፡ ኃደሩ ፡ ሐ
ራ ፡ ንጉሥ ፡ ውስተ ፡ ቤተ ፡ እክሉ ፡ ለአቡነ ፤ ወአው
ፅኡ ፡ እምውእቱ ፡ እክል ፡ ለአፍራሲሆሙ ። ወይቤ
ሎሙ ፡ በዐለ ፡ ቤት ፡ ኢትግበሩ ፡ አጋእዝትየ ፤ ወኢ
ተሀቡ ፡ ዘንተ ፡ እክለ ፡ ለአፍራሲክሙ ፡ ወዝንቱ ፡ እ
ክል ፡ ዘአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ውእቱ ፡ ወይቤል
ዎ ፡ ሚላዕሌነ ፡ ዘመኑሂ ፡ ይኩን ፡ ወወሀቡ ፡ ለአፍራ
ሲሆሙ ። ወሶበ ፡ ወሀብዎሙ ፡ ዐበዩ ፡ በሊዐ ፡ ወአሐ
ሱ ፡ ርእሶሙ ፡ (Fol. 219 a. 1.) ከመ ፡ ዘይብሉ ፡ ንሕነሰ ፡
ኢንበልዕ ። ወሶበ ፡ ርእዩ ፡ ዘንተ ፡ ተአምረ ፡ ዐቢየ ፡
ይቤልዎ ፡ ዐቀብተ ፡ ሀገር ፤ ወአፍራሰ ፡ ሥራዮ ፡ ገብ
ረ ፡ ዝንቱ ፡ ብእሲ ፡ ከመ ፡ ኢይብልዑ ፡ አፍራሲነ ፤
ወይቤሎሙ ፡ አንሰ ፡ ኢኮንኩ ፡ መሠርየ ። ቀዳሚ ፡
ነገርኩክሙ ፡ ኵሎ ። ወእምዝ ፡ አምጽኡ ፡ እክለ ፡ ካ
ልአ ። ወሶበ ፡ ርእይዎ ፡ እምርኁቅ ፡ አኀዙ ፡ ይዕም
ቁ ፡ ምድረ ፤ ወነሐቀ ፡ ከመ ፡ ዘይብሉ ፡ ዕንቋዕ ፡ እን
ቋዕ ፡ ሶቤሃ ፡ በልዕዎ ፡ ፍጡነ ። ጸሎ (Fol. 219 a. 2.)
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ።

CHAPTER XXXIII.

(Fol. 219 a. 3.) ፴፫ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከ
ማሁ ፡ በካልአትኒ ፡ አህጉር ፡ እምእክለ ፡ አቡነ ፡ ዘወ

ሀብዎ ፡ በቀል ፡ ከመ ፡ ይብላዕ ፡ ዐቢየ ፡ በሊዐ ፤ ዕፁ
ብ ፡ ግብሩ ፡ (Fol. 219b. 1.) ለእግዚአብሔር ፡ እለ ፡ አ
ልበሙ ፡ ልብ ፡ አለበወ ፤ ወበእንቲአሆሙ ፡ ይቤ ፡ ነ
ቢይ ፡ ኢትኩኑ ፡ ከመ ፡ ፈረስ ፡ ወበቅል ፡ እለ ፡ አል
በሙ ፡ ልብ ፡ ወዘቄስለ ፡ ሥጋሁ ፡ እምብዝኃ ፡ ደዌ
ሁ ፡ ዘይትረአይ ፡ አ (Fol. 219b. 2.) ዕጽምቲሁ ፤ ወኮ
ሉ ፡ ዘርእዮ ፡ ያንሦጥጥ ፡ ሥጋሁ ፡ ኪያሁኒ ፡ ፈወሶ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ፈዋሲ ። ጸሎቱ ፡ ወበረ
ከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXXIV.

(Fol. 219b. 3.) ፴፬ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከ
ነ ፡ በምድረ ፡ ከተታ ፡ ተበሀሉ ፡ በበይናቲሆሙ ፡ ሰብ
አ ፡ ይእቲ ፡ ሀገር ፡ ንዑ ፡ ንግበር ፡ ተዝካረ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ወተግባረኒ ፡ ኢንግበር ፡ በዕለተ ፡
ዕረፍቱ ፡ ወኀብሩ ፡ በዝንቱ ፡ ምክር ፡ ኵሎሙ ፤ ወመ
ንፈቆሙ ፡ ፈጸሙ ፡ በከመ ፡ ተናገሩ ፡ ወመንፈቆሙ ፡
ወዐሉ ፡ ውስተ ፡ ገራህቶ (Fol. 220a. 1.) ሙ ፡ እንዘ ፡ ይ
ትጌበሩ ፤ ወበጊዜ ፡ ዘየዓዕዱ ፡ መጽአ ፡ ዝናም ፡ ዐቢ
ይ ፤ ወወረደ ፡ እብነ ፡ በረድ ፡ ኀበ ፡ እለ ፡ ተገብሩ ፡ በ
ዕለተ ፡ ተዝካሩ ፡ ዘውእቱ ፡ አመ ፡ ፳ወ፬ለነሐሴ ፡ ወ
ሶረየ ፡ እክለ ፡ ገራውህ ፡ መሬት ፡ ከመ ፡ ዘኢበቄለ ፡
ላዕሌሁ ፡ ምንትኒ ፤ ወለእለ ፡ ገብሩ ፡ በዐለ ፡ ሌለየ ፡
እብነ ፡ በረድ ፤ ወለእለኒ ፡ ከነ ፡ ምድሮሙ ፡ ማእከለ ፡
እለ ፡ ሠዓሩ ፡ በማዕከል ፡ አትረፎ ፤ ወፈለጠ ፡ ምድሮ
ሙ ፡ ከመ ፡ እንተ ፡ ይፈልጥ ፡ ናላዊ ፡ አባግ (Fol. 220a. 2.)
ዓ ፡ እምዓጣሊ ፡ ዘከመዝሰ ፡ ተአምር ፡ ብዙኃ ፡ ውእ
ቱ ፡ ዘተገብረ ፡ በበሀገሩ ፡ (Fol. 220a. 3.) ዘኢይትኌለ
ቍ ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተ
ክለ ፡ ሃይማኖት ፡ አ ።

CHAPTER XXXV.

፴፭ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከነ ፡ በአሐቲ ፡
ሀገር ፡ በዕለተ ፡ ተዝካሩ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ (Fol. 220b. 1.) እንተ ፡ ይእቲ ፡ ዕለተ ፡ ዕረፍቱ ፡
ወዐለ ፡ ፩ብእሲ ፡ ውስተ ፡ ማኅረስ ፤ ወበይእቲ ፡ ዕለ
ት ፡ ቀተለ ፡ አስዋሪሁ ፡ እብነ ፡ በረድ ፡ ወሐፀባ ፡ ለይ
እቲ ፡ ገራህት ፡ ከመ ፡ ፃሕል ፡ ዘተሐፅበ ። ወከማሁ ፡
ካዕበ ፡ በካልእትኒ ፡ ሀገር ፡ ፩ብእሲ ፡ ወዐለ ፡ እንዘ ፡ ይ
ጸሐይይ ፡ ገራህቶ ፡ መንፈቆ ፡ ጸሕየየ ፤ ወመንፈቁ ፡
ተርፈ ፡ በይእቲ ፡ ዕለት ፡ ለእንተ ፡ ጸሐየያ ፡ ደምሰሳ ፡
እብነ ፡ በረድ ። ወይእዜኒ ፡ አፍቁራንየ ፡ የሀበነ ፡ እግ
ዚአብሔር ፡ ፩ል (Fol. 220b. 2.) በ ፡ ከመ ፡ ናብዕላ ፡ ለ
ይእቲ ፡ ዕለት ፡ በተጠናቅቆ ፡ ነጺረነ ፡ ዘወረደ ፡ መቅ
ሠፍ (Fol. 220b. 3.) ተ ፡ ላዕለ ፡ ካልአኒነ ፡ ጸሎቱ ፡ ወበ
ረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ አ ።

CHAPTER XXXVI.

፴፮ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸ
ሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወከነ ፡ በምድ
ረ ፡ ከታተ ፡ በዕለተ ፡ ተዝካሩ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማ (Fol. 221a. 1.) ኖት ፡ ፩ብእሲ ፡ ወፈረ ፡ ፀዊሮ ፡ ዕር
ፎ ፡ ከመ ፡ ይኅርስ ፡ ገራህቶ ፡ ወተዳደቆ ፡ በፍኖት ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይበውእ ፡ ውስተ ፡
ይእቲ ፡ ሀገር ፤ ወይቤሎ ፡ አይቴኑ ፡ ተሐውር ፡ አን
ተ ፡ ሐረሳዊ ፡ ከመ ፡ እኅርስ ፡ ገራህትየ ። ወይቤሎ ፡
አቡነ ፡ በዛቲ ፡ ዕለት ፡ ለእመኒ ፡ ኀረስከ ፡ ኢትጸግብ ፤

ወ፩እመኒ ፡ ኀደገ ፡ ኢትንዲ ፡ ተመየጥ ፡ ውስተ ፡ ቤ
ትከ ። ወይቤሎ ፡ ሐረሳዊ ፡ ኦእግዚእየ ፡ ሶበ ፡ ይቤሉ
ኒ ፡ ሰብእ ፡ ቤትየ ፡ (Fol. 221 a. 2.) ለምንት ፡ ተመየጥ
ከ ፡ ከመ ፡ እንግሮሙ ፡ ሰመከ ፡ መኑ ፡ አንተ ፡ ወይቤ
ሎ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አነ ፡ ውእቱ ፡ ዘኮነ ፡
ዕረፍትየ ፡ በዛቲ ፡ ዕለት ። ወዘንተ ፡ ብሂሎ ፡ ተሰወ
ሮ ። ወእምዝ ፡ ተመይጠ ፡ ውእቱ ፡ ሐረሳዊ ፡ እንዘ ፡
ያነክር ፡ ወይዴመም ። ወገብአ ፡ ውስተ ፡ ቤተ ፡ ክር
ስቲያን ፡ ወረከቦሙ ፡ ለካህናት ፡ እንዘ ፡ የዓጥኑ ፡ ወ
ያበርሀ ። ወተስእሎሙ ፡ እንዘ ፡ ይብል ፡ ዘንተ ፡ መበ
ርሀተ ፡ በእንተ ፡ መኑ ፡ ታበ (Fol. 221 a. 3.) ርሀ ፡ ወይቤ
ልዎ ፡ ኢያእመርከኑ ፡ ከመ ፡ ዛቲ ፡ ዕለት ፡ ዕረፍቱ ፡
ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎሙ ፡ ቀዳሚሰ ፡
ኢያእመርኩ ። ወባሕቱ ፡ የጊ ፡ እምአፉሁ ፡ ሰማዕ
ኩ ፡ እንዘ ፡ ይበውእ ፡ ውስተ ፡ ሀገር ፤ ወአነ ፡ እንዘ ፡
እወፅእ ፡ ለሐሪስ ፡ በፍኖት ፡ ተራከብኩ ፡ በዛቲ ፡ ዕለ
ት ፡ የም ፤ ወይቤለኒ ፡ ለእመኒ ፡ ሐረስከ ፡ ኢትጸግ
ብ ፤ ወለእመኒ ፡ ኀደገ ፡ ኢትንዲ ፡ ተመየጥ ፡ ውስተ ፡
ቤትከ ። ወሰሚዖሙ ፡ ዘንተ ፡ ዐቢየ ፡ መንክ (Fol. 221 b. 1.) ረ ፡ እምይእቲ ፡ ዕለት ፡ ሰብአ ፡ ሀገር ፡ አብዐ
ሉ ፡ ዕለተ ፡ ዕረፍቱ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ም
ስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለም ፡ አሜን ።

CHAPTER XXXVII.

(Fol. 221 b. 2.) ፴፯ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ነ ፡ በምድረ ፡ ከተታ ፡ በዕለተ ፡ ተዝካሩ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይ (Fol. 221 b. 3.) ማኖት ፡ አንበሩ ፡ ቀሱተ ፡ ቅ
ብዓ ፡ ንሲጕ ፡ ምስለ ፡ ቀሱተ ፡ ማየ ፡ ጸሎት ፡ ልፁቀ ።
ወአመ ፡ ያበርሁ ፡ ኃደሩ ፡ እንዘ ፡ ይቀድሑ ፡ እማየ ፡
ጸሎት ። ወእሙንቱሰ ፡ ይመስሎሙ ፡ ከመ ፡ ዘይቀድ
ሑ ፡ እምቀሱተ ፡ ንሲጕ ። ወሶበ ፡ ጸብሐ ፡ ተረክበ ፡
ውእቱ ፡ ማየ ፡ ጸሎት ፤ ከመ ፡ ፈጸምዎ ፡ በአብርሆ ፡
ወለቀሱተ ፡ ንሲጕ ፡ ከመ ፡ ኢቀድሕዎ ። ጸሎቱ ፡ ወ
በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXXVIII.

(Fol. 222 a. 1.) ፴፰ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁ
ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወኮነ ፡ በምድረ ፡ እንደ ፡ (Fol. 222 a. 2.) ግብጦን ፡ በዕ
ለተ ፡ ተዝካሩ ፡ ለአቡነ ፡ እንዘ ፡ ያበርሀ ፡ ንሂጎ ፡ እ
ምቀሱተ ፡ ኃደሩ ፤ ወዘተርፈ ፡ በበንስቲት ፡ አስተጋ
ብኡ ፡ እምነ ፡ ሰዋስው ፡ በውእቱ ፡ ቀሱ (Fol. 222 a. 3.)
ት ፡ ዘአምጽእዎ ፡ ወመልአ ። ስምዑ ፡ ፍቁራንየ ፡ ተ
አምረ ፡ አቡክሙ ፡ ዘታፈቅሩ ፡ ሰሚዐ ፡ ለማየ ፡ ጸሎ
ት ፤ ከመ ፡ ረሰዮ ፡ ቅብዐ ፡ ወለቀሱተ ፡ ንሂጉ ፡ ከመ ፡
ረሰዮ ፡ ምሉዐ ። ወበእንተዝ ፡ ንሰብሖ ፡ ለእግዚአብ
ሔር ፡ አምላክነ ፡ ርቱዓ ። ጸሎቱ ፡ ወበረከቱ ፡ የሀ
ሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ። ወምስለ ፡ ኵልነ ፡ ውሉዱ ፡ ጥም
ቀት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወአሜን ፡ ለይኩ
ን ፡ ለይኩን ።

CHAPTER XXXIX.

(Fol. 222 b. 1.) ፴፱ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ነ ፡ በምድረ ፡ አንጎት ፡ ይ (Fol. 222 b. 2.) ገብሩ ፡ ተዝ
ካሮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይጠብሑ ፡ አል
ህምተ ፡ ወጠሌ ፡ ወደዋርሀ ፡ ኵሉ ፡ ዘከመ ፡ ረከበ ፡

በዕል ፡ ዘከመ ፡ ብዕሉ ፤ ወነዳይ ፡ ዘከመ ፡ ንዴቱ ፡ (Fol. 222b. 3.) ወበእንተዝ ፡ ሖረት ፡ አሐቲ ፡ ብእሲት ፤ ከመ ፡ ትሣየጥ ፡ ውስተ ፡ ምሥያጥ ፡ ወተሣየጠት ፡ ዶርሆ ፡ ለተዝከረ ፡ አቡነ ። ወበዕለት ፡ ዘተሣየጠቶ ፡ ነሥአ ፡ ዖፈ ፡ አውስት ፤ ወሰበ ፡ ነሥአ ፡ አምሐለቶ ፡ እንዘ ፡ ትብል ፡ በአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትብልዖ ፡ ለዶርሆየ ፡ ዘተሣየጥክዎ ፡ ከመ ፡ እግድሎ ፡ ለተዝከረ ፡ ዚአሁ ። ወእምድኅረ ፡ ዝንቱ ፡ ቦሳምንት ፡ ዕለት ፡ በዕለተ ፡ ተዝከሩ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ረከብዎ ፡ (Fol. 223a. 1.) ለዶርሆ ፡ በመድረከ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ይቀምል ፡ ጸጒረ ፡ አክናፊሁ ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ አ ።

CHAPTER XL.

፵ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡ ሙ (Fol. 223a. 3.) ገር ፡ ዓቃቤ ፡ በቅል ፡ አምጽአ ፡ በቅሎ ፡ ከመ ፡ ያስቲ ፡ ማየ ፤ ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ በታሕቴሁ ፡ እንዘ ፡ ትቀድሕ ፡ ማየ ። ወትቤሎ ፡ እስከ ፡ እቀድሕ ፡ ተዓገሠኒ ፡ ወኢታስቲ ፡ በቅለከ ፡ ወዐበደ ። ወሰቤሃ ፡ አምሐለቶ ፡ በአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰበ ፡ ሰምዐ ፡ በቅል ፡ ቃለ ፡ መሐላ ፡ ዐበየ ፡ ሰትየ ። ወአሐሰ ፡ ርእሶ ፡ ከመ ፡ ዘይብል ፡ ኢይትከሀለኒ ፡ በእንተ ፡ ዘሰማዕኩ ፡ መሐላ ፤ ወአኀዘ ፡ አፉሁ ፡ ዓቃቤ ፡ በቅል ፡ ከመ ፡ ያስትዮ ፡ (Fol. 223b. 1.) ወረገጸ ፡ በእንተ ፡ ዘኢሰምዐ ፡ ቃለ ፡ መሐላ ። ወእምዝ ፡ ተስዕና ፡ ከመ ፡ ያስቲ ፡ ወወረደ ፡ ኀበ ፡ ታሕተ ፡ ብእሲት ፡ አሜሃ ፡ (Fol. 223b. 2.) ሰትየ ፡ በጕጕዓ ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLI.

(Fol. 223b. 3.) ፵፩ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡ ሙገር ፡ ፩ብእሲ ፡ ፀዊሮ ፡ መዐረ ፡ ቦአ ፡ ማእከለ ፡ ዝርእት ፡ ወአምሐሎ ፡ በዐለ ፡ እክል ፡ በጸሎተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ውእቱ ፡ ብእሲ ፡ ምንት ፡ ኵሎ ፡ ጊዜ ፡ ዘትብለኒ ፡ ተክለ ፡ ሃይማኖት ፡ እንብየ ፡ እቤለከ ። ወከመዝ ፡ ብሂሎ ፡ ሰበ ፡ አንሥአ ፡ ምሥጋረ ፡ (Fol. 224a. 1.) እግር ፡ ከመ ፡ እሑር ፡ ማእከለ ፡ እክል ፡ አዝርእት ፡ ተዓቅፈ ፡ እግሮ ፡ ወተሰብረ ፡ መዐር ። ወውእተ ፡ ጊዜ ፡ መጽኡ ፡ አንህብት ፡ ወነደፍዎ ፡ ወከልእዎ ፡ ከመ ፡ ኢያንሥእ ፡ መዐረ ፡ በእንተ ፡ ዘኢሰምዐ ፡ ቃለ ፡ መሐላ ። ወአውፅእዎ ፡ ዕራቆ ፡ በጕጕዓ ፡ እንዘ ፡ ይነድፍዎ ፡ ወሜጥዎ ፡ ኀበ ፡ ዘመጽአ ፡ ፍኖት ፤ ወኢወሀብዎ ፡ ይሑር ፡ ማእከለ ፡ እክል ፡ ዝርእት ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ ፤ ዓለ ፤ አ ፤

CHAPTER XLII.

(Fol. 224a. 2.) ፵፪ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡ ሙገር ፡ በአሐቲ ፡ መካኑ ፡ ለአቡ (Fol. 224a. 3.) ነ ፡ ተክለ ፡ ሃይማኖት ፡ እንተ ፡ ትሰመይ ፡ ደጎ ፡ ወበዕለተ ፡ ተዝከሩ ፡ መጽአት ፡ አሐቲ ፡ ብእሲት ፡ መጸጕዕት ፤ ከመ ፡ ትስአል ፡ ምጽዋተ ፤ ወእኁዝ ፡ ክሳዳ ፡ ምስለ ፡ አብራኪሃ ፤ ወኢይትከሀላ ፡ ት (Fol. 224b. 1.)

ትመየጥ ፡ ይምና ፡ ወጽግማ ። ወማየኒ ፡ ኢትሰቲ ፡ በ
ጽዋዕ ፡ ዘእንበለ ፡ በጸሕል ፤ ወእንዘ ፡ ትሰቲ ፡ አኀዛ ፡
ክሳዳ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰሐባ ፡ እንተ ፡
ድኅሬሃ ፡ በእድ ፡ ኀብእት ፤ ወአስተራትዓ ። ወሶቤሃ ፡
ከልሀት ፡ በዐቢይ ፡ ቃል ፡ እንዘ ፡ ትብል ፤ ወተናቀዋ ፡
ኵሉ ፡ አእጽምትየ ፡ እደ ፡ ብእሲ ፡ ኀብእት ፡ ሰሐበተ
ኒ ፡ እንተ ፡ ድኅራየ ። ወከመዝ ፡ ብኂላ ፡ ተንሥአት ፡
ወቆመት ፡ በእገሪሃ ፡ ርቱዓ ፤ ወሀለወት ፡ እስከ ፡ ይእ
ዜ ፡ እንዘ ፡ ትነብ (Fol. 224 b. 2.) ር ፡ ዘከመ ፡ ፈወሳ ፡
እግዚአብሔር ፡ በእደ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ።
ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLIII.

(Fol. 224 b. 3.) ፵፫ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁ
ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወኮነ ፡ በምድረ ፡ ሙገር ፡ አኀዝዋ ፡ ለአሐቲ ፡ ብእሲ
ት ፡ መበለት ፡ ከመ ፡ (Fol. 225 a. 1.) ያገብርዋ ፡ ግብረ ፡
ለሐኒጸ ፡ ቤተ ፡ ክርስቲያን ። ወትቤሎሙ ፡ አንሰ ፡
ምንትኒ ፡ አልብየ ፡ ዘይትለአከኒ ፡ እስመ ፡ ነዳይት ፡
አነ ። ወእምዝ ፡ አዘዙ ፡ ላእካን ፡ ከመ ፡ ይቅሥፍዋ ፡
በጥብጣቤ ። ወትቤሎሙ ፡ ኢትግበሩ ፡ ዘንተ ፡ ግብ
ረ ፡ ወኢታቅሙኒ ፡ እምዝንቱ ፡ ልብስ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ገባሬ ፡ ተአምር ። ወሶበ ፡ ሰምዑ ፡
ላእካን ፡ እንዘ ፡ ትሰምዮ ፡ ገባሬ ፡ ተአምር ፡ ለአቡሃ ።
ይቤልዋ ፡ እመሰ ፡ ኮኑ (Fol. 225 a. 2.) ነ ፡ አቡኪ ፡ ገባ
ሬ ፡ ተአምር ፤ ያድኅንኪ ፡ እምዝእቱ ፡ መቅሠፍት ፡
ፍጡነ ፡ ወትቤሎሙ ፡ ካዕበ ፡ ፍጡነሰ ፡ ከመ ፡ ይምጻ
እ ፡ ድኩም ፡ ውእቱ ፡ አቡየ ። ወፍጡነሰ ፡ ከመ ፡ ይ
ምጻእ ፡ አልቦቱ ፡ እግር ፡ ለአቡየ ። ወፍጡነሰ ፡ ከመ ፡
ይሑር ፡ ሰማዕኩ ፡ ከመ ፡ ተሰብረት ፡ አሐቲ ፡ እግሩ ፡
ለአቡየ ። ወዘንተ ፡ ሶበ ፡ ትቤሎሙ ፡ አስከብዋ ፡ ለ
መቅሠፍት ። ወኮነ ፡ ጢጤ ፡ በበክፍል ፡ ክፍለ ፤ ወሶ
በ ፡ ርእዩ ፡ ዘንተ ፡ መንክረ ፡ ይቤልዋ ፡ (Fol. 225 a. 3.)
ላእካን ፡ ከመዝኑ ፡ አፍጣኒ ፡ ወረዋጺ ፡ አቡኪ ። ወ
ትቤሎሙ ፡ ምንት ፡ አፍጣኒ ፡ ወረዋጺ ፡ እስመ ፡ ስቡ
ር ፡ እግሩ ፡ ለአቡየ ። ወእምዝ ፡ ኃደግዋ ፡ ትሑር ።
ወካዕበ ፡ አኀዝዋ ፡ ለብእሲት ፡ ሰብአ ፡ ሙገር ። ወት
ቤሎሙ ፡ ውእቱ ፡ ተዓገሡኒ ፡ እስከ ፡ ይገብእ ፡ ምት
የ ፤ ወለእመ ፡ ዐበይክሙ ፡ ያድኅነኒ ፡ እምዝንቱ ፡ መ
ቅሠፍት ፡ አቡየ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤልዋ ፡ በ
ሊ ፡ ይእዜ ፡ ከመ ፡ ያድኅንኪ ፡ ወሶቤሃ ፡ አኀዙ ፡ ይቅ
ሥፍዋ ፡ ወተመት (Fol. 225 b. 1.) ረ ፡ ውእቱ ፡ ዘይት
ወሀብ ፡ ጢጤ ። ወእምድኅረ ፡ ዝንቱ ፡ ወረደ ፡ ላዕ
ለ ፡ እሙንቱ ፡ ላእካን ፤ ዐቢይ ፡ መቅሠፍት ፡ እም
ኀበ ፡ እግዚአብሔር ፡ ወቀሠፎሙ ፡ ንጉሥ ፡ ወነ
ሥአ ፡ ኵ (Fol. 225 b. 2.) ሎ ፡ ንዋዮሙ ። ወነበሩ ፡
እንዘ ፡ ይብሉ ፡ ዘንተ ፡ ኵሎ ፡ ዘአምጽአ ፡ ላዕሌነ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በእንተ ፡ እላንቱ ፡ አን
ስት ፡ ጸሎቱ ፡ ይዕቀበ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡
አሜ ።

CHAPTER XLIV.

(Fol. 225 b. 3.) ፵፬ ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ነ ፡ በምድረ ፡ ሙገር ፡ በቅሩብ ፡ ሰንኳዕ ፡ ፭ ብእሲ ፡ እ
ንዘ ፡ ይገብር ፡ እትወቶ ፡ እምሐቅል ፡ ተፅዕነ ፡ ላዕሌ
ሁ ፡ ነምር ፤ ወአምሐሎ ፡ እንዘ ፡ ይብል ፡ በእገሌ ፡ ወ
እገሌ ፡ ተንሥእ ፡ እምላዕሌየ ፤ ወኢትብልዐኒ ፡ ወዐ
በዮ ፡ ተንሥአተ ። ወይቤሎ ፡ በአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ተንሥ (Fol. 226 a. 1.) እ ፡ እምላዕሌየ ። ወሶ
ቤሃ ፡ ደንገጸ ፡ ወወረደ ፡ እምዕሌሁ ፡ ፍጡነ ። ወካዕ
በ ፡ ዴገኖ ፡ ውእቱ ፡ አርዌ ፤ ወሶበ ፡ ርእየ ፡ እንዘ ፡ ይ
ዴግኖ ፡ አምሐሎ ፡ ካዕበ ፡ በአቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እንዘ ፡ ይብል ፡ ኢትትልወኒ ፡ ወኢትቅረበኒ ።
ወሰሚዖ ፡ ዘንተ ፡ ተመይጠ ፡ ኀበ ፡ ማኅደሩ ። ወሶበ ፡

ርእየ ፡ ውእቱ ፡ ብእሲ ፡ ዘንተ ፡ ተአምረ ፡ ዐቢየ ፡ ገ
ብረ ፡ ተዝካሮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ለለወር
ኀ ። ወበእንተዝ ፡ አስተዋደይዎ ፡ ኀ (Fol. 226 a. 2.)
በ ፡ መምህረ ፡ ሰንኳዕ ፡ ከመ ፡ ያኀድግዎ ። ወአዘዘ ፡
ከመ ፡ ይቅሥፍዎ ፡ በጥብጣቤ ። ወሶቤሃ ፡ ተመትረ ፡
ጤጤ ፡ ወኮነ ፡ በበክፍል ፡ ክፍለ ። ወሶበ ፡ ርእየ ፡ መ
ምህረ ፡ ሰንኳዕ ፡ ዘንተ ፡ መንክረ ፡ አዘዘ ፡ ከመ ፡ ይግ
በር ፡ በከመ ፡ ፈቀደ ። ወይቤ ፡ አንሰ ፡ ኢይትበአስ ፡
ምስለ ፡ እግዚአብሔር ። ወሀለወ ፡ ውእቱ ፡ ብእሲ ፡
እስከ ፡ ዮም ፡ እንዘ ፡ ይገብር ፡ ተዝካሮ ። ጸሎቱ ፡ ወ
በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ (Fol. 226 a. 3.)
ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

መልዐ ፡ ወተፈጸመ ፡ ፺ወ፬ ዘአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ጸሎቱ ፡ ዘአቀምኖ ፡ በ፺ወ፬ ፍቅድ ፡ እንዘ ፡ ን
ኄልቍ ፡ በ፺ወ፬ ትዝምደ ፡ ነገድ ። ወእመ ፡ አኮ ፡ እ
ምጸሐፍነ ፡ ብዙኃ ፡ እምተአምራቲሁ ፡ ፈድፋደ ።
ወይእዜኒ ፡ ዝኩ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ለእለ ፡
ናፈቅሮ ፡ ይዕቀበነ ፡ በኵሉ ፡ ሰዓት ፤ ወበኵሉ ፡ ዕለታ
ት ፤ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 226 b. 1.) ተፈጸመ ፡ በዝየ ፡ መጽሐፈ ፡ ተአ
ምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ሐዋርያ ፡ ዘኢ

(Fol. 227 b. 1.) ተአምሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖ ፡ ርእሰ ፡ አበው ፡ ከመ ፡ እንጦንዮስ ፡ ር
እሰ ፡ መነኮሳት ፡ ወክሉለ ፡ ክንፍ ፡ ከመ ፡ መላእክት ፡
ወማእምረ ፡ ምሥጢር ፡ ከመ ፡ ነቢያት ፡ ወሰባኬ ፡ ወ
ንጌል ፡ ከመ ፡ ሐዋርያት ፡ ወስምዓ ፡ ጽድቅ ፡ ከመ ፡
ሰማዕታት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሃሉ ፡ ምስለ ፡ ኵል
ነ ፡ ውሉደ ፡ ጥምቀት ፡ ወይዕቀበ ፡ እምዳግም ፡ ሞት ፡
ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜ
ን ፤ አአንትሙ ፡ ውሉደ ፡ ክርስቲያን ፡ እለ ፡ ታፈቅ
ርዎ ፡ በልብክሙ ፡ ወተዓሠርክሙ ፡ በሀብለ ፡ ሃይማ
ኖቱ ፡ ርትዕት ። ንዑ ፡ ትር (Fol. 227 b. 2.) አዩ ፡ ግብ
ሮ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ ፡ ገባሬ ፡ መንክ
ራት ፡ ዘገብረ ፡ መንክረ ፡ በዲበ ፡ ምድር ። ገቢረ ፡ መ
ንክራቲሁሰ ፡ ከመዝ ፡ ውእቱ ። ነበረ ፡ ፩ብእሲ ፡ ጻ

ትዮጵያ ፡ ዘይትነበብ ፡ በዕለተ ፡ ዕንሰቱ ፡ አመ ፡ ፳ወ
፬ለወርኃ ፡ መጋቢት ፡ ዘይቀድም ፡ እምወርኃ ፡ ሚያ
ዝያ ። ትንብልናሁ ፡ ተሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ከመ ፡ ኢ
ይብቈል ፡ በገራህተ ፡ ልብነ ፡ ሦክ ፤ ወምጕሕያ ፡ ባ
ሕርየነ ፡ ይዕቀብ ፡ ከመ ፡ ኢይኪድ ፡ ሐራውያ ፤ ሃይ
ማኖተ (Fol. 226 b. 2.) ነ ፡ ታዕንዕ ፡ ዘአርቶዶክስያ ፤ ወ
ለገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ታድኅኖ ፡ እምእኩይ ፡
ጕሕልያ ። ወንበል ፡ ዓዲ ፡ ኅቡረ ። ስብሐት ፡ ለእግ
ዚአብሔር ፡ አምላክነ ፡ ኬንያ ። ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ሃሌ ፡ ሉያ ። ጸሎቱ ፡ ወበረከቱ ፡ ይብጽሐነ ፡
ወረድኤቱ ፡ ዘኢይበሊ ፡ ይዕቀበነ ፡ ወትንብልናሁ ፡
ይመግበነ ፤ ወምስለ ፡ ጸሐፊሁ ፡ ኅቡረ ፡ ይምሐረ ፤
ውስተ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ ቅድስት ፡ ለእለ ፡
ተጋባዕ (Fol. 226 b. 3.) ነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወአሜን ፡ ለይኩን ፡ ለይኩን ።

አአቡየ ፡ ተክለ ፡ ሃይማኖት ፡ በዘገደፍኩ ፡ ኢት
ርግሙኒ ፡ ወአርትዑ ፡ በቃልክሙ ። እግዚአብሔር ፡
ይስረይ ፡ ለክሙ ፡ አበሳክሙ ፡ አሜን ።

ወሀሎ ፡ ፩ተአምር ፡ ኀበ ፡ ፍጻሜሁ ፡ እስኩ ፡ አን
ብቦ ፡ ኢትኅድግ ።

ድቅ ፡ ወፈራኄ ፡ እግዚአብሔር ፡ ዘብሔረ ፡ ሙላዱ ፡
ምድረ ፡ እምሐራ ፡ ወያፈቅሮ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ በኵሉ ፡ ሕሊናሁ ፡ እምንዕሱ ፡ እስከ ፡
ልሕቅናሁ ፡ ወኢያጸርዕ ፡ ገቢረ ፡ ተዝካሩ ፡ በበዓመት ፡
አመ ፡ ፳ወ፬ለታኅሣሥ ፡ ዕለተ ፡ ልደቱ ፡ ወአመ ፡ ፲
ወ፪ለግንቦት ፡ ዕለተ ፡ ፍልሰቱ ፡ ወአመ ፡ ፳ወ፬ለነሐ
ሴ ፡ ዕለተ ፡ ሞቱ ፡ ቅድስት ፡ በአዕግቦ ፡ ርኁባን ፡ ወበ
አ (Fol. 227 b. 3.) ርውዮ ፡ ፅሙዓን ፡ ወበአልብሶ ፡ ዕሩ
ቃን ፡ ወኢይገብር ፡ በዓለ ፡ ለመኳንንት ፡ ዘእንበለ ፡
ለነዳያን ፡ ተዘኪሮ ፡ ቃለ ፡ ወንጌል ፡ ዘይቤ ፡ ሶበ ፡ ት
ገብር ፡ በዓለ ፡ ወምሳሐ ፡ ፀውዕ ፡ ነዳያነ ፡ ወምስኪና
ነ ፡ ኢትጸውእ ፡ አእርክቲከ ፡ ወማኅፈረከ ፡ ወኀረከ ፡
ወቢጸከ ፡ ከመ ፡ እሙንቱ ፡ ይጸውዑከ ፡ ወኢይኩን
ከ ፡ ፍዳ ፡ በኀቤሆሙ ። እሉሰ ፡ ነዳያን ፡ እምድኅረ ፡

በልዖ ፡ ወፀግቡ ፡ ይጼውእ ፡ ክህናተ ፡ መቅደሱ ፡ ለአ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወመኳንንተ ፡ በበ
ፆታሆሙ ፡ ከመ ፡ ይግበሩ ፡ በዓለ ፡ ምስሌሁ ፡ በክብ
ር ፡ ወ (Fol. 228 a. 1.) በፍሥሐ ፡ እስመ ፡ ለበዓለ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ይሬስያ ፡ ከመ ፡ በዓለ ፡ ትንሣኤ
ሁ ፡ ቅድስት ፡ ለመድኃኒነ ፡ ክርስቶስ ፡ ሎቱ ፡ ስብሐ
ት ። ዝሰ ፡ ይጽንሐነ ፡ ትናግሮ ፡ ኂሩቱ ፡ ለዝንቱ ፡ ብ
እሲ ፡ ዘኢይትፌጸም ። ንትመየጥኬ ፡ ኀበ ፡ ገጸ ፡ ተ
አምራቲሁ ፡ ወመንክራቲሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ አስተርአየ ፡ ነቅዓ ፡ ማይ ፡ ውስተ ፡
ቤተ ፡ ዝንቱ ፡ ብእሲ ፡ ገባሪ ፡ በዓሉ ፡ ወመልዓ ፡ እም
ታሕቱ ፡ እስከ ፡ ላዕሉ ፡ ወኢተረክበ ፡ ዓሠረ ፡ ንዋይ ፡
እምጽንዓ ፡ ማይ ፡ ኢእክል ፡ ወኢመፍቅዳተ ፡ ቤት ፡
ዘሀሎ ፡ ውስቴ (Fol. 228 a. 2.) ቱ ። አመ ፡ መንግሥ
ተ ፡ ንጉሥ ፡ ኢዮአስ ፡ ድንግል ፡ ወሰማዕት ፡ ዘፈጸ
መ ፡ ስምዖ ፡ በትዕግሥት ። ወሶበ ፡ ነጸረ ፡ በዓለ ፡ ቤ
ት ፡ ምልዓ ፡ ማይ ፡ ወተሐጕለ ፡ ሎተ ፡ ንዋይ ፡ ኃዘነ ፡
ወተከዘ ፡ በልቡ ፡ ወይቤ ፡ ትክዝየሰ ፡ አኮ ፡ በእንተ ፡
ንዋይየ ፡ ዳእሙ ፡ ከመ ፡ ኢይጸራዕ ፡ ገቢረ ፡ በዓሉ ፡
ለተክለ ፡ ሃይማኖት ፡ አቡየ ፡ በጸጋ ፡ ዘየዓቅበኒ ፡ በነ
ፍስ ፡ ወሥጋ ። ወይቤልዎ ፡ አግብርቲሁ ፡ ወአእማ
ቲሁ ፡ ወእለ ፡ ሀለዉ ፡ ምስሌሁ ፡ ናምጽእ ፡ ልሕኰ
ተ ፡ ወንቅድሖ ፡ ከመ ፡ ኢይትሐጐል ፡ ንዋይከ ። ወ
ዘንተ ፡ ሶበ ፡ ሰምዓ ፡ ገሠፆሙ ፡ ወይቤሎሙ ፡ ከመ ፡
(Fol. 228 a. 3.) አእምር ፡ አድኅኖቱ ፡ ለአቡየ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማ ፡ በነፍስ ፡ ወሥጋ ፡ አምጽኡ ፡ ማየ ፡ ጸ
ሎቱ ፡ ወንዝሕዎ ፡ እስመ ፡ ውእቱ ፡ ይገብር ፡ ኃይሎ ፡
ላዕሌየ ፡ ለክሙሰ ፡ ኃይል ፡ አልብክሙ ። ወይቤል
ዎ ፡ ኦሆ ፡ ሖሩ ፡ ወአምጽኡ ፡ ማየ ፡ ጸሎቱ ፡ ለአቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወነጺሮሙ ፡ ሰብአ ፡ ቤ
ቱ ፡ ጥብዓተ ፡ ልቡናሁ ፡ ይስሕቁ ፡ በልቡናሆሙ ፡ ወ
ይቤሉ ፡ ምስለ ፡ ረበኔ ፡ አፍአ ፡ እመ ፡ ተቶስሐ ፡ ማ
ይ ፡ ምስለ ፡ ማይ ፡ ይውሕድኑ ፡ ወሚመ ፡ ይመልእ ።
እሉሰ ፡ አብዳን ፡ ኢተዘከሩ ፡ ቃለ ፡ መጽሐፍ ፡ ዘይ
ቤ ፡ ለእመ ፡ ብክሙ ፡ ሃይማኖት ፡ (Fol. 228 b. 1.) መጠ
ነ ፡ ኅጠተ ፡ ሰናፔ ፡ ወትብልዎ ፡ ለዝንቱ ፡ ደብር ፡ ፍ
ልስ ፡ ወይፈልስ ፡ ለክሙ ፡ ወይቤሎሙ ፡ ለአግብርቲ
ሁ ፡ ንዝሕዎ ፡ ወዕፅዉ ፡ ኆኅቶ ፡ ለቤትየ ፡ ወኢትር
አይዎ ፡ ወጌሠመ ፡ ንሬእዮ ፡ ወገብሩ ፡ በከመ ፡ አዘዘ
ሙ ። ወአስተአፀቡ ፡ ነገሮ ፡ ውእቱኒ ፡ ያስተዓፅብ ፡
በልቡ ፡ ናሁ ፡ ነገረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ወበጽባሕ ፡ ተንሥአ ፡ እምስካቡ ፡ ወአርኃወ ፡ ኆ
ኅተ ፡ ቤቱ ፡ ነጸረ ፡ ኵሎ ፡ ወኢተረክበ ፡ ዓሠረ ፡ ማ
ይ ፡ ዘየአክል ፡ መጠነ ፡ ነጥበ ፡ ጠል ፡ ዘእንበለ ፡ ይቡ
ስ ፡ መሬት ። ወይቤ ፡ እንከሰ ፡ አእመርኩ ፡ ኃይሎ ፡
ለአቡየ ፡ ቅ (Fol. 228 b. 2.) ዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ከመ ፡ ያድኅነኒ ፡ እምኵሉ ፡ ዘእፈርሆ ። ወሰሚዖሙ ፡
ዘንተ ፡ ንጉሥ ፡ ወመኳንንት ፡ አንከሩ ፡ ኃይሎ ፡ ለአ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሉ ፡ እግዚአ
ብሔር ፡ መንክር ፡ በላዕለ ፡ ቅዱሳኒሁ ፡ ወተሰምዓ ፡ ዝ
ነገር ፡ ውስተ ፡ ኵሉ ፡ በሐውርት ። ወእምድኅረዝ ፡
አማኅፀነ ፡ ደቂቆ ፡ ገባሬ ፡ በዓሉ ፡ ዘበጸጋ ፡ ጥምቀት ፡
ተሰምየ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ኢያጽርዑ ፡ ገቢ
ረ ፡ በዓሉ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እም
ኵሎሙሰ ፡ ደቂቁ ፡ አማኅፀና ፡ ለወለቱ ፡ ወለተ ፡ ድ
ንግል ፡ ወአጽሐፈ ፡ ገድሎ ፡ በብ (Fol. 228 b. 3.) ዙኅ ፡
ንዋይ ፡ ወወሀበ ፡ ለመቅደሰ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ዘይሰመይ ፡ መከነ ፡ ዓፅሙ ፡ ዘሐነፆ ፡ ንጉሠ ፡ ነገ
ሥት ፡ ኢያሱ ፡ ከመ ፡ ይኩኖ ፡ ተዝካረ ፡ ለትውልደ ፡
ትውልድ ፡ ርእዩኬ ፡ አሕዝበ ፡ ክርስቲያን ፡ ከመ ፡ ይ
ንብር ፡ ኃይለ ፡ በላዕለ ፡ ፍቁራኒሁ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሃሉ ፡ ምስለ ፡
ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ሰላም ፡ ለተረክቦትከ ፡ ውሣጤ ፡ ገነት ፡ ገዳም ። እን
በለ ፡ በሊዕ ፡ አብ ፡ ወእንበለ ፡ ነቢር ፡ እምባሕታዊ ፡
አፍአ ፡ ወውሥጥ ፡ ተክለ ፡ ሃይማኖት ፡ አዳም ። (Fol.
229 a. 1.) በማየ ፡ ጸሎትከ ፡ ሔዋን ፡ እንተ ፡ ተረክበ
ት ፡ እምዓፅም ። አቍርሮተ ፡ ማይ ፡ አርአይከ ፡ በኵ
ሉ ፡ ዓለም ።

ተአምሪሁ ፡ ለአብነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ስም
ዑ ፡ በአዕዛን ፡ መንፈሳውያን ፡ እለ ፡ ጸሙ ፡ ኃጢአ
ተ ፡ በመጽሐፍ ፡ ድኅረ ፡ ተነግረ ፡ ብሂለ ፡ ጸመ ፡ ዕዝ
ን ፡ በዝየ ። አሊቃናተ ፡ ቅድስት ፡ ወብጽዕት ፡ ደብ
ረ ፡ ሊባኖስ ፡ ተአምረ ፡ ማየ ፡ ጸሎቱ ፡ ለአቡነ ፡ ቅዱ

ስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘኮነ ፡ ላእከ ፡ እግዝእትነ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ወላእከ ፡ ልዑላን ፡ ነገ
ሥት ፡ ዘኢተፈጥሩ ። እስከ ፡ ቅድምናሆሙ ፡ ርኁቀ ፡
እምአዕይንተ ፡ ዕብእ ፡ እለ ፡ ተፈጥሩ ፡ ወእምክልአ
ን ፡ አዝማደ ፡ ነፍስ ፡ መላእክተ ፡ ሰማይ ፡ ልዑል ፡ ወ
ገብረ ፡ ዐቢየ ፡ ኃይለ ፡ ዘኃደረ ፡ ውስተ ፡ ሐቌ ፡ ዛቲ ፡
ወለተ ፡ ተክለ ፡ ሃይማኖት ፡ ከበሕዝቅያስ ፡ ኃደረ ፡
ሕማም ፡ ዘርሕቀ ፡ በጸሎ (Fol. 226 a. 2.) ተ ፡ ርእሱ ፡ ወ
በኃዘነ ፡ ሊቀ ፡ ኢሳይያስ ፡ እስከ ፡ ትእምርተ ፡ ምኅረ
ቱ ፡ ለወልድ ፡ ዘይብል ፡ ስምየሰ ፡ መሐሪ ፡ ወመስተ
ሣህል ፡ በተመይጦተ ፡ ብሩህ ፡ ፀሐየ ፡ ትእምርት ።
ይትአወቅ ፡ ወዳግመ ፡ ለብዉ ፡ ነገረ ፡ ምጽአቱ ፡ በአ
ሐቲ ፡ ሌሊት ፡ ፪ተ ፡ ጊዜ ፡ ውስተ ፡ ቤታ ፡ እስከ ፡ ይ
ወጽእ ፡ መልአልተ ፡ ዓራት ፡ ወይነብር ፡ ምስሌሃ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በአርአያ ፡ ወሬዛ ፡
ዘሰናይ ፡ አርአያሁ ፡ ወነገረ ፡ ልሳኑ ፡ ዘይብል ፡ ኦእኅ
ትየ ፡ ግበሪ ፡ መድኃኒተ ፡ ማየ ፡ ጸሎቱ ፡ ለእኁኪ ።
ዛቲኒ ፡ ወለተ ፡ ተክለ ፡ ሃይማኖት ፡ ነቂሃ ፡ እምንዋ
ማ ፡ ወሰሚዓ ፡ ዘንተ ፡ ነገረ ፡ ተከዘት ፡ ጥቀ ፡ እንዘ ፡
ትብል ፡ ምንት ፡ ውእቱ ፡ ዝንቱ ፡ ነገር ፡ ወጊዜ ፡ ንዋ
ማ ፡ ዳግማዊ ፡ በጺሖ ፡ ፍጡነ ፡ በዘገበዋት ፡ አክናፍ ፡
ተክለ ፡ ሃይማኖት ፡ መልአክ ። አዘዛ ፡ ፍጹመ ፡ ወይ
ቤላ ፡ ኦእኅትየ ፡ ግበሪ ፡ መድኃኒተ ፡ ማየ ፡ ጸሎቱ ፡ ለ
እኁኪ ፡ (Fol. 229b. 1.) ዘሰምዓ ፡ ቃለ ፡ እግዚኡ ፡ ዘይ
ብል ፡ ኢኃፍር ፡ ኢየኃእሐውየ ፡ ብሂሎቶሙ ፡ ገብረ

ት ፡ ከመ ፡ አዘዛ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወፈነወት ፡ ፪ተ ፡ ላእካነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡
ቅድስት ፡ ዘሀሎ ፡ ውስቴታ ፡ ገድለ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወበጺሒሙ ፡ ፪ቱ ፡ ላእካን ፡ በኅ
ዘን ፡ መሪር ፡ ወበሰቀቃው ፡ ብዙኅ ፡ ጸለዩ ፡ ጸሎተ ፡
ገድሉ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መልዕ
ልተ ፡ ማይ ፡ ጽሩይ ። ወወሰዱ ፡ ላቲ ፡ እስከ ፡ ፫ዕለ
ት ፡ ሰትየት ፡ ወቀብአት ፡ ኵላንታሃ ፡ ወበሣልሣይ ፡
ዕለት ፡ ሐይወት ፡ እምደዌሃ ፡ ወጥዕየት ፡ ፍጹመ ፡ ከ
መ ፡ ቀዳሚ ፡ ድኅረዝኒ ፡ ነገር ፡ በራብዓይ ፡ ዕሉት ፡ ሐ
ረት ፡ ርኁቀ ፡ ብሔረ ፡ እንዘ ፡ ትትወረዘው ፡ አርአያ ፡
ወሬዛ ፡ ምለአ ፡ ኃይል ፡ ሰብአ ፡ ቤታኒ ፡ ወኵሎሙ ፡
ፍቁራኒሃ ፡ ተፈሥሑ ፡ ጥቀ ፡ በሕይወተ ፡ (Fol. 229b. ፪.)
ዚአሃ ፡ እስመ ፡ ሰቀሕማም ፡ ጽኑዕ ፡ በ፫ አውራኅ ፡ ወ
በመንፈቀ ፡ ወርኅ ፡ ተበትከ ፡ እስከ ፡ ልብሰ ፡ ኃዘን ፡
ጸሊም ፡ በአጽባዕተ ፡ ክቡር ፡ ተክለ ፡ ሃይማኖት ፡ ተሰ
ጠ ፡ ወሰሚዓክሙ ፡ ዘንተ ፡ ንግሩ ፡ ለዘይመጽእ ፡ ወእ
ምርኁቀ ፡ ወእ[ም]ቅሩብ ፡ ከመ ፡ ይንግር ፡ ኵሉ ፡ በዘኢ
ያረምም ፡ ልሳን ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስ
ለ ፡ ምስለ ፡ ፍቅርቱ ። ወለተ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
ምስለ ፡ ኵልነ ፡ ሰማዕያን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ትእምርተ ፡ ምሕረትኪ ፡ ይክሥት ፡ ድኅረ ፡ ኀለ
ፈ ፡ ተግሳጽ ። እስመ ፡ አሕመልመል ፡ ብኪ ፡ ተክለ ፡
ሃይማኖት ፡ ሰርጽ ።

THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HÂYMÂNÔT.

(Fol. 230 a. 1.) በስመ ፡ ሥሉስ ፡ ቅዱስ ፡ ፫ አስማት ፡
ዘይሜለሱ ፡ በአካት ፡ ወይትወሐዱ ፡ በመለኮት ፡ ወእ
ጉዛን ፡ በዕምረት ፡ አሐቲ ፡ ሥምረት ፡ እንበለ ፡ ተከ
ፍሎ ፡ ወፍልጠት ። ናሁ ፡ ንጽሕፍ ፡ መጽሐፈ ፡ ዘሰ
ሙ ፡ ብዕለ ፡ ነገሥታቶ ። ዘትረክበ ፡ በእደ ፡ አቡነ ፡
ክቡረ ፡ ስም ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘዉገ ፡ መ
ላእክት ፡ ወትሩፈ ፡ ምግባራት ፡ ዘኢያጸንንዎ ፡ መን
ገለ ፡ ሀከት ፡ እኩያን ፡ ልማድ ፡ መናፍስት ። ጸሎቱ ፡
ወበረከቱ ፡ ያድኅነነ ፡ እመንሱት ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ወነበረ ፡ ፩ንጉሥ ፡ ዘተንሥአ ፡ እምነገሥ
ታተ ፡ ዘን ፡ ዘይሰመይ ፡ ዘእልመክ (Fol. 230 a. 2) ኑን ፡
ወምስለ ፡ እለ ፡ ነግሡ ፡ ምስሌሁ ፡ ነገሥታት ፡ ኮነ ፡
መንግሥቶሙ ፡ ፫፻፷ወ፪ ። ወለዝንቱሰ ፡ መንግሥቶ
ሙ ፡ ኮነ ፡ ምክንያተ ፡ ነገሩ ። ወሶበ ፡ ተምዓ ፡ እግዚ
አብሔር ፡ ላዕለ ፡ ቤተ ፡ ደዊት ፡ ወሀበሙ ፡ እግዚአብ
ሔር ፡ መንግሥተ ፡ ዳዊት ፡ ለእሉ ፡ ነገሥታተ ፡ ዛጔ ።
ወእንዘ ፡ ከመዝ ፡ ሀለወ ፡ ዝንቱ ፡ ዘእልመክኑን ፡ ተ
ንሥአ ፡ ዶርሆ ፡ ወነቀወ ፡ ውስተ ፡ ቤቱ ፡ እንዘ ፡ ይ
ብል ፡ ዘበልዓ ፡ ርእስየ ፡ ይነግሥ ፡ ወይወርስ ፡ መን
ግሥተ ፡ ዳዊ (Fol. 230 a. 3.) ት ፡ ወይነግሥ ፡ በዓለ
ም ። ወኢይፈልሰ ፡ መንግሥት ፡ ኀበ ፡ ካልእ ፡ ወከ
መዝ ፡ ነበረ ፡ እንዘ ፡ ይነቁ ፡ መጠነ ፡ ፫ አውራኀ ። ወ
ለንቅወተ ፡ ደርሆሰ ፡ ፍካሬሁ ፡ አልቦ ፡ ዘየአምሮ ፡ ኢ
እመኳንንቲሁ ፡ ወኢእመሳፍንቲሁ ፡ ወኢእምፍቁራ
ኒሁ ፡ ካህናት ፡ መኢእማእምራነ ፡ መጻሕፍት ፡ እንበ
ለ ፡ ንጉሥ ፡ ዘእልመክኑን ። ወአኃዘ ፡ ፍርሃት ፡ ወእ
ንዘ ፡ ከመዝ ፡ ይፈርህ ፡ መጽአ ፡ አቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወቦአ ፡ ውስተ ፡ ታዕከሁ ፡ በግርማ ፡ ዓቢይ ።
ወነገርዎ ፡ ለንጉሥ ፡ ሰብአ ፡ ቤቱ ፡ ም (Fol. 230 b. 1.)
ጽአተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤልዎ ፡ ቦአ ፡
ውስተ ፡ ታዕከ ፡ ፩መነኮስ ፡ ዘዓቢይ ፡ ሞገሱ ፡ ወመፍ
ርሀ ፡ ገጹ ፡ ወመርዕድ ፡ ኵለንታሁ ፡ ከመ ፡ ትንግሮ ፡
ኵሎ ፡ ትካዘ ፡ ልብከ ። ወዘንተ ፡ ነገረ ፡ ሶበ ፡ ይቤል
ዎ ፡ ውእቱኒ ፡ ተሠጥዎሙ ፡ እንዘ ፡ ይብል ፡ ለሰብአ ፡
ቤቱ ፡ አይቴ ፡ ሀሎ ፡ ዝኩ ፡ መነኮሰ ፡ ዘትቤሉኒ ፡ በ
አ ፡ ውስተ ፡ ታዕከ ። ወአውሥኡ ፡ ወይቤልዎ ፡ ና
ሁ ፡ ሀሎ ፡ ውስተ ፡ ቤተ ፡ መልአከ ፡ ኃይልከ ፡ ወሰሚ
ዖ ፡ ስጣዌ ፡ ነገረ ፡ ሰብአ ፡ ቤቱ ፡ ተንሥአ ፡ ውእቱ ፡
ንጉሥ ፡ ዘእልመክኑን ፡ ምስለ ፡ ሠራዊቱ ፡ ወመኳን
ንቲሁ ፡ ወመሳፍንቲሁ ። ወሖረ ፡ ኀበ ፡ አቡነ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወወድቀ ፡ በቅድሜሁ ፡ ወተሳለመ ፡
እገሪሁ ፡ ወአዕዳዊሁ ፡ ወውእቱኒ ፡ አቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ተንሥአ ፡ ፍ (Fol. 230 b. 2.) ጡነ ፡ ወአንሥ
አ ፡ ወተቀበሎ ፡ በፍሥሐ ፡ ወበኃሤት ፡ ወነበሩ ፡ ኅ
ቡረ ፡ ወአግኃሡ ፡ ሰብአ ፡ እምቅድመ ፡ ገጾሙ ፡ ከ
መ ፡ ይዜነዉ ፡ ነገራቲሆሙ ፡ ወአይድዓ ፡ ንጉሥ ፡
ዘእልመክኑን ፡ ነገረ ፡ ንቅወተ ፡ ዶርሆ ፡ ወፍካሬ ፡ ቃ
ሉ ፡ ወይቤሎ ፡ አንሰ ፡ እንዘ ፡ ሀሎኩ ፡ ስኩበ ፡ ውስ
ተ ፡ ዓራትየ ፡ ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ወነቃህኩ ፡
ሶቤሃ ፡ እምንዋምየ ፡ ሰማዕኩ ፡ ንቅወተ ፡ ዶርሆ ፡ ም
ስለ ፡ ቃለ ፡ ፍካሬሁ ፡ ወካልአንሰ ፡ ኢሰምዑ ፡ አአቡ
የ ፡ አይደዓኒ ፡ ኵለንታሁ ፡ ለዝንቱ ፡ ነገር ። አንሰ ፡

ስዕንኩ ፡ ተርጕሞቶ ፡ ለዝንቱ ፡ ለዝንቱ ፡ ነገር ፡ ም
ንትኑ ፡ ምክንያቱ ፡ ወምንትኑ ፡ ምክንያተ ፡ ፃታ ፡ ነ
ገሩ ፡ ሶበ ፡ ይቤሎ ፡ ዘእልመክኑን ፡ ንጉሥ ፡ በቃለ ፡
ግናይ ። ወአውሥአ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
ይቤሎ ፡ ዕፁብ ፡ ነገረ ፡ ተስእልከኒ ፡ ዘኢኮነ ፡ እምቅ
ድመዝ ፡ ወኢይከ ፡ (Fol. 230 b. 3.) ውን ፡ እምድኅረ
ዝ ፡ ወአርመመ ፡ ነዋኃ ፡ ሰዓተ ፡ በተደሞ ፡ ወበአን
ክሮ ፡ ወከሠተ ፡ አፉሁ ፡ ወይቤሎ ፡ ስማዕ ፡ እንግርከ ፡
በዘትቤክኒ ፡ ነገር ፡ ተንሥአ ፡ ወአኃዘ ፡ ለውእቱ ፡ ዶ
ርሆ ፡ ኀርድ ፡ ወብላዕ ፡ ርእሶ ፡ ከመ ፡ ንባበ ፡ ቃሉ ፡ ለ
ዝኩ ፡ ዶርሆ ፡ ዘይቤ ፡ ዘበልዓ ፡ ርእስየ ፡ ኢይፈልሰ ፡
መንግሥቱ ፡ እምነ ፡ ቤቱ ፡ ወይነግሥ ፡ ለዓለም ። ው
እተ ፡ ጊዜ ፡ ተንሥአ ፡ ንጉሥ ፡ ዘእልመክኑን ፡ ወቦ
አ ፡ ውስተ ፡ ቤተ ፡ መንግሥቱ ፡ ወጸውዓ ፡ ለአመቱ ፡
እንተ ፡ ሰማ ፡ ደሊባዊት ፡ ወክብርት ፡ ይእቲ ፡ እም
ኵሎን ፡ አዕማቲሁ ። ወይቤላ ፡ ተንሥኢ ፡ አኃዚዮ ፡
ለውእቱ ፡ ዶርሆ ፡ ወኀርዲዮ ፡ ከመ ፡ እብልዮ ፡ ፍጡ
ነ ። ወኢይቅረብ ፡ ካልአት ፡ አንስት ፡ ኀበ ፡ ውእቱ ፡
ዶርሆ ፡ ዳእሙ ፡ ግበሪዮ ፡ በኀቡዕ ፡ ወኢትክሥቲዮ ፡
እስመ ፡ ኅቡዕ ፡ ምሥጢሩ ፡ ወዘንተ ፡ ነገረ ፡ ሶበ ፡ ይ
ቤላ ፡ ተንሥአት ፡ ፍጡነ ፡ ወአኃዘቶ ፡ ወኃረዶቶ ፡ ወ
ወደየት ፡ ውስቴቱ ፡ (Fol. 231 a. 1.) ብዙኃ ፡ አቃቂራተ ፡
ከመ ፡ ታምዕዞ ፡ ለውእቱ ፡ ዶርሆ ፡ ወለርእሰ ፡ ዶርሆ
ሰ ፡ ገደፈቶ ፡ ውስተ ፡ ምንደድ ፡ አምጣነ ፡ ላቲ ፡ ል
ማድ ። ክፍል ፡ ወበውእቱ ፡ ዘመን ፡ ነበረ ፡ ፩ወልድ ፡
ዘሰሙ ፡ ይኩኖ ፡ አምላክ ፡ ዘትኃርየ ፡ እምከርሠ ፡ እ
ሙ ፡ ወዘይወርስ ፡ መንበረ ፡ ዳዊት ፡ አቡሁ ። ወተዘ
ከረ ፡ እግዚአብሔር ፡ መሐላሁ ፡ ዘመሐለ ፡ ለዳዊት ፡
ዘይቤሎ ፡ ወአሐንጽ ፡ ለትውልደ ፡ ትውልድ ፡ መን
በረከ ፡ እመሰ ፡ ኃደጉ ፡ ደቂቁ ፡ ሕግየ ፡ ወኢሖሩ ፡ በ
ኵነኔየ ፡ ወእመሂ ፡ አርኰሱ ፡ ሥርዓትየ ። ወኢዓቀ
ቡ ፡ ትእዛዝየ ፡ እዌሕያ ፡ በበትር ፡ ለኃጢአቶሙ ፡ ወ
በመቅሠፍት ፡ ለአበሳሆሙ ፡ ሣህልየሰ ፡ ኢይከልእ ፡
እምኔሆሙ ፡ ወኢይዔምዕ ፡ በጽድቅየ ፡ ወኢያረኵስ ፡
ኪዳንየ ፡ ወመትልወ ፡ ዝንቱ ፡ ነገር ። ክፍል ። ንግባ
ዕኬ ፡ ኀበ ፡ ጥንተ ፡ ነገር ፡ ወውእቱሰ ፡ ወልድ ፡ ነበ
ረ ፡ እንዘ ፡ ይትቀነይ ፡ ለንጉሥ ፡ ዘእልመክኑን ፡ ወተ
ቀንዮቱሂ ፡ በእንዘ ፡ የዓዕድ ፡ ሣዕረ ፡ ለአብቅልተ ፡ ን
ጉሥ ፡ ወቦ ፡ ጊዜ ፡ እንዘ ፡ ያበልዕ ፡ እክለ ፡ ለአፍራ
ስ ፡ ወቦ ፡ ጊዜ ፡ እንዘ ፡ ይፀውር ፡ ሰይፈ ፡ ወኵናተ ፡
ወወልተ ፡ በቅድመ ፡ ንጉሥ ፡ ወለርእሰ ፡ ዶርሆሂ ፡
ዘኃደገቶ ፡ ይእቲ ፡ ብእ (Fol. 231 a. 2.) ሲት ፡ ኀበ ፡ ቈ
ርቈር ፡ ረከቦ ፡ ውእቱ ፡ ወልድ ፡ ይኩኖ ፡ አምላክ ፡ ነ
ሥአ ፡ ወበልዖ ፡ ወመልአ ፡ ከርሦ ፡ ወረሰዮ ፡ ልዑለ ፡
ወኃያለ ፡ እስከ ፡ ተለዓለ ፡ መልዕልተ ፡ ኵሎሙ ፡ ኃ
ያላን ፡ ወአብርሃ ፡ ገጹ ፡ ከመ ፡ ብርሃነ ፡ ፀሐይ ፡ ወገረ
ሞሙ ፡ ግርማሁ ፡ ለኵሎሙ ፡ አግብርተ ፡ ንጉሥ ፡ ወ
ፈርህዎ ፡ ኵሎሙ ፡ ሕዝብ ፡ ወአንከርዎ ፡ ወአፍቀር
ዎ ፡ ጥቀ ፡ ወወደይዎ ፡ ውስተ ፡ ልቦሙ ፡ ወአእመር
ዎ ፡ ከመ ፡ ጸጋ ፡ እግዚአብሔር ፡ ላዕሌሁ ። ወይቤሉ ፡
ምንትኑ ፡ ነገር ፡ ዘይከውን ፡ ላዕለ ፡ ዝንቱ ፡ ወልድ ።
ክፍል ፡ ካዕበ ፡ ንትመየጥ ፡ ኀበ ፡ ነገረ ፡ ዝኩ ፡ ንጉ
ሥ ፡ ዘእልመክኑን ፡ ሶበ ፡ ኢረከበ ፡ ለዝንቱ ፡ ርእሰ ፡
ዶርሆ ፡ እምውስተ ፡ ፃሕል ፡ ደንገፀ ፡ ጥቀ ፡ ወተከዘ ፡
ተሀውከ ፡ ወበከየ ፡ ፈድፋደ ፡ ወአንገርገረ ፡ ውስተ ፡
ምድር ፡ ተንሥአ ፡ ወሖረ ፡ ምስለ ፡ ሠራዊቱ ፡ ኀበ ፡
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወተራከቡ ፡ በበይናቲሆ
ሙ ፡ ወአግኃሡ ፡ ሰብአ ፡ እምቅድመ ፡ ገጸሙ ፡ ከመ ፡
ቀዳሚ ። ወተርፉ ፡ በባሕቲቶሙ ፡ ወነገሮ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ኵነተ ፡ ርእሰ ፡ ዶርሆ ፡ ወይቤሎ ፡
አንሰ ፡ ገበርኩ ፡ በከመ ፡ አዘዝከኒ ፡ ወመከርከኒ ፡ ወ
ብእሲትሰ ፡ አጥፍአቶ ፡ ለርእሰ ፡ ዶርሆ ፡ ወኢረከበ
(Fol. 231 a. 3.) ቶ ፡ ኀበ ፡ ወገረቶ ፡ እስመ ፡ መሰላ ፡ ከ
መ ፡ ኢይበልዕ ፡ አነ ፡ ርእሰ ፡ ዶርሆ ፡ ይእተ ፡ ጊዜ ፡
አነሂ ፡ ተከዝኩ ፡ ወደንገፅኩ ፡ ፈድፋደ ፡ መጻእኩ ፡
ኀቤከ ፡ እንግርከ ፡ ናሁ ፡ ምክንያተ ፡ ጥፍአቱ ፡ ለርእ
ሰ ፡ ዶርሆ ፡ አአቡየ ፡ በዘይትከሀለከ ፡ ተራድአኒ ፡ ወ
አምክረኒ ። እስመ ፡ ብከ ፡ ሀሎ ፡ ሥልጣነ ፡ እግዚአ
ብሔር ፡ እስመ ፡ ጸሎትከኒ ፡ ትክል ፡ ወታሠልጥ ፡ በ
ከመ ፡ ይቤ ፡ ያዕቆብ ፡ ሐዋርያ ፡ እኅወ ፡ እግዚእነ ፡ ሶ
በ ፡ ይቤሎ ፡ ዘንተ ፡ ዘእልመክኑን ፡ ለአቡነ ፡ ተክለ ፡
ሃይማኖት ፡ ወውእቱሂ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
ብፁዓዊ ፡ ኃያል ፡ ያርብሐዊ ፡ ሰሚዖ ፡ ዘንተ ፡ ነገረ ፡
እምአፈ ፡ ንጉሥ ፡ ተንሥአ ፡ ወአውተረ ፡ ጸልዮ ፡ ወ
አንቃዕደወ ፡ ገጸ ፡ መንገለ ፡ ሰማይ ፡ ወይቤ ፡ እግዚአ
ብሔር ፡ አምላስ ፡ አማልክት ፡ ወእግዚአ ፡ አጋዕዝ

ት ፡ ወንጉሠ ፡ ነገሥት ። ስምዓኒ ፡ ጸሎትየ ፡ ወስእለ
ትየ ፡ አዘሰማዕከ ፡ ጸሎተ ፡ ኵሎሙ ፡ ነቢያት ፡ ወሐ
ዋርያት ፡ ጻድቃን ፡ ወሰማዕታት ፡ ደናግል ፡ ወመነከ
ሰት ፡ ጸሎተ ፡ ትጉሃን ፡ መላእክት ። ወጸሎታ ፡ ለእ
ግዝእተ ፡ ኵልነ ፡ ኃጥእተ ፡ አምሳል ፡ እምነ ፡ አምሳ
ላት ፡ ወሙዳየ ፡ ስእለታት ፡ ሊተኒ ፡ ለኃጥእ ፡ ገብር
ከ ፡ ኢትትኃየየኒ ፡ በእንተ ፡ አበስየ ፡ ወክሥት ፡
(Fol. 231b. 1.) ሎቱ ፡ ለዝንቱ ፡ ነገር ፡ ጥፍአተ ፡ ርእ
ሰ ፡ ለዝንቱ ፡ ዶርሆ ፡ ወዘንተ ፡ ሶበ ፡ ጸለየ ፡ አቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ መጽአ ፡ መልአክ ፡ ኀቤሁ ፡ እምሰ
ማይ ፡ ወይቤሎ ፡ መልአከ ፡ እግዚአብሔር ፡ ኢትጸ
ሊ ፡ በእንተ ፡ ዝንቱ ፡ ንጉሥ ፡ ዛጔ ፡ የአክሎ ፡ ዘወሀ
ብክዎ ፡ ብዙኃ ፡ መዋዕለ ፡ መጠነ ፡ ፫፻፸ወ፪ዓመት ፡
እንዘ ፡ ኢይደልዎ ፡ ይቤለከ ፡ ዘንተ ፡ እግዚአብሔ
ር ፡ ኅድግ ፡ ኢትጸሊ ፡ ወዮምሰ ፡ ባሕቱ ፡ ናሁ ፡ አግ
ባዕኩ ፡ ሎቱ ፡ መንግሥተ ፡ እግዚአብሔር ፡ ለይኩኖ ፡
አምላክ ፡ ወልደ ፡ ዳዊት ፡ ወለዘርኡ ፡ እስከ ፡ ለዓለ
ም ። ወአግብአቱ ፡ መንግሥተ ፡ አከ ፡ መንግሥተ ፡
ባሕቲቶ ፡ አላ ፡ ምስለ ፡ ቀርነ ፡ ቅብዕ ፡ ከመ ፡ ሥርዓ
ተ ፡ አበዊሁ ፡ ነገሥተት ፡ ወአስማተ ፡ ዕፍረታትኒ ፡
ዘውእቱ ፡ ስሂን ፡ ወሜዓ ፡ ቀንሞስ ፡ ወቀናንሞስ ፡ ጽ
ስጥቂስ ፡ ዕንጐታት ፡ ወማየ ፡ ከርካዕ ፡ ከል ፡ ምስለ ፡
ፍሬ ፡ ወይን ፡ ዕሎንታተ ፡ ገቢረከ ፡ ወአኅቢረከ ፡ ው
ስተ ፡ ፩ጽዋዕ ፡ ደዮ ። ወአንተኒ ፡ ነሢአከ ፡ ዕጣነ ፡ መ
ጠነ ፡ ፫ኅፍን ፡ ባእ ፡ ቤተ ፡ መቅደሱ ፡ ለእግዚአብሔ
ር ፡ ወዕጥን ፡ ታቦተ ፡ ሕጉ ፡ ለእግዚአብሔር ፡ መጠ
ነ ፡ ፫ሱባዔ ፡ ዕለታት ። ሶበኒ ፡ ትወፅ (Fol. 231b. 2.) እ ፡
እምዝንቱ ፡ ቤተ ፡ መቅደስ ፡ ንሣእ ፡ ኅሩረ ፡ ዕጣን ፡
በእዴከ ፡ በአስተዋህዶ ፡ ምስለ ፡ ማይ ፡ ወደዮ ፡ ምስ
ለ ፡ ዝንቱ ፡ ጽዋዓ ፡ ዕፍረታት ፡ ወድግም ፡ ቦቱ ፡ እም
ቃለ ፡ ዳዊት ፡ ለምንት ፡ አንገለጉ ፡እግዚአ ፡ ሚበዝ
ኁ ፡ ሶበ ፡ ጸዋዕክዎ ፡ ይስማዕከ ፡ እግዚአ ፡ በኃይልከ ፡
ግፍዖሙ ፡ እግዚአ ፡ ሰማዕነ ፡ ጐሥዓ ፡ ተሠሃለኒ ፡ እ
ግዚአ ፡ በከመ ፡ ዕበየ ፡ ሣህልከ ፡ ይትነሣእ ፡ እግዚአ ፡
ነጽር ፡ ኪያከ ፡ እግዚአ ፡ ኵነኔከ ፡ ተሠሃልከ ፡ አጽም
ዕ ፡ እግዚአ ፡ ዕዝነከ ፡ ምሕረተከ ፡ እሴብሖ ፡ እግዚአ
ብሔር ፡ ነግሠ ፡ ደንገፁ ፡ አሕዛብ ፡ ስምዓኒ ፡ እግዚ
አ ፡ ጸሎትየ ፡ አሌዕለከ ። ወእምነቢያትሂ ፡ ጸሎተ ፡
ሐና ፡ ጸሎተ ፡ እግዚዘእትነ ፡ ማርያም ፡ ወጸሎተ ፡ ዘ
ከርያስ ፡ ወመሐልይ ፡ ፫ውዳሴ ፡ እግዝእትነ ፡ ማርያ
ም ፡ ምስለ ፡ እንቀጸ ፡ ብርሃን ፡ ወጸሎተ ፡ ወንጌል ፡
፳ወ፩ ፡ እሎተ ፡ ጸሎታት ፡ ሶበ ፡ ጸለይከ ፡ አንተ ፡ ፍ
ጡነ ፡ ይፈልሕ ፡ ለከ ፡ ዝንቱ ፡ ቅብዓ ፡ ነገሥታት ፡ አ
ሜሃ ፡ ንሥእ ፡ ለይኩኖ ፡ አምላክ ፡ ወቅብዖ ፡ በእዴ
ከ ፡ ከመ ፡ ይኩን ፡ ንጉሠ ፡ መልዕልተ ፡ ኵሎሙ ፡ ነ
ገሥታት ፡ ወይምልክ ፡ ባሕቲቱ ፡ ኵሎ ፡ ዓለመ ። ወ
ለዝንቱሰ ፡ ቅብ (Fol. 231b. 3.) ዕ ፡ አከ ፡ ዘይትቀብዑ ፡
ኵሎሙ ፡ ነገሥታት ፡ እለ ፡ ነግሡ ፡ እምድኅሬሁ ፡ እ
ንበለ ፡ ዳእሙ ፡ ዘርአ ፡ ያዕቆብ ፡ ጻድቅ ፡ ወዓዲ ፡ ዘይ
ትነሣእ ፡ እምድኅረ ፡ ዘርአ ፡ ያዕቆብ ፡ ንጉሥ ፡ በመ
ዋዕል ፡ በ፸፻ወ፪፻ወ፳ዓመተ ፡ ዓለም ። ወዓመተ ፡ መ
ንግሥቱኒ ፡ ለዘይነግሥ ፡ ንጉሥ ፡ መዋዕሊሁ ፡ መጠ
ነ ፡ ፵ወ፫ዓመት ። ወለከኒ ፡ የሀብከ ፡ እመንግሥተ ፡
ዚአሁ ፡ ይኩኖ ፡ አምላክ ፡ ፩እደ ፡ ወይኩን ፡ ለከ ፡ ው
እቱ ፡ ወልደ ። እመበ ፡ ዘተሀበለ ፡ ላዕለ ፡ ዝንቱ ፡ ሕ
ግከ ፡ ወመንግሥትከ ፡ ይትዋረስ ፡ መርገመ ፡ ወናሁ ፡
ከሠትኩ ፡ ኅቡአቲሁ ፡ ለእግዚአብሔር ፡ ወአንተኒ ፡
ኢታትርፎ ፡ ዳእሙ ፡ ቅብዖ ፡ ለይኩዋ ፡ አምላክ ። ወ
ዘንተ ፡ ነገረ ፡ ተናጊሮ ፡ ዓርገ ፡ መልአከ ፡ እግዚአብሔ
ር ፡ ውስተ ፡ ሰማያት ፡ ወአቡነሂ ፡ ክቡረ ፡ ስም ፡ ተክለ ፡
ሃይማኖት ፡ ሰሚዖ ፡ ዘንተ ፡ ነገረ ፡ እምአፈ ፡ መልአክ ፡
ቀብዖ ፡ ለይኩኖ ፡ አምላክ ፡ ወፈነዎ ፡ ውስተ ፡ ፀብዕ ።

00108933

Digitized with financial assistance from
Observer Research Foundation
on 11 March, 2020